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November 12, 2014

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Warmly,

Amy Gingerich
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Gospel Herald

January 4, 1983

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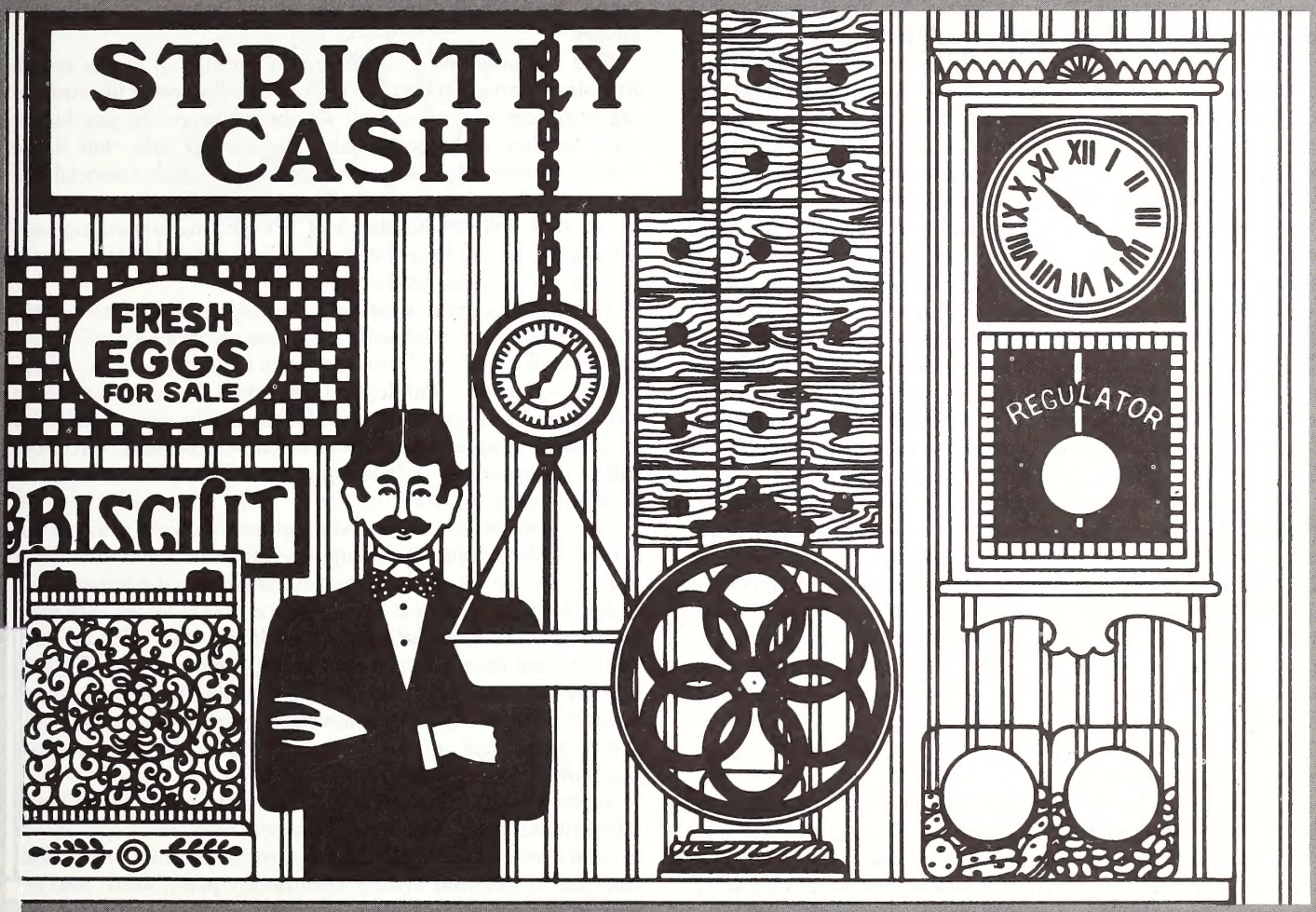

I have changed my mind about welfare

by Raymond Byler

I was 19 years old when Franklin Roosevelt became president of the United States. It was in the depths of the Great Depression. One out of every four workers had lost his job. In my twenties I lived through the days of "The New Deal." The government spent billions of dollars on relief and public works to "prime the pump" of business activity. I well remember, as a young man, already owning 40 acres of land (dad signed the note), going to the Flint mission with downgrading words for persons on "welfare."

Now 40 years later I am living and preaching in a typical city. The cash flow from our investments provides our household with a comfortable living and more. Dan and Patricia Manning and their two children are an above-average family among the over 20 families in our apartments. Dan was laid off months and months ago. He does not qualify for unemployment compensation. He is working hard to

A pilgrim's progress through 40 years of thinking about the problems of poverty and the Christian's responsibility.

find a job and it is quite depressing, though Patricia's job seems secure.

Under the laws of the land we still have income surplus. Under the same laws they can hardly keep going. Inflation has multiplied the value of our assets. It has broken their ability to cope. It is no secret that the revised tax laws favor the rich much more than the poor. And there has been a deliberate shift to cut down on "social services" and increase "armaments."

Certainly Romans 13 has guidelines for good government and also for good citizenship. God has ordained government to curtail evil in the world. Good citizenship includes submission and payment of taxes. Christian citizenship adds prayer for all governments (Titus 2) and loving your neighbor as yourself (Romans 13:8-10). There are also repeated examples of Paul, a Roman citizen, reminding government officials about overstepping their God-given authority (Acts 16:37-40; 22:25). Peter and the apostles ignored the strict ruling of the Jewish Sanhedrin; and in good conscience, declared it not of God (Acts 5:17-42).

When Paul's life was threatened by those who hated him, he appealed to the law for fair treatment (Acts 23:12-34). He finally appealed his case to Caesar (Supreme Court), not as a coward afraid to die, but as a supporter of law and order (Acts 25:9-12). His own report of the trial and the help of the Lord, and his confidence that his future was in the hands of the Lord, is so beautifully stated in his second letter to Timothy (2 Tim. 4:16-18). In fact, the book of Acts not only traces the spread of Christianity from Jerusalem to Rome, but also is a clear picture of Christians as nonviolent supporters and promoters of good government in every land.

So I am a member of "Bread for the World," a Christian organization committed to do all it can to influence lawmakers to make laws promoting more efficient use of the world's resources to eliminate starvation. I believe this is an example of the way Peter and Paul would work in a democratic society. The monthly meetings are held at our Mennonite Church. I am glad, too, to identify with Mennonite Central Committee, Mennonite Disaster Service, and the Mennonite Foundation as social service arms of the church.

We have three cars. Many of the poor have none, or the car they have is in the garage or has a flat tire. So we help them get their welfare checks, their welfare food, and welfare food stamps. These are just as much their lawful "rights" as our monthly cash surplus is ours (after paying our lawful taxes).

Taxes not enough. But paying our taxes is not enough. This is a very critical time for hungry people. Massive cuts are limiting our domestic hunger programs. And funds for overseas development projects are being shifted to military aid. As long as there are hungry people, common decency calls for sharing after tax surplus, with people deprived of their basic human needs. (Contrary to Americanism, automobiles and cable TV are not basic human needs. Food, clothing, shelter, and development are.)

A recent cheese give-away program illustrates how government policy does affect the money we have. The surplus cheese stored in warehouses and costing millions of dollars was the result of efforts to support the dairy farmers' prices for their products. Of course we did what we could so that those with welfare connections could get their box of cheese—a special bonus from Uncle Sam and the dairy industry and the taxpayers!

God has ordained government to curtail evil in the world. And since starvation because of poor distribution of life-sustaining resources is a great evil, we should expect to pay bigger taxes as they do a better job. The current idea that if the "private sector of business" is granted enough financial advantage and tax breaks they will automatically generate investments that will benefit the poor is expecting something very unrealistic. By the time the stockholders' desire for gain is satisfied the poor will be dead and buried.

Welfare is a good word. Its primary meaning is "health, happiness, and general well-being"—also "prosperity." It is a need we all have from birth. American laws envision "equal opportunity for all." Public welfare, Social Security, and food stamps are lawful symbols of aid for the needy. Taxes are lawful symbols of supporting our benevolent Uncle Sam. But there still is an unjust gap between prosperous me and unemployed Dan Manning.

Let me introduce also Melvin and Semon Wells. Melvin was a cook with a big oil-drilling operation in Louisiana. Four months ago he was laid off. And unemployment compensation is still delayed. Now two months ago a friend helped him get a minimum wage job. Because of the illness of his wife and baby he is looking for another part-time job. He owes me $695.09 in rent and utilities. Last night he came with $50. Should I have taken it since it may represent welfare needs of his family while it represents legal surplus income over and above the welfare needs of my loved ones?

There was a time in my life (maybe 40 years) when I never asked myself such a question. I just followed the simple advice of John Wesley, "Earn all you can, save all you can, and give all you can." I followed Wesley because my parents did. And my parents followed Wesley because all good Mennonites did. (Of course, since we were not Methodists we followed Menno, as he followed Paul, as he followed Christ). And since the offerings Paul collected were for the brotherhood, so all my giving was to the church. Because the church was indebted to share the good news about Jesus to the whole world, she was always poor. If it

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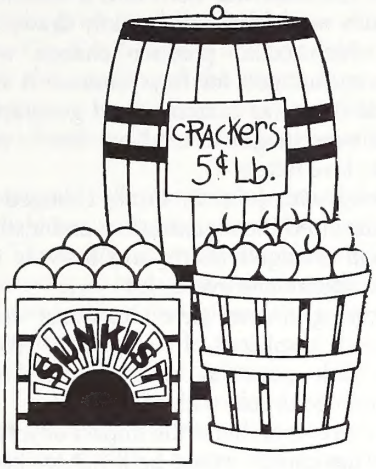

wasn't the "poor saints in Jerusalem," it was the poor missionaries scattered over the world, who needed brotherly help.

Brothers, sisters, neighbors. But I not only have brothers and sisters all over the world; I also have neighbors all over the world. Paul did too. He wrote, "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Gal. 6:10). In both the Old and New Testament God commands, "Love your neighbor as yourself." Jesus said it is the second greatest commandment. But Jesus said more. Matthew 23:23 records his words to conservative religious leaders, who had wealth at the expense of the poor. "Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices—mint, dill, and cummin. But you have neglected the more important matters of the law—justice, mercy and faithfulness. You should have practiced the latter, without neglecting the former."

Justice, mercy, and faithfulness all demand that I ask about that fifty dollars. Shall I keep it? Shall I return it? Shall I give it for missions? Shall I reinvest it? (hardly at 68 years old). Or shall I go the second mile and make it possible for this neighbor to buy the house? When I was his age, my father signed the note for that first 40 acres. And now when our children are his age they get a modest grant toward a down payment on a place to live.

Justice, mercy, and faithfulness are certainly action words. The prophet Micah said, "What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." Justice means "honorable and fair in one's dealings and actions, consistent with moral right, fair, equitable." Mercy means "kind and compassionate treatment of a person under one's power." God has made this good earth with enough for the welfare of all. He has ordained work as the way to get and give for the common welfare (Eph. 4:28). But in every land there are the poor, the middle-class, and the rich. There will always be orphans and widows in their distress. Looking after them is the kind of religion God our Father accepts as pure and faultless (Jas. 1:27). A faith without such deeds is dead.

In Matthew 25 Jesus gives two parables of judgment, both a clear warning against a dormant faith. Following those, he predicts a great judgment day when all mankind will be divided into two groups. The grounds of the judgment will be conduct toward those in distress. Certainly no one earns the

A $50 payment on a $695.09 bill. How shall I go the second mile in relation to my neighbor who needs lodging for himself and family?

right to the eternal kingdom by giving all he owns to the poor. What are pictured here are small deeds of holy love. These are precious in the sight of him who is love. That is the way he lived when he was here. Such service is ministering to him vicariously. It shows kindness to the disciples of Christ (his brothers). Jesus also includes little children who should be received in his name (Mt. 10:34-42; Mk. 9:33-41).

The quality of the earthly life of all persons who trust in the finished work of Christ will also be judged (1 Cor. 3:10-15). The testing agent is fire. My life may be wood, hay, and straw (worldly). My works will burn with the trash of the earth. The Bible character Lot was worldly. Peter calls him a righteous man, but his life produced no righteous offspring. By the grace of God my life may be gold, silver, and costly stones. It will survive the test and I will receive my reward.

Welfare sums it up. So here I stand. The good news about Jesus Christ our Lord includes the responsibility to do good works. "For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Eph. 2:10). "Welfare," if it includes both the material and spiritual, sums it up. And works of welfare have judgment day significance. So the battle cry of true evangelical faith is found in the words of Jesus, "justice, mercy, and faithfulness." Menno Simons in 1539 expressed it very well:

True evangelical faith cannot lie dormant.
It clothes the naked.
It feeds the hungry.
It comforts the sorrowful.
It shelters the destitute.
It serves those that harm it.
It binds up that which is wounded.
It has become all things to all men.

P.S. After finishing the first draft of this article I was servicing the apartment next to Melvin. When he saw me he came with another fifty dollars. I couldn't take it without inquiring about the welfare of his family. We separated as friends. What happened to the fifty dollars is a secret between us and the judge of all the earth. We will have plenty of opportunity to discuss it further after the judgment day.

Addendum. In mid-December, after reading, "Unemployment, Reaganomics and the economy have combined to drive hundreds of thousands of middle-class people into utter and absolute destitution" and "At least two million people are affected," I wrote to President Reagan, "In view of the millions of families that have lost their homes, the Social Security System regulations should be changed so that persons who reach 65 with a home of their own and adequate investment income should *not also* draw Social Security benefits. I am one of these who could share Social Security benefits with the new poor and still live comfortably. Copies of this will also go to select lawmakers. Be assured that I also pray for you and all world leaders in behalf of the total welfare of mankind."

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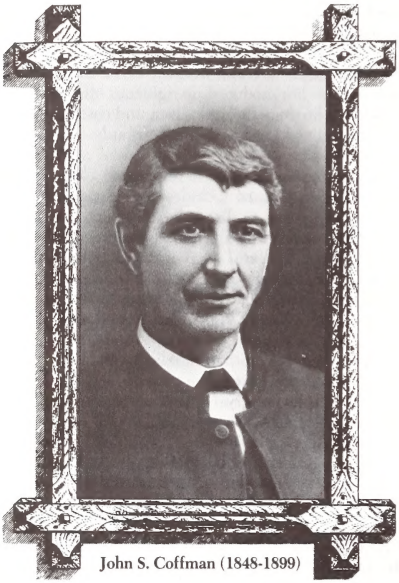
The Mission Hall of Faith

presents an intimate look at the years 1881-1892 through the eyes of

John S. Coffman: the gentle firebrand



John S. Coffman (1848-1899)

In the late 1800s North America reached for new boundaries. Chicago's Home Insurance Building, completed in 1885, made the sky the limit for urban architecture—literally—as the world's first skyscraper.

For scientists the universe became the limit. Pioneers used the newly discovered electric light to signal inhabitants on other planets. A West Virginia professor monitored the hiss and thud of meteorites falling into the sun.

In the church, pioneers began reaching beyond traditional parishes with success. Evangelists Crosser and Hunter drew crowds in cities north of the Canadian border, while counterparts such as D. L. Moody did the same in the USA. Samuel Porter Jones and E. O. Excel began a twenty-year evangelistic campaign in the Southern states that drew 25 million attenders and resulted in 500,000 converts.

The *Mission Hall of Faith* series is prepared by Mennonite Board of Missions, Elkhart, Ind.

John Samuel Coffman was born into a Mennonite Church whose boundaries were firmly and rigidly drawn. Such things as education which could produce change were resisted. Ciphering was encouraged for boys because it was practical; such unpractical things as grammar and geography were discouraged. Girls were taught to read but not to write, for fear they might write love letters.

Coffman, along with John F. Funk, changed those limits. While Funk radicalized the organizations and institutions of the church, Coffman changed hearts and lives as the first and perhaps greatest Mennonite evangelist.

His gentle, caring manner gave him warm welcome to the hearth of a church suspicious of evangelism. His solid understanding of the Bible, powerful oratory, and striking manner lit the fire of a church gone cold with passivity.

The best way to comprehend the impact of John S. Coffman is to ask where the church would be if not for him. George R. Brunk, S. F. Coffman, M. S. Steiner, T. M. Erb (father of Paul), Noah Byers, and Daniel Kauffman are just some of the names of those who came to faith under John's preaching, providing leadership for the Mennonite Church for the next three decades and beyond. Some of Coffman's experiences and concerns are reviewed in the following fictitious interview.

Mission Hall of Faith: You were many things in your lifetime: evangelist, writer of the first Mennonite Sunday school materials, editor, church organizer. You also farmed for most of your life. As an oldest son it would have been natural for you to have farmed full time for life. What changed things for you?

John S. Coffman: Crows from heaven.

MHF: Crows? From heaven?

Coffman: Farming the hills of Virginia was itself a difficult task. In 1878 the crows added to that burden by uprooting two thirds of the corn I had planted and scratching out my replants. I tried every remedy suggested to discourage them. I tied horse hairs in grains of corn. I soaked the seed in a decoction of apple root. I stretched twisted hemp across the field. I even put aside my pacifism and picked up arms. But finally it was I who got discouraged, and I praise God I did.

MHF: If you'll excuse me, that doesn't sound like anything to crow about.

Coffman: Friends began encouraging me to move to a location where farming would be more profitable and where my services as a minister were more needed. I visited Illinois and Indiana and became excited about the possibilities of both.

MHF: How did you decide?

Coffman: I had nearly made up my mind to go to Illinois when I received a letter from John Funk inviting me to come to Elkhart as assistant editor of the *Herald of Truth*. I accepted and moved my family there in 1879.

MHF: And it was in Indiana that your concern for the souls of others began?

Coffman: It would be hard for me to set a beginning time, but the Civil War most strongly impressed me with the need so many had for the beauty and blessedness of the nonresistant faith.

MHF: How so?

Coffman: I was thirteen when the war began, and came of age during the years of that travesty. The summer of 1864 was a time of hopelessness for the nation, and at sixteen years of age, I, for the first time, felt that I was a sinner, lost, and without hope in the world. I prayed to my God for help and to the Lord

for salvation until my prayers were answered.

As the conflict grew more fierce the hope of the Confederacy grew darker. The South began drafting from sixteen to sixty, robbing both the cradle and the grave. It was clear that if I stayed in Virginia I would have no choice but to serve in the army, so I fled North with a group of Mennonite boys, which is all we were.

The Shenandoah Valley was the garden of the South, providing the Confederacy with more food than any other section of the country. Three days after we left, General Sheridan raided the valley, ordering all buildings burned to the ground. It was a sad stroke, a great evil against many who were innocent of any charges against them.

MHF: Did you return after the war?

Coffman: We did, to a people weary of life, crushed to the earth, robbed of much that was dear to them. I joined with some other young men in a carpenters' gang to do reconstruction work by day. By night we met in various homes to reconstruct spirits through singing and prayer.

MHF: Back to Indiana and the year 1881. The evangelistic ministry for which you are best known really began in this year. What prompted it?

Coffman: By this time I had become familiar enough with the church to have a burden for it—particularly for the young people. Few Mennonite young folks went to church. Those who did often went to other denominations. The fault was not with the young, but with the lack of true spirit among those who did attend. A passive Christianity had set in which consisted mainly in the outward observance of the teachings of the church.

One man told me that there were no young people in any of the thirteen Mennonite churches in his county. Entire families were beginning to leave the Mennonite faith, often becoming leaders in other churches.

MHF: Is that really so bad?

Coffman: It was not the Mennonite Church that I was trying to save, but its Bible-rooted principles and doctrines. And, it seemed clear to me that we had lost the full teaching of the Bible and the courage of our forebears to proclaim this good news to those around us.

In February of that year I wrote in my diary: "Today I have been thinking much of the necessity of the church making a more active effort to make converts. When we see what others are doing and see the success which follows their efforts, we are sorely grieved at the apathy of our own members on the subject of evangelism. I sometimes feel like cutting loose and going all the time."

MHF: You got the chance to cut loose that very same year.

Coffman: Yes. After much prayer and fasting I received my first invitation to hold a series of meetings at a small congregation near Bowne, Michigan. That was in June, I believe. Attendance increased each night. By the end of the week nine souls had accepted Christ. It was a small beginning, but a fire had been kindled.

MHF: And that fire spread rapidly to almost every corner of the Mennonite Church. You spoke to standing-room-only crowds throughout Indiana, Illinois, Iowa, Missouri, Kansas, Nebraska, Ohio, Virginia, Pennsylvania, and Ontario. In short, you conducted evangelistic meetings over practically the whole church at a time when transportation was slow and laborious.

Coffman: You mentioned Virginia. I wasn't permitted to hold meetings there until my third trip back after leaving my home state. Persistence paid off, however. A week's meetings at Weavers Church resulted in forty-five converts.

MHF: Why was there opposition to your preaching?

Coffman: The opposition was not to my preaching as much as to holding protracted meetings. Series of meetings planned ahead of time were forbidden in many of our congregations. In Ontario it was forbidden to hold two meetings, one following the other.

MHF: For what reason?

Coffman: Many leaders felt we had a good process for getting people into the church. If someone wanted to join they could come and make application; they would then be instructed and taken in. Why risk the excesses that revivalism did bring, courting new methods?

MHF: Yet your ministry flourished. How did you get around this opposition?

Coffman: I tried not to get around it at all, but to meet it with prayer, fasting, and patience. I always tried to make haste slowly. I would not go to a location where there was strong opposition.

MHF: The locations you visited usually had ministers. Why do you think the response to your preaching was so great?

Coffman: I have no doubt that the response was to the Word of God presented in a true fashion, rather than to my gifts as an orator. Mennonite preachers in that day seldom rose above speaking on principles of morality in a rather trite pietistic way, a problem which they compounded by preaching in a monotonous singsong voice.

MHF: Even though you are modest about your gifts for oratory, you were considered a flamboyant preacher. You had a good singing voice, and you used your full range in speaking. Your messages were carefully prepared in outline form. You were not afraid to use all varieties of expression, including humor. And you did something else that was almost unheard of; you used gestures, often pointing right at people!

Coffman: After one meeting a man cornered me and let me know that he didn't approve of my gesturing. The next night, following the service, I found the man. I told him I had tried to hold down and asked him if he thought I had done better. "Yes," the brother replied, "you did better."

MHF: You've mentioned prayer a number of times. Was it important for you?

Coffman: Essential. Prayer prepared me for the arduous task of proclaiming Christ. On some occasions I spent an entire night in prayer, searching for God's will. Through prayer God often directed me to go on journeys that I couldn't afford. I went, and God provided.

MHF: How would you describe your prayers—besides long?

Coffman: I never liked general prayers. I tried to be specific—naming individuals, their strengths and weaknesses, and pleading for their salvation. Although much of my praying was in private, I included others whenever I could, particularly during meetings. Special prayer meetings would be called in homes of the members and we would pray that lost souls attending services would be gathered in.

MHF: And many were. Besides numbers, what signs did you see of new life in the church?

Coffman: There were many signs: publications, growing support for the Evangelizing Committee, singing, and Sunday schools. Mennonites had taken the first step to becoming, once

again, a true church.

MHF: A first step?

Coffman: Yes, we were now ready for Matthew 28:19-20. The Mennonite Evangelizing Committee under John F. Funk was successful mostly in reaching our Mennonite lost sheep. In 1892, at the first general Sunday school conference, a medical student from Chicago excited everyone with his description of the great need in that city.

The zeal of the quickened young people who attended these conferences occasionally needed to be balanced by humility of the heart. I fear lightmindedness often replaced cheerful dignity. I chided a few young men for their fashionable collars, and ladies for the flash of jewelry that caught eyes other than my own. But that same zeal became the driving force for a new decade of mission activity.

MHF: After spending most of your years as an evangelist, you spent your latter years promoting education. Why the switch?

Coffman: I don't see it as a switch. Through my travels I met many young people whom the Lord had endowed with talent that could be used for spreading the gospel. Many of these talents were going uncultivated; others were being lost to other schools. We did succeed, finally, in establishing the Elkhart Institute.

MHF: Which later became Goshen College. That must have been quite a thrill.

Coffman: No. It was more an occasion for prayer. We were again introducing an innovation that could do great good or great damage to our faith. We could use this new force to win others to Christ, or to simply promote our own pecuniary or social advantages. I prayed that we would be true as steel.

MHF: Would you conclude with a prayer—one of your shorter ones?

Coffman: This is a prayer I often said for our church as it faced the changes that needed to be made: Help us, O Lord, to be entirely consecrated to thy will; grant that we may not be unwilling to sacrifice any of our previous views or ways or actions, if thy way would lead us differently from our understanding of things in times past.

John S. Coffman's comments are recreated from a variety of sources including *Centennial Memorial of J. S. Coffman,* Herald Press (1949); and *John S. Coffman, Mennonite Evangelist* by M. S. Steiner, Mennonite Book and Tract Society (1903). Though fictitious, they are intended to be consistent with his spirit and style.

Hear, hear!

Regarding women in ministry

Readers of the *Gospel Herald* continue to receive a steady stream of articles regarding the role of women in the church. Generally these present only one point of view. (See the *Gospel Herald,* October 12, p. 691; November 16, p. 787; November 23 p. 811.) It is certainly proper that we continue to study this subject and that we recognize and use the many gifts that God has given our sisters in Christ; however, many in our constituency are not buying the teaching that females might biblically serve as pastors. The point of view that women should not serve as the pastor of a congregation receives very little attention in Mennonite media today; nevertheless, in some areas, it is a dominant position. What follows is not a lengthy discussion of the issue, but is mostly a further look at some of the implications of Genesis 2, which two of the above writers discussed.

After the creation of the man, God created a "helper" (Genesis 2:18, NASV). Clearly, when there is a helper, someone is helped. This arrangement of God's can well be described as a leader/helper relationship, and there are recurrent echoes of this relationship in the New Testament. God's being called a "helper" to man tends to clarify this. When God becomes a "helper," he assumes a role in regard to the one he helps, and a woman does likewise. One can hardly raise the objection of "cultural conditioning" or an allegedly "oppressive culture" here. Genesis 2 is *pre-culture* and *pre-sin.*

The leader/helper relationship came into being at creation and has never been rescinded, at least not in the biblical text. Thus, in Genesis 2:24, the man (leader) assumed the initiative in the establishment of a home. He did this at God's direction. After the sin of the couple, God first spoke to the man (Genesis 3:9) as the human leader in that relationship. Jesus seems to have reiterated this leader/helper relationship in Matthew 19:5. Should anyone, including twentieth-century Mennonites, tamper with this relationship? Perhaps those who advocate the abandonment of this biblical relationship have been culturally conditioned by the secular currents of the present age.

Paul, in company with Jesus, affirms the leader/helper relationship. Thus the "silence" of 1 Timothy 2 is not absolute, but relative. Brother Harold Bauman, in the October 12 issue, suggests that congregations select persons . . . "who have the qualities of faith which are needed (Acts 6:3; 1 Timothy 3:1-13; Titus 1:6-9)." Would not these passages also say something regarding gender qualifications as well as "faith" qualifications? For a pastor to be the husband of one wife would seem to be quite specific, so far as gender qualification is concerned.

Paul seems to affirm the leader/helper relationship again in 1 Corinthians 14:34. He refers to the "law." True, some see here a reference to Numbers 30, but that seems strained. More likely, it refers to the general law of God in Genesis 2, the law of the leader/helper relationship. Again, Paul grounds his Ephesians 5 teaching not on culture, not on sociological mores, but on the leader/helper relationship of Genesis 2:24 (Ephesians 5:31). In 1 Peter 3:1, Peter also may be referring to the leader/helper relation.

The appeals to Junia/Junius, Aquila, Phoebe, and Priscilla are doubtlessly well meant. (However, the great majority of the commentaries state that in the Junia/Junius controversy, the name is male.) While many, many women were valiant and helpful servants in the early church, so far no one has ever shown that a female was a pastor or elder in an early New Testament church. The cause of those who advocate female

Hear, hear!

pastors would be greatly helped could this be done. To base an argument that women should be pastors of congregations by citing such cases as these women in the church simply shows the paucity of any real biblical passage to support the position.

Publicly and privately I have repented of wrong past attitudes toward women. Their gifts could and should be used in all activities, except as pastors. We will be the losers if we do not do so. But I am also persuaded that spiritually mature men will not follow female pastors and there is more than a little evidence of this in some church circles. Female pastors generally bring into being congregations largely composed of women and children.

This is a route we must not take!—**Dean Brubaker,** Sturgis, Mich.

Support of church schools

In "Laundered Money for Schools" (Oct. 26, 1982) D. R. Yoder contended that our church schools are being corrupted with "laundered money" and that the basic intent of the church's support of students in our church schools is "to evade taxes rightfully owed." Even though Bro. Yoder sincerely questions the *legality* of a system in which the congregation pays for its students in a church school, his real concern is the *morality* or ethics of the situation, regardless of how IRS may rule on the system.

In one sense any kind of common effort members of a congregation engage in may make a tax difference. If one supports a missionary family in Africa through the congregation, the congregational offerings are tax deductible. If we pay the missionary family's support by sending checks directly, the payments are not tax deductible. The principal reason for supporting missionaries through congregational offerings is not to avoid taxes but because we believe that mission work is part of the mission of the church.

My concern is to clarify the sincere intent of every Mennonite school which is advocating a plan of congregational support for its students in church schools. Our church schools are becoming an increasingly significant factor in assisting our homes and congregations with the Christian nurture of our youth. As our homes, congregations, and church schools develop closer working relationships and ways of providing mutual support for each other, our youth are more adequately nurtured and become better prepared for involvement in the Mennonite Church and better prepared for a life of Christian service in the world.

But as our schools have become more significant in determining and shaping the future of our denomination, education costs have also risen. More and more families feel that they have increasing difficulty in paying the education costs, especially when more than one child is in a church school. Enabling every student who desires a Christian education to receive one is important for both the church and our schools.

Thus, a plan for congregational support of its students in a church school is not only a needed financial answer for some students, but is also an important consideration in view of our understanding that the church, rather than the state, is responsible for nurturing its youth.

Congregational support of its students in our church schools (whether parents pay or not) (1) affirms our belief in the distinct values of Christian education in the Anabaptist-Mennonite tradition, (2) encourages the youth of our congregations to enroll in our church schools, (3) eliminates the financial disability as a barrier which prevents some students from enrolling in a church school, (4) promotes a spirit of brotherhood sharing and servanthood in our congregations as well as facilitating this spirit as it relates to our church schools, and (5) gives our youth further opportunity to learn about and appreciate the beliefs, understandings, and commitments of our denomination.

In conclusion, congregational support of its students in church schools *is not to avoid taxes*. First, if our church schools are indeed *church* schools all students deserve the support of the church. Second, Christian education should be available to all—not just the wealthy. Third, congregational support of its students in a church school is a clear message of brotherhood encouragement to its youth for whom our schools exist.—**William D. Hooley,** chairman Mennonite Secondary Education Council, Goshen, Ind.

Not laundry, but commitment

In the October 26 issue reference was made to the payments of educational costs by a congregation as "laundered money" for the schools. Let me respond with a brief explanation of a program that is biblical, sound, and legal. The two congregations cited as examples are the Maple Grove and the Marlboro Mennonite churches of Hartville, Ohio (Stark County).

The adoption of the plan commits the congregations to payment of the tuition of any student from the congregations attending a Christian school. As many as seven Christian schools, and one out-of-state school, have received payments of educational costs. The plan covers all families supporting the congregations by attendance, means, and service.

The Marlboro congregation places all regular weekly offerings into its general fund, with no separate educational offerings except on specified occasions when the congregation gives in addition to the agreed amount. At Maple Grove the contributed money on specified Sundays is placed into an educational fund. Monthly payments by both congregations are sent to the schools on the basis of the number of students attending from the congregations.

This plan enables any members (whether well-to-do, poor, or widow) to avail themselves of Christian schools. This type of giving for Christian elementary and secondary education is a brotherhood matter. It is not only for the parents, but for the entire congregation. It has the advantage of encouraging members such as grandparents, couples with preschool age children, and singles to assist in providing Christian education for any and all children desiring it.

The early Christians at Corinth had some difficulty at their love feasts (1 Cor. 11:17-22). The well-to-do had more than enough and the poor frequently had nothing. The apostle Paul instructed them to share their food and "wait for each other" (v. 33) during the love feasts. The Church-School Partnership Plan is a "waiting for each other" by making Christian education available to all.—**Elmer S. Yoder,** Hartville, Ohio.

A Meetinghouse report on the

Council of International Ministries, Chicago

Thirty-one persons, representing 15 mission boards, agencies, and organizations, met in Chicago, Nov. 29-30, for the semiannual meeting of the Council of International Ministries (CIM). They received an update on the newly formed China Educational Exchange (see p. 12, this issue) and were briefed on the effects of revolution on the Central American church.

In addition, three task forces reviewed their work with the council; plans were approved for coping with potential jumbo medical expenses; and a slide presentation and report were given on the recent Asia Reconciliation Work Camp. Member agencies also reported on new programs and other significant developments in ministries.

Wilbert Shenk, CIM secretary, reported on the China Educational Exchange. The new agency plans to send approximately 17 persons to China next year, with a slightly smaller number of Chinese expected to share in North America under CEE auspices.

Dan Zehr shared with CIM his assessment of the effect which revolution is having on the church in Central America. Having completed a three-year assignment with the Mennonite Central Committee in Bolivia, Dan and his wife, Elaine, spent September contacting most of the Mennonite and Brethren in Christ groups in Costa Rica, Nicaragua, El Salvador, Honduras, Guatemala, and Belize. During October and November, they have been traveling in Canada and the U.S., sharing with congregations, schools, and government officials.

In some Central American countries, Zehr said, the Mennonite community is largely outside the mainstream of political events, but is becoming more aware of political problems, especially the needs of refugees. In other instances, such as in Nicaragua and Guatemala, the revolution is having a much more direct impact on the life of the church.

In Nicaragua, he noted by way of illustration, everyone is expected to share in the work of local, unarmed "vigilance" committees. One Mennonite group has not felt free to participate in this, although they have expressed the desire to take another look at the question. Two other conferences have decided that they can cooperate to this extent. However, in Guatemala, such "vigilance" groups are allowed by the government to carry weapons, and many do. The Mennonite church there faces the dilemma of being suspected as guerrilla sympathizers if they refuse to participate in community defense, yet they feel they cannot be a part of these armed groups.

Suggesting that in terms of ideology, neither democracy nor communism is fully operative in Central America at present, Zehr characterized the struggle as people "wanting to have a fair shake in the life of their country." He stressed the need for North Americans to identify with the suffering and the poor, noting that "In Washington, D.C., I didn't feel much of this identification. All we heard was talk in terms of political concern. In Ottawa, the people we talked with were questioning and somewhat open."

As a result of his conversations with church leaders and refugees in the area, Zehr spoke of his coming to believe more deeply in the place of prayer for the people of Central America. "They plead for us to remember them in prayer," he said.

On Monday evening, Verney Unruh, missionary to Taiwan, reported on the 1982 Asia Reconiliation Work Camp, held in Hong Kong Aug. 1-13.

The three task forces which met half a day preceding CIM sessions gave a brief update on their work. The Asia Task Force noted several topics under continuing review, including the question of criteria to be used in deciding whether to rent or buy property overseas. Council members expressed interest in discussing this issue in the larger council at some future time.

The East-West Task Force reported that recruitment is down. Some CIM members expressed the confidence that persons are available who have the necessary qualifications and commitment. Others, such as Herman Bontrager of MCC, expressed concern that "perhaps we are professionalizing East-West recruitment too much." Harley Wagler, who reported on the Bulgarian program, said that "once we find the people, then I feel the basic

Ellis Croyle and Bob Schloneger receive instructions regarding timing from a WTVG-TV technician.

Two Ohio pastors get media education

"I am not accustomed to TV crews and technicians standing around talking while I preach the Word," reports Ellis Croyle, pastor of Zion Mennonite Church, Archbold, Ohio.

"Nor am I accustomed to being told how many more minutes I have until the worship *must* end."

That's what happened, however, when Ellis and fellow pastor Bob Schloneger (North Clinton Mennonite) first went on TV December, a year ago.

In response to an invitation from Margaret Hoepfl of the Ecumenical Communications Commission of Northwest Ohio, Ellis and Bob worked together to produce two half-hour TV programs, "Worship for Shut-ins," for Channel 13.

"That was an education," Ellis notes.

Bob and Ellis alternated as preacher and liturgist, and the choir of Zion provided the music.

This initial involvement opened the door for repeat programs, Ellis says.

He discovered that first steps have also opened doors for him as well.

In March he participated in a media day seminar in Perrysburg, which was sponsored by the E.C.C.

It was planned by Margaret Hoepfl, with James Rossback, media specialist for the Lutheran Church, Missouri Synod of St. Louis, as resource person.

Margaret had also arranged a panel of three news directors of local TV or radio stations to help the group distinguish between news and publicity.

"The two TV news directors brought videotapes with them to illustrate what they mean by news, and guess what they placed on center stage?" Ellis asks.

"Their coverage of Bowling Green '81 and the shipping of grain to Ethiopia and Somalia through the Port of Toledo. It felt good to know that Mennos had pulled off two things in '81 that were prime illustrations of the church doing something and being something that is newsworthy," Ellis notes.

A member of the former Media Ministries Committee of Mennonite Board of Missions (MBM), Ellis is now diverting some of that expertise and involvement into E.C.C. of which he was recently chosen vice-president.

He and Bob taped two new "Worship for Shut-ins" programs in November which were used the first two Sundays of Advent.

Bob Schloneger has also produced sign-off and sign-on meditations for the E.C.C. that were used seven days a week by all the major TV affiliates of ABC, CBS, and NBC in Toledo. A recent change to a 24-hour broadcasting format has limited these to one per day, but they are now five or six minutes long.

church news

strategy is sound: trying to be a presence.

Phyllis Krabill, recently returned to Poland, stressed that "if people are in a country as students, that assignment must have its own integrity, and not be a guise for something else." Walter Sawatsky concluded the East-West Task Force briefing by referring to the recent Mennonite World Conference delegation visit to the Soviet Union. The Task Force, he said, will be discussing how contacts made by delegations might be utilized in a more creative manner in the future.

The Latin America Task Force reported that JELAM, the Latin Mennonite Broadcasting board, is projecting a consultation in the fall of 1983. Such a gathering would discuss communications in Latin America, and specifically would address the issue of whether JELAM should be continued or be dissolved. Current plans call for representatives to be invited from all of the Mennonite and Brethren in Christ churches south of the Rio Grande, as well as from the North American churches.

Discussions of JELAM's difficulties in financing its ministries provided the context for the council's discussing two larger problems—establishing priorities and utilizing resources. Henry Klassen, Evangelical Mennonite Church in Canada, commented on the difficulty for the church to get three full-fledged programs off the ground in Latin America: cooperative curriculum, JELAM, and theological education.

First rather wryly noting that "we are Mennonites and we aren't going to change very quickly," John Wieler (MCC-Canada) observed that "we haven't worked too hard at how to harness our energies."

Another CIM member noted that in terms of cooperation, "There's more goodwill around this table than there is often in our boards." However, as Edgar Stoesz noted, the China Educational Exchange, which is being sponsored by five program agencies and four colleges, serves as a new model for increased cooperation and a pooling of resources.

In other business, the council approved a plan for handling large medical claims which might be experienced by their major medical pool. Under the plan, part of each agency's annual assessment will go into a reserve fund during those years when medical claims are lower than the preceding five-year average. In the event of a jumbo medical claim which exceeds such a reserve fund, trustees of the pool are authorized to borrow needed funds, which would be repaid through increased assessments in subsequent years.

James Bertsche, AIMM executive secretary, was elected to chair CIM for the next two years, succeeding Hershey Leaman. Wilbert Shenk, of Mennonite Board of Missions, was appointed to a third three-year term as secretary/treasurer. A 1983 budget of $37,335 was approved, while the next meeting was set for May 23-24, 1983, in Elkhart, Indiana.—Glen A. Pierce for *Meetinghouse*

Lauver celebrates 65th in Christian ministry

William G. Lauver of Bird in Hand, Lancaster County, Pa., preached at the regular Sunday morning service at Lauver Mennonite Church on Nov. 14. He reviewed the way the Lord led him during the 65 years of his ministry.

Lauver was born and raised near Cocolamus in Juniata County, Pa. He was ordained as minister at the local Lauver Mennonite Church on Nov. 28, 1917, by Bishop W. W. Graybill when he was 20 years old.

Three years later he married Florence Byler of Belleville, Pa., then a worker at the Altoona (Pa.) Mission.

In 1921, he was released by his home congregation for foreign mission work in Argentina, South America. They sailed with D. Parke and Lillie Lantz. Only the J. W. Shanks and T. K. Hersheys had gone earlier. The Lauvers had to leave their work in Argentina in 1945 because of ill health.

During one extended furlough in 1939 to 1942, they served in Johnstown, Pa. After they returned to the U.S. in 1945, they worked in Mathis, Tex., and Davenport, Iowa. In 1954, they were called to take charge of the Spanish work in Lancaster County. Lauver served as pastor until 1969. Since then, he has continued to help in whatever way he can with the Spanish work. Mrs. Lauver died May 7, 1966.—J. Lloyd Gingrich

Inauguration ceremony at the new India mission studies center

New center for mission studies inaugurated at Union in India

The Center for Mission Studies, the new school of world mission, inaugurated at Union Biblical Seminary, India, on Oct. 24, is the first of its kind in South Asia. I. Ben Wati, chairman of UBS board of governors, unveiled the foundation stone for the building that will house the center on the new campus at Pune. Following the unveiling, students from UBS cut stalks of ripe grain as a symbol of their commitment to the task of missions.

Wati briefly outlined the history of missions in Nagaland which, in the past hundred years, has given birth to a large church in Northeast India. Today that church is sending missionaries, many trained at UBS, to other parts of India and to Burma.

"I am thankful that I am a fruit of foreign missions. Today I have the privilege of being an Indian missionary," he said.

Speakers at the inauguration were Patrick Joshua, general secretary of the Friends Missionary Prayer Band, and Paul Hiebert, visiting professor of missions from Fuller Theological Seminary.

Joshua traced the history of the PMPB, one of India's leading mission agencies, and pointed out the open doors that God has given to the church in India.

Speaking on John 4:35, Hiebert charged the center with keeping alive the vision of the harvest, with researching strategies for evangelism, with training workers for the task, and above all, with remaining true to the Lord of the harvest. He pointed out that mission begins with a vision, and when a church loses that vision, God prepares another church to take up his work of proclaiming the gospel.

Mennonite Board of Missions was a founding member of the seminary in 1953 and has continued its support through a major geographical relocation to the seminary's present location at Pune. The Mennonite Church of India also holds membership on the board.

Couple leave West Bank; Israel complicates service with loyalty pledge

The volatile situation in the West Bank forced two Mennonite Central Committee workers, Tim and Crissie Buckwalter, to leave their assignments there. Buckwalters of Goshen, Ind., were teaching English at Najah University in Nablus prior to their Nov. 3 departure.

The trouble for Buckwalters began in September when they and the other foreign teachers at Najah were summoned to the military headquarters in Nablus to pick up their new work permits.

Upon arrival there, however, they discovered that they could receive their permits, but only if they first signed a statement promising not to support the Palestine Liberation Organization, identified as a "terrorist organization," directly or indirectly.

"We were totally unaware beforehand that we would be presented with this anti-PLO statement," explains Crissie. "Neither were we certain what the implications would be if we signed the statement. But we did not know that our own signing the statement could easily be construed as an illegal act by the Israeli authorities."

So after a short period of deliberation, both of them signed the statement. As it turned out, with one exception, Buckwalters were the only foreign teachers who signed the statement.

The student body, many of whom are Palestinians who view the PLO as their spokesmen, reacted violently. The other teacher who signed the statement returned to campus to be pelted with rocks and bottles thrown by the students.

Buckwalters were advised not to return. Later they approached the administration, explaining their dilemma and expressing their desire to return to the university and teach.

University officials responded by saying that the faculty would understand their situation but that the students were "out of control." Furthermore, the administration said that they would "take no responsibility for any injuries which [Buckwalters] might incur" if they chose to return.

It was at this point that Buckwalters decided not to return and teach a second year. "We could have delayed signing," says Tim, "but we didn't know [at that time] whether not signing was an option."

Others speculate that, even if they had refused to sign, they would have had to stop teaching eventually anyway. Notes Paul Myers, secretary for the Middle East, "Only one of the 28 foreign teachers affected by this ruling is still teaching at Nablus."

Buckwalters later chose to issue a letter of retraction which was printed in the *Jerusalem Post* before they left the country. In the letter they explained that they had gone to the university to teach students of the West Bank and that they did not like being asked to take a political stand by either side.

The pressures faced by Tim and Crissie illustrate the pressures faced by many of the people of the West Bank today as the situation there becomes more and more polarized, according to Myers.

Faculty members at Najah University were not the only educators affected by the ruling. Foreigners teaching at Bir Zeit and Bethlehem universities were also asked to sign the anti-PLO statement.

Asking the educators to sign this declaration forces them into a very difficult position. They are asked to endorse the Israeli view of the PLO while living in an area where many residents view the PLO as their spokesmen.

To date at least 26 of the approximately 100 foreign faculty members at the West Bank universities have been forced to leave. And at least 25 more have been told that they can no longer teach and will have to leave when their current visas expire.

Currently the Israeli authorities are reconsidering the wording of the statement which the Buckwalters and others were originally asked to sign.

The Buckwalters have been reassigned to Egypt. Tim is teaching English at the Coptic Orthodox Institute.

Anna Kurtz

Kurtz gives good report of Ghana church

Ghana Mennonite Church is alive and well despite economic hard times, according to Anna Kurtz, a Mennonite Board of Missions workers, who returned from Ghana recently for a one-year furlough.

"Adverse conditions have actually strengthened the church," Anna said. "The economy is worse than ever, but the church is stronger than ever. Would you believe that giving is actually up—dramatically?" she said.

Ghana Mennonite Church, which celebrated its 25th anniversary last August, was founded after the arrival of MBM missionaries Ruby Hostetler, Erma Grove, and S. J. and Ida Hostetler in 1957—the year that Ghana gained its independence from Britain.

The church today has over 750 members in 17 congregations. E. A. Galbah-Nusetor is the moderator. MBM missionaries currently serving in Ghana are Erma Grove, Anna Kurtz, and Lydia Burkhart.

Anna's assignment is to operate a small government clinic with Lydia in Amasaman, which is 15 miles from the capital city of Accra. Anna has also served as a Bible teacher, treasurer of Ghana Mennonite Church, and counselor to the many young people who come to her home.

Anna and Lydia expect to transfer to a large new government clinic which will replace the one they now operate but whose scheduled opening has been delayed. The transfer will be a big adjustment for Anna and Lydia, since they will be supervised by a Ghanaian and will no longer be responsible for handling funds and getting supplies.

"Medical care is poor now because of the lack of medicines and doctors," Anna said. "Lydia and I must go to the neighboring country of Togo to get supplies."

Anna said the bad economic situation is forcing many Ghanians to go to other countries because of the scarcity of jobs and the lack of economic opportunity in their own country. "There are more Ghanaian doctors in London than in all of Ghana," she said.

"It seems like everyone talks about the economic situation all of the time," Anna said. "It is very depressing. Young people have no hope for the future in Ghana." She noted that food and other necessities are expensive or not available at all. Eggs are $1 apiece, sugar is $6 a cup on the black market, and gasoline is $4 a gallon and rationed to six gallons a week.

"It is nearly impossible for the average person to stay completely honest and survive," Anna said. "Corruption is rampant."

The situation also poses personal dilemmas for Anna and disagreement among missionaries. "For example," she asked, "do you change your dollars to local currency at the artificially low official rate or get what the dollars are really worth on the black market?

"Another dilemma is how to help my friends and neighbors since I get paid from outside the country, have the chance to go to Togo, and generally am better off than they are," Anna continued. "I usually give away some food, sell other things at reduced prices, buy supplies for other people in Togo, and loan small amounts of money when asked."

Because of her love for the church, Anna plans to return to Ghana at the end of her furlough.

One man's view on change in the church—Paul Erb

In public worship at the Kingview (Pa.) Mennonite Church, on Dec. 5, Paul Schrock, of Scottdale, interviewed Paul Erb about his thinking on change in the church.

"During your lifetime in the Mennonite Church, Paul, you certainly have observed a lot of changes and I'm sure that some changes are of concern to you. Are there changes you feel good about?" Schrock asked.

"Yes, I'm glad our church is able to consider changes," he answered. "In a recent *Gospel Herald* (the issue dated Dec. 7, page 843) is a report of an important meeting in Ohio which was especially called to consider the place of women in the ministry, and at that meeting they adopted a statement. You can read that statement which makes it possible for women to be ordained to the ministry in the Mennonite Church.

"Well," Erb continued, "there have been several in the Mennonite Church. There will be more now. I think the rest of the church will follow the leadership of Ohio. We've followed Ohio in many ways and we will have women preachers.

"Now, I'm glad. I'll be glad to hear them and I'm very happy to belong to a church that can make such a fundamental change as that."

Roy and Florence Kreider use their living room for spiritual counseling in Tel Aviv, Israel. Roy and Florence, who have been Mennonite Board of Missions workers in Israel for nearly 30 years, spend a lot of their time helping new believers deal with various pressures of current life in the Middle East. Kreiders reported recently that "1982 has surely been the most exhilarating and exhausting year of service for us." "Membership in the Immanuel House Congregation now approaches 100; the worship room seating 130 is regularly filled and overflowing."

New leadership process to be broadened

Prior to the General Assembly meeting in 1981, a new process was initiated whereby the assembly delegates participated more broadly in the selection of the moderator-elect of General Assembly. That discernment process was affirmed by a strong voice of the delegates at Bowling Green. It was then suggested that consideration be given to broadening the procedure to include other offices needing to be filled.

The nominating committee has taken that counsel seriously, and will again be submitting names of potential candidates for moderator-elect to the delegates for their participation in the selection process. However, in addition, three members to be selected for the Council on Faith, Life, and Strategy will also be chosen in the same manner. Six persons have agreed to participate in this method of discerning who the new members of the CFLS shall be.

Delegates will be receiving their materials by mid-January, and will be asked to give prayerful consideration to these candidates and then respond to the nominating committee, giving counsel with respect to their choices. The nominating committee will use this counsel in submitting the ballot for presentation at the 1983 General Assembly in Bethlehem, Pa. Delegates welcome membership views on leadership.

Water on tap for Swazi villagers

A group of KaBhundla, Swaziland, villagers filled with anticipation crowded around the water taps. Would the water really come after weeks of hard work? The cheers and shouts that accompanied the flow of clean water affirmed the success of the KaBhundla spring protection project.

This project is one example of Mennonite Central Committee's efforts to bring water to rural Swazi villagers. Other projects include water catchment, piping water from distant sources, well-digging, reservoirs, and clothes washing facilities designed to conserve on water usage.

Ron Biel from Lacomb, Alta., works on water projects with the development committee of the Council of Swaziland Churches and Dave Kemp from Salinas, Calif., works as a technician for small-water projects under the Swaziland government's rural water service.

Cholera and bilharziasis, a blood disease transmitted by snails, are two water-related ailments that afflict many rural communities in Swaziland that rely on polluted water sources. Country representative Peter Penner from Winnipeg, Man., says that villagers see the need for clean water as a top priority.

Women provide much of the labor for the water projects. Swazi women are responsible for supplying water for their families and often must haul water several miles during the dry season. Penner writes that since they are the obvious beneficiaries of the water projects, "They are out there, both at the initial planning meetings and later when the work begins, to make sure that something will actually be done."

The communities are asked to supply labor for the project as well as partial financing. Although some communities have resisted fulfilling their part of the bargain, Biel reports that "these problems are minimized where there are strong community or church leaders who supervise the village's participation." Community support is also enhanced when leaders see other working projects in the area and are inspired by the possibility of a water project in their own communities. One measure taken to ensure the communities' financial contribution was insisting that the community pay half of the money before construction was begun and the rest when the project was half completed.

New strategies for passage of peace tax fund

Introduced in Congress every year since 1972, the World Peace Tax Fund legislation (H.R. 4897) would provide conscientious objectors with a legal way to avoid paying taxes for military purposes.

The bill proposes that the Internal Revenue Service 1040 form would be changed to contain a section where persons could choose to have the military portion of their taxes routed into a special trust fund that would be used in designated federal peace programs including research on nonviolent resolution of international conflicts and support for a National Peace Academy.

Mennonite Central Committee is working toward the passage of this legislation. Both U.S. Peace Section and the Washington, D.C., office have staff working on gaining support for the bill. The Washington Office staff persons, Delton Frantz and Cheryl Hacker of E. Petersburg, Pa., are active on the WPTF steering committee.

This September the steering committee decided to pursue moving the WPTF proposal to the House Judiciary Subcommittee on Civil and Constitutional Rights. For years, the bill has remained lodged in the House Ways and Means Committee, where it has received little attention.

The steering committee feels that within the judiciary the bill will receive greater consideration as it will be viewed as a question of religious and civil liberty rather than simply a matter of altering the appropriation of funds. Whereas alternate service has provided a nonmilitary option for conscientious objectors who were drafted, similar rights of conscience for taxpayers have not yet been allowed.

WPTF supporters note that the bill needs more congressional representatives who are sympathetic to the rights of conscientious objectors and their dilemma of paying taxes that will be used by the military. For a bill to appear for a vote before the House of Representatives, members of congress must first sponsor the bill and raise interest in it. Currently the bill has 38 cosponsors in the House and one in the Senate.

The historic peace churches, meaning Mennonites, Friends, and Brethren, want to voice their objections to the government's spending tax money for war and military defense, but they want to do it in a Christian way. "The method of working on the WPTF bill is just as important as the bill itself," comments Linda Schmidt, administrative assistant in MCC U.S. Peace Section.

In an October meeting which Schmidt attended, the historic peace church (HPC) taskforce on taxes decided to promote a peace church-style of witnessing—*dunamis* groups. People in *dunamis* groups approach Congresspersons in a spirit of compassion rather than confrontation, thereby expressing the sincerity of their concerns. They act as pastors and prophets to the legislators.

The idea for *dunamis* groups is taken from a mission effort at the Church of The Saviour in Washington, D.C., where a group was formed to build friendly relationships with Congresspersons.

Marian Franz, Washington, D.C., is the new executive director of the WPTF council. She has also been associated with the D.C. office.

Church projects receive $40,000 in grants

Fifteen Mennonite Church projects to "strengthen the diaconate ministry," mutual aid, and stewardship received approval for grants from the Mennonite Mutual Aid Board of Directors at its second semiannual meeting in Des Plaines, Ill., Nov. 19.

The fifteen Mennonite Church projects will share a total of $40,000 from MMA's fraternal funds. Grants to other Mennonite denominations and to inter-Mennonite projects will total an additional $74,300.

A first attempt "to chronicle and interpret the history of the Black Mennonite movement" is one Mennonite Church project receiving funds. Among the others are the hour-long film of *The Weight*, an education program for inner-city congregational leadership, Hispanic congregation teacher training, and conference mission leader seminars.

Inter-Mennonite projects in which the Mennonite Church will participate include the made-for-television film on more-with-less living; an adult-youth study elective on prevention of chemical dependency; a film highlighting Mennonite history for the Mennonite World Conference in Strasbourg, France, in 1984; and peacemaking television spots.

Available because of Mennonite Mutual Aid Association's tax-exemption as a fraternal benefit society, the fraternal project grants are based on denominational membership in the Association's programs.

Ivan Kauffmann serves as the representative of the Mennonite Church on the fraternal activities committee.

Lobe appointed director of China educational exchange

A. C. "Bert" Lobe

In its meeting on Dec. 1 the China Educational Exchange (CEE) appointed A. C. "Bert" Lobe as its director. Lobe succeeds Atlee Beechy.

The CEE also completed its organization, approved a budget of $92,000 and projected program for the coming year. M. Hershey Leaman was elected chair, Peter Kehler vice-chair, and John A. Lapp secretary.

The CEE heard reports by John A. Lapp of Goshen College and John Weiler of Mennonite Central Committee (Canada) about their recent visits to China. Lapp represented the exchange program in negotiations with the Sichuan Bureau of Higher Education for placement of teachers next year.

The CEE is sponsored by five Mennonite program agencies: Eastern Mennonite Board of Missions, Commission on Overseas Mission, Mennonite Board of Missions, Mennonite Brethren Board of Missions/Services, Mennonite Central Committee, Mennonite Medical Association; and four Mennonite colleges: Bethel, Bluffton, Eastern Mennonite, and Goshen. Several other agencies and colleges are considering participation in the program.

The CEE is the offspring of the Goshen College-Sichuan Bureau of Higher Education Exchange initiated in 1980 through the enthusiasm and vision of GC president J. Lawrence Burkholder. At the heart of the program is the concept of *exchange*, the two-way sharing of knowledge, training, and opportunities. Chinese professors and students have been coming to Mennonite campuses and North American students and teachers have been going to China since 1980.

The newest facet of the CEE is the short-term medical exchange. Two Chinese doctors from Chongquing Medical College have just completed their two-month visit in the United States as guests of Clair Weaver and his Norlanco Associates, Elizabethtown, Pa. In addition, the Chinese visited a number of medical centers in the Midwest, Southwest, and West Coast. Several Mennonite doctors expect to visit China in 1983.

Bert Lobe has served with Mennonite Central Committee in India as director for India and Nepal. He became secretary for Asia in 1981. And now he has been released to serve the exchange program on a one-third time basis.

Groundbreaking ceremony for Harmony Village retirement community. Speaking is Alan Wenger, a local attorney who promoted the project.

MBM newsgrams

Groundbreaking for Harmony Village, a 50-unit housing project for the elderly and handicapped, was held on Oct. 3 in Columbiana, Ohio. The $1.9 million complex, sponsored by Mennonite Board of Missions and funded by the Federal Department of Housing and Urban Development, is scheduled for completion next October. The 100 people on hand at the ten-acre site included two congressmen and the mayor of Columbiana. Alan Wenger, a local Mennonite attorney who helped start the project, said the groundbreaking is almost "anti-climactic" after all the years of preparation. He noted that a group was formed in 1976 to study the feasibility of such a project. The following year Harmony Village was incorporated and an all-out effort was made to locate a site and secure funds. Chauncey Hostetler is president of the board.

All six resident students of Eastern Hokkaido Bible School in Obihiro, Japan, formed a gospel team and visited three Mennonite congregations in northeastern Hokkaido, Nov. 20-21. "This trip must be one of the most enjoyable and rewarding things that Ruth and I have done for a long time," said Charles Shenk, a Mennonite Board of Missions worker who accompanied the school's first-ever gospel team. "We could just see these students blossom!" One student who has had some trouble with his courses and with public speaking delivered his first sermon Sunday morning in his home community. "He was scared and very reluctant to take this on," Charles said, "but the rest of the students helped him and encouraged him before leaving and affirmed him after a good job." Eastern Hokkaido Bible School is the leadership training effort of Japan Mennonite Church. Takio Tanase is the director. Many of the school's courses are conducted on weekends in the church's 15 congregations on the island of Hokkaido.

Carolyn Prieb is the new part-time staff person for Student and Young Adult Services in Chicago. She will edit a newsletter, serve as contact person, and coordinate local SYAS-sponsored events. A Chicago resident for six years, Carolyn has had a variety of social service jobs and served with Voluntary Service. Chicago SYAS sponsorship has been transferred from Mennonite Board of Missions to six Chicago area Mennonite congregations. Robert Brunk Harnish, who has been Chicago SYAS director for three years, will terminate in January.

Voluntary Service workers in Carlsbad, N.M., have opened a crisis shelter for people needing a place to stay temporarily. With the assistance of volunteers from Carlsbad Mennonite Church, Flek Stoehr and others spent a month converting part of the VS house into a crisis shelter. An open house was held Sept. 26. The first person to use the shelter—for two nights—was a transient referred by the Carlsbad Ministerial Alliance. The next occupants were a mother and two children with little money and no place to stay. The father was in jail. "Allen is now out of jail and looking for work," Carolyn Martin reported recently. "We have had a fair amount of contact with the family through babysitting, inviting them to share a meal, driving them to the doctor, and just being here to talk when the need arises."

Stan and Marilyn Kamp, workers in Nepal, have moved from Baglung to Surkhet as part of their assignment with the government's Leprosy Control Program. Their new address: International Nepal Fellowship, Box 1230, Kathmandu, Nepal.

mennoscope

The Church and Power for Change will be the theme of a Brethren-Mennonite Bible conference to be held at First United Methodist Church, 101 East First St., Hutchinson, Kan., Jan. 14-16. Elmer A. Martens, president of Mennonite Brethren Biblical Seminary in Fresno, Calif., will be the speaker. Similar to an inter-Mennonite conference held in Goshen, Ind., this gathering is being sponsored by the following groups: Brethren in Christ, Church of the Brethren, General Conference Mennonite, MCC Central States, Mennonite Brethren, and the Mennonite Church. Workshops on peace churches, the family, prayer, the church and power for change, among others, will be offered.

Tidewater Hymn Festival, held Dec. 5, was "a very enjoyable afternoon and evening," reports R. Kenneth Yoder of Newport News, Va. The moderators were Paul Wenger, Richmond, and Wally Schaffer, Powhatan, Va. The Richmond Chorus favored the group with selections from the **Mennonite Hour** programs. The weather was "ideal," said Yoder.

The Denison, Iowa, No. 18 CPS Reunion will be held July 15-17 in Cedar Rapids, Iowa. For further information, write Russel L. Yoder, secretary, Parnell, IA 52325, or call (319) 646-2274.

Emma Richards, Lombard, Ill., was the conference speaker for the Southwest Mennonite Conference meeting Nov. 25-26 at Upland, Calif. She gave five messages on the theme: Jesus calls us to be: disciples, witnesses, peacemakers, a caring community, and servants. Hubert Brown of Inglewood, Calif., was elected conference moderator.

Laurence and Marian Horst who have been serving Dewey Mennonite Church, Dewey, Ill., concluded their term of service on Dec. 19. The Horsts were with the Dewey congregation on an interim basis for a two-month period.

The Church on the Rock in Gaithersburg, Md., is buying time on the local radio station to release a series of *Art McPhee In Touch* programs as an outreach into their community. According to Tom Garlitz, church founder for Eastern Mennonite Board of Missions, the small congregation is purchasing time on WCTN, a religious station, to release these specially prepared church development programs to establish "our identity in the community, so people have a sense of what we are about as . . . a charismatic peace church. A lot of young professional people—singles, couples, and families—are moving into the area. In fact, this area is designated as the highest growth area in the state of Maryland. So it's our desire to reach out.

Philip Clemens, professor of music at Goshen College, and the Jazz Band that he directs will travel to Wheaton (Ill.) College, Feb. 25 and 26, to participate in the first convention of the newly formed Christian Instrumental Directors Association. The Jazz

Band will present a concert for convention participants on Friday evening. On Saturday Clemens will lead a seminar on "Jazz in the Christian School." Clemens was surprised by the invitation to take part in the CIDA convention, although he is a charter member in the organization. "I think it's likely that CIDA will attract a lot of rather conservative Christian members who have pretty sharply defined ideas about what kind of music can be 'Christian' and played in a church," Clemens said. "Our group is the only jazz group involved in CIDA, and we don't confine ourselves to playing rearranged sacred music."

Training for the Caring Ministry is the theme of the Laurelville retreat the weekend of Jan. 21-23. This event is targeted for men and women in congregations who carry special responsibility for or interest in the caring ministry as deacons, deaconesses, elders, visitors, pastors, and fellowship and mutual aid committee members. Leaders for this retreat include Clayton and Margaret Schwartzentruber, Harleysville, Pa., pastoral and family life leaders; Nancy Conrad, a nurse clinician from Scottdale, Pa.; and Laban Peachey, staff member of MMAA in Goshen, Ind. For program flyers, registration, and other information, write: Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

New members: Gordon Peden by baptism and Margaret Peden by confession of faith at **Mennonite Church of Hope,** Australia. Bill and Alta Dezort by baptism and Jean Hoffman by confession of faith at **Kingview,** Scottdale, Pa. Darrell Smith and Brian Hubble at **Oak Grove,** Adair, Okla. Cliff Miller, Kathy Nisly, Richard Steffen, and Dean Weirich, by confession of faith at **Pleasant View,** Goshen, Ind. Benny Avina, Jr., Dawn Renae Burkholder, Rudy Saldivar, Thanh Sinbandit, and Gary Nafziger at **Central,** Archbold, Ohio. Daniel Beachy, Jr., Floyd Miller, and Larry Troyer by baptism, and Loren Troyer, Kathy Troyer, and Edith Umstead by confession of faith at **Grace,** Berlin, Ohio. Kristi Knepp and Rachel Martin by baptism and Siv Eng Troyer by confession of faith, at **Plato,** Lagrange, Ind. Henry Sauber at **Hyattsville,** Md. Philip and Diana Doyle, Frankie and Rosa Whitesell and Henry Hartsock at **Waynesboro,** Va. Mark and Laurie Wasson by confession of faith at **Trinity,** Morton, Ill.

$332,219

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $332,219.19 as of Thursday, Dec. 23, 1982. This is 44.3% of the total needed. Contributions have been received from 336 congregations and 186 individuals. Individual gifts represent $67,218.45 of the total.

Goal: $750,000

readers say

Orpha D. Troyer's "An Experience with Cancer" (Dec. 14) was super. Two things especially stood out at me from the article. 1) "You can become a Christian in a moment, but to become a follower is a lifetime job." 2) "People are much more important than elaborate homes, money, prestige, and power." Again, I feel Orpha says it very well and I am sure she meant it.—**Jean N. Oberholtzer,** Elizabethtown, Pa.

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I thank God and you (editors), writers, and contributors for the Dec. 7 issue of the *Gospel Herald.* My personal response was to be more scriptural. They aroused within me conviction and revival, renewal and commitment.

If this is the case among your reader constituency—what an influence you are for good to the Mennonite Church. You become key persons in molding the church of today for tomorrow.

God bless you with sound judgments in your editorial work and with much joy in serving us in 1983! In appreciation, **Omar Kurtz,** Oley, Pa.

marriages

Gossen—Slagell.—Tim Gossen, Menn. Brethren Church, Corn, Okla., and Lee Ann Slagell, Pleasant View cong., Hydro, by Chester Slagell, Sept. 18.

Miller—Hostetler.—Nathan Miller, Maple Grove cong., Hartville, Ohio, and Denise Hostetler, Hartville cong., Louisville, Ohio, by Richard F. Ross, Nov. 27.

Peachey—Yoder.—Emerson L. Peachey and Sandra K. Yoder, both of Belleville, Pa., Allensville cong., by Raymond R. Peachey, Dec. 11.

births

Bailey, Carl and Cecilia (Bumpas), Weatherford, Okla., first child, Cody Ryan, Aug. 19.

Coblentz, Evan and Salli (Street), Hicksville, Ohio, first child, a daughter, Cassie Rae, Sept. 24.

Crockett, Richard and Mary Jane (Schmell), East Petersburg, Pa., second son, Joshua William, Nov. 26.

Duryea, Jon and Debbie (McPheron), Tucson, Ariz., first child, a daughter, Kerry Lynn, Apr. 13.

Esch, Paul and Shawn (Rogers), Fairview, Mich., second daughter, Stephany Lynn, Dec. 4.

Glass-hess, Dale and Karen (Hess), Tucson, Ariz., second child, a son, Wesley Andrew, Aug. 21.

Greggor, Marlin and Linda (Simpson), Tucson, Ariz., third child, first son, Matthew Martin, May 31.

Handrich, Gerald and Diane (Handrich), Fairview, Mich., first child, a son, Jeremiah Scott, Nov. 30.

Harlow, Mike and Kim (Kanagy), Huntingdon, Pa., first child, a son, Michael Willis, Jr., Dec. 7.

Hartzler, Charles and Esther (Spicher), Belleville, Pa., first child, a son, John Paul, Dec. 10.

Kauffman, Christ and Rose (Peachey), Reedsville, Pa., first child, a son, Kendall Evan, Dec. 5.

Keller, Jerry and Ruth (Kaufman), Tucson, Ariz., first child, a son, Daniel John, Aug. 12.

Paulovich, David and Cheryl (Beachy), Malvern, Pa., third child, first son, Jonathan Gustav, Nov. 21.

Schantz, Merlin and Lillian (Thiessen), Hydro, Okla., first child, a daughter, Elizabeth Ann, Oct. 2.

Stucky, Timothy and Luzdy, Tucson, Ariz., first child, a daughter, Leah Wood, Apr. 28.

Witmer, Clifford and Diane (Brickle), Leo, Ind., second child, first son, Tyler Dyon, Nov. 18.

Yoder, James and Nancy (Yoder), Meyersdale, Pa., first child, James Alan, Nov. 25.

Zook, John and Teri (Paravicini), Sarasota, Fla., first child, Daniel Lee, Nov. 24.

obituaries

Brilhart, Sara, daughter of Clarence H. and Dillie Brilhart, was born in Scottdale, Pa., April 20, 1906; died at Torrence, Pa., Dec. 13, 1982; aged 76 y. She is survived by 2 sons (Art and Laurence), and 2 daughters (Celeste and Ardith). She was a member of Scottdale Mennonite Church, where funeral services were held Dec. 16, in charge of Robert N. Johnson; interment in Scottdale Cemetery.

Carr, Wade T., son of Comley and Susan (Metzgar) Carr, was born in Salem, Ohio, July 14, 1886, died of heart failure in Salem, Ohio, Dec. 2, 1982; aged 96 y. On April 7, 1917, he was married to Tillie Cole, who died October 5, 1974. He is survived by a son (Raymond), 2 daughters (Mrs. Carl Kappler and Mrs. Charles Scheufler), a sister (Elsie Carr) 4 grandchildren, and 9 great-grandchildren. He was preceded by a sister and 3 brothers. He was a member of North Lima Mennonite Church. Funeral services were held at Seederly-Mong Funeral Home on Dec. 5, in charge of Richard Bartholomew; interment in Mt. Olivet Cemetery at North Lima, Ohio.

Diller, Ira A., Sr., son of Irvin and Susanna (Shank) Diller, was born in Elida, Ohio, in 1909; died of heart failure at Dunlap Memorial Hospital, in Orrville, Ohio, Dec. 10, 1982. In 1934 he was married to Beulah Brenner, who survives. Also surviving are 3 sons (Wilmer, Irvin, and Frederick), 2 daughters (Mae—Mrs. Bradley Lehman, and Shirley—Mrs. Keith Summerfeld), 10 grandchildren, a brother (Ralph), and 2 sisters (Clara—Mrs. Harold Good, and Martha—Mrs. Joe Bear). He was preceded by a son, Ira, Jr., in 1965. He was a member of Crown Hill Mennonite Church, where funeral services were held on Dec. 14, in charge of Noah Hilty, Richard Ross, and Keith Merriman; interment in church cemetery.

Nofzinger, Martha, daughter of John and Catherine (Bachman) Nofsinger, was born Feb. 8, 1890; died at Maple Lawn Homes, Eureka, Ill., Nov. 22, 1982; aged 92 y. Three sisters and 5 brothers preceded her in death. She was a member of Metamora Mennonite Church, where funeral services were held on Nov. 24, in charge of Larry Augsburger; interment in Union Cemetery, Washington, Ill.

Stoltzfus, Minnie G., daughter of Samuel and Salinda (Mast) Glick, was born in Caernarvon Township, Lancaster County, Sept. 13, 1917; died in Douglassville, Pa., Nov. 15, 1982; aged 65 y. On March 2, 1940, she was married to Roy Y. Stoltzfus, who survives. Also surviving are 3 sons (Marlin R., Dwight E., and Howard L.), 3 daughters (Sara Ellen—Mrs. Keith Mullet, Mary Kathleen—Mrs. Anthony Eggink, and Carol Elizabeth), 8 grandchildren, 2 brothers (Roy and John), and 3 sisters (Lena, Sarah, and Lydia). She was a member of Oley Valley Mennonite Church, where memorial services were held on Nov. 21, in charge of Nathan Stoltzfus, Karl Glick, and Kenneth Horning; interment in Pine Grove Cemetery.

Correction: The obituary of Ezra Steinman (Dec. 14, *Gospel Herald*) should have included the name of his surviving sister, Mary Steinman, of Cambridge, Ont.

Photo credits: p. 8 by Hugh Haynes; p. 11 by Robert Maust.

calendar

Ministers Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20, 1983.
Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983.
Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12.
Mennonite Publication Board, Chicago, Ill., Feb. 11-12.
Conservative Conf. Ministers' Fellowship, Feb. 14-18.
Annual Congregational Education Conf., Laurelville Mennonite Church Center, Feb. 18-20.
Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 24-26.

Planned Chinese Protestant hymnal to stress hymns composed in China

China's Protestants plan to publish a new hymnal in early 1983 and if all goes according to plan, at least a quarter of the hymns included will be original Chinese songs. Shen Derong, secretary general of the Three-Self Church, China's official Protestant group, said recently that "while assimilating popular hymns of different sects, we will collect more hymns composed and written by our own Protestants. The hymnal is scheduled to be off the press in the first half of next year and, so far, one fourth of the hymns are composed by Chinese Protestants."

Mr. Shen also announced that China had published one million Bibles to date. He condemned foreign Bible smugglers. "Last year some anti-Chinese organizations tried to smuggle Bibles into China through Shantou (Swatow), Guandong Province (in Southeast China), but their scheme was frustrated and has been condemned by Chinese Protestants."

Family farms seen losing in U.S.

A projection by the U.S. Department of Agriculture shows that if current farm consolidation rates continue, by the year 2,000, one half of America's food will be produced by the largest 1 percent of America's farms. The issue of land ownership stands as a pivotal issue. One half of all U.S. farmland is owned by a mere 5 percent of all farmers. Large farmholders, tax investors, and even corporations have been grabbing up the family farms on which America has thrived, displacing many farmers from the soil they loved to till.

Yet a landmark study released in 1981 by the United States Department of Agriculture undermined the popular myth that the largest farms are the most productive. Instead, it concluded that productivity and efficiency of farms actually decline once farms have reached a certain size.

Survey of evangelical college students turns up weak Moral Majority support

A survey of evangelical Protestant students shows less than one fourth approve of the goals of the Moral Majority or believe that people should not be free to live the way they want, says a professor of sociology at Westmont College in Santa Barbara, Calif. The survey contradicts the fears of some social commentators that the estimated 40 million American evangelicals represent a seedbed of fanaticism imposing their views on others, according to James Davison Hunter, who was director of social research for the Lutheran Church in America before coming to Westmont.

Mr. Hunter described his survey at the recent conference of the Society for the Scientific Study of Religion in Providence, R.I. The survey, which had a 72 percent response, was conducted among students at evangelical colleges last spring.

Evangelical Protestants in general shifted remarkably since the 1950s and 1960s when it was common to say "religion and politics don't mix." Several surveys have shown that the majority of evangelicals believe Christians should try to influence government actions. Better than 85 percent of the evangelical students felt so, Mr. Hunter said.

However, Mr. Hunter said, "The image of conservative Protestantism as a religious body with the potential for initiating broadly undemocratic reform would appear largely contrived," based on his survey data.

Eastern Orthodox women's panel discounts importance of orders

Eastern Orthodox women are not pressing for ordination to the priesthood, a panel representing them made clear at a symposium on "Orthodox Americans, Awaiting the Third Milennium." The four panelists expressed contentment with the role they are playing in their parish communities. They said they found those roles complete and fully satisfying. They said the need for competent women to fill parish roles is expanding more rapidly than qualified women can be found to fill them. Several times the panelists quoted 1 Corinthians 12:12-31 to indicate that there were many ministries in the church, all essential to the good of the whole. Discord, bred from status-seeking or role-demand, would hurt the church, they said.

To questions about excluding women from the priesthood, one panelist replied that she would accept the role of women as priests if holy tradition were interpreted by the church to include them. But the consensus of the church would have to precede women's ordination, the panelist said, and she did not expect it soon. In the context of the priesthood of all believers, she said she felt that she already functioned as a priest.

Analysis of nuclear freeze support shows it strongest among Catholics

A profile of religious support on nuclear issues shows that six out of 10 Catholics in Lancaster County, Pa., approve of the U.S. taking small unilateral steps of nuclear disarmament while a bare majority of Protestants (52 percent) oppose taking such steps. In general, however, the study, released at the recent annual meeting of the Society for the Scientific Study of Religion, found that as a person's "religiosity" increases, so does his resistance to unilateral disarmament.

The study found that except for the nuclear freeze—which won support from people across the board—people who rated themselves as having conservative religious beliefs or rated themselves as having a high degree of religious interest were more likely to take what the researchers called a "militaristic" stance. The study was conducted by Donald B. Kraybill, Charles L. Davis, and Jacqueline Hagmayer of the Social Research Center in Elizabethtown, Pa.

In fact, people with conservative religious beliefs were more likely (40 percent against 27 percent) than people with liberal religious beliefs to want the United States to maintain arms superiority over the Soviet Union, and much more opposed to unilateral disarmament and pacifism.

Economy cited by growing numbers as reason for getting an abortion

Fifty-three percent of women interviewed at a women's health clinic cited financial reasons as the most important element in their decision to have an abortion, a private study reported in New York. The percentage of women who expressed this belief was nearly double the rate reported by a similar study a year ago when 28 percent cited financial reasons for having an abortion.

Merle Hoffman, a social psychologist, blamed Reagan administration economic policies for the increase in the number of women who cite finances as a reason for an abortion. "The Reagan administration's economic policies must be viewed as having a direct effect on abortions in this country, now over 1.5 million a year," she said. "Because of the reality of the economy, many women are sacrificing their desire for children."

Reliance on symbols and rituals make Catholics, Jews cult-prone

Jews and Roman Catholics are "overly represented" in cults in the U.S., according to a Dominican priest who counsels cult members and their families.

Kent Burtner, O.P., said there are three similarities between the Catholic and Jewish faiths which make their members susceptible to cults:

—They "have very high expectations for community."

—They "use a lot of symbolic language and rituals to communicate" their faiths.

—They "recognize some kind of authority structure."

Father Burtner said these three aspects of the two faiths, especially the symbols and rituals, are often "borrowed" in some form by cults to attract new members. By using the symbols and rituals, they can dupe people into believing a particular cult's faith is not much different from their own, he said.

NEWSPAPER

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A reflection on unity and faithfulness

Like the Mene, Mene, Tekel . . . which faced Belshazzar, the cryptogram above may need interpretation. So it will be provided right away and then we can go on with the discussion.

The *Gospel Herald* is due to become 75 years old in early April 1983. The cryptogram summarizes it. So what shall we do now? Seventy-five years is not very old. We know numbers of people who are older. But the *Herald* has never been 75 before and we want to undertake an appropriate celebration.

Celebrations have their good points, but they have on occasion led to excess. For example, it is reported that the engineer of the first railroad locomotive to have a whistle blew the whistle so continuously that he ran short of steam to pull the train. We do not wish to make too much out of this anniversary.

But we do see it as an occasion to undertake several things which might be done anyway. Two special publications are being planned in honor of this anniversary: an anniversary issue of the magazine to appear on April 5 and a book compiled of selected writing from our past. The special issue will come to all subscribers just as any other issue. The book will be available at a special *Gospel Herald* price.

Among those who have agreed to write for the special issue are J. C. Wenger, Ross Bender, Phil Baker-Shenk; also Leonard Gross, A. Grace Wenger, Sue Steiner; also Robert J. Baker, Phil Jenks. Others have been invited. This special issue is seen as an opportunity to look at where we were as a church, where we are and where we seem to be going.

This kind of glance about is useful occasionally and the special issue provides an opportunity to do it. In the meantime we go on with our regular work as we need to do. As noted above celebrations and holidays are good, but not too often and not too long. This is a mind-set, it may be, inherited from our Hebrew ancestors. As Genesis 1 reminds us, the heavenly bodies are not gods to be worshiped, but merely timepieces to help us keep track of where we are. So with holidays and celebrations. They are good for a change of pace, but our revelry should be of a sort that refreshes, and not something from which we need to recover.

So with our 75th anniversary. It is to be hoped that we can use this as an occasion for renewal, to ask the question, "To what extent is the *Gospel Herald* fulfilling its mandate as a magazine for Mennonites in the U.S. and Canada?" This is not an easy question to answer, for we know from experience that there is a variety of expectations and it is impossible to meet them all.

But this is no excuse. It is our understanding that the *Herald* is a publication for the whole church. It is not intended to serve special interests; it is for all interests. The task of the *Herald* is to encourage unity and faithfulness. Or faithfulness and unity. Put it either way.

Is this too big an order? Of course it is too big an order. But it is what has to be done. For a church is only a church if it is concerned about faithfulness to God as revealed in Christ. A church is only a church if it is concerned about unity. An individualistic Christian is a contradiction in terms. The coming of Jesus is seen in the book of Ephesians as a means to the healing of the rupture between groups with diverse backgrounds. A common solution to a common problem and a common destiny give us a common identity and we need to acknowledge it.

Now it occurs to me as I work my way through this editorial that unity and faithfulness are both abstractions and there can be considerable disagreement over when we have reached either one. And we may find them working at cross-purposes. The doctrine of the remnant is a durable one in our tradition. The Anabaptists were dissenters. Included in the *Mennonite Yearbook* are lists of Mennonite and related congregations which do not affiliate with Mennonite General Assembly because they do not consider our definition of faithfulness as adequate. They would say there is not unity because there is not faithfulness.

Such groups are commonly written off as legalistic and irrelevant. These are charges they would do well to consider, for as long as they have conversation only with themselves, very little can be learned either way. But their challenge is one that needs at least occasional consideration.

Another anniversary coming up this year is the 300th anniversary of the coming of Mennonites to North America. This celebration is due to climax at Bethlehem 83, a joint meeting of two North American Mennonite groups. Here too the issues of unity and faithfulness are waiting to be discussed. When we get to know Christians—even Mennonites—of other locations or specific traditions two things tend to emerge. One is that we find more concern for faithfulness among the people of the other group than we had expected. On the other hand, they too have biases and blind spots which may be ministered to through tender, loving care.

In spite of the difficulties in definition and the problems of bias, the *Gospel Herald* cannot retreat from a position which holds together *both* a concern for unity and a concern for faithfulness. We may have occasion to give more attention to these issues during this anniversary year.—Daniel Hertzler

ASSOCIATED MENNONITE BIBLICAL SEMINARIES
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Gospel Herald

January 11, 1983

Kevin and Marian Neuhouser (left and right) with co-worker José Ricardo (second from right) and *favela* residents whose house others helped to rebuild.

In a Brazilian shantytown

by Virginia A. Hostetler

Welcome to Kevin and Marian's home. It sits alongside other wooden shacks like it, with a dirt path running past their front door. Inside, three small rooms house their belongings. The unsanded wooden walls don't insulate them from the neighbor's loud radio and the voices of the children playing outside. There's a rough cement floor beneath their feet, and an asbestos roof above.

The young couple lives in a Brazilian slum, or *favela*, as it is called in Portuguese. But, unlike their neighbors in the Caranguejo (Crab) Favela, in Recife, Brazil, Mennonite Central Committee workers Kevin and Marian Neuhouser were not forced by circumstances to live here. They came by choice, with a desire to bring about positive change in the lives of the people in their neighborhood.

Inhabited by the city's poorest residents, the *favelas* are sprawled out around the city of Recife (population 1,300,000). An industrial center in Brazil's northeastern region, Recife attracts families and individuals discouraged by the drought and hard living conditions in the region's rural areas. With little money for even their basic necessities, these people claim public lands and there erect shanties built of scraps of wood, tin, and cardboard. They came to the big city looking for a better life,

The Caranguejo *favela* in Recife, Brazil. Shantytowns like this are a phenomenon of many Brazilian cities.

but instead found unemployment, hunger, and discouragement.

Kevin and Marian estimate that about 10,000 people live in their neighborhood. All are trying to survive and to provide for their families as best they can. Women work as maids, cooks, or in low-paying sales positions. Men often have odd jobs hauling sand and bricks in horse carts, or work in construction sites and factories. Some beg for a living. Most earn less than the official minimum salary of 16,608 *cruzeiros* a month (approximately U.S. $76.00).

Open sewers and garbage. The ground in the 40-year-old *favela* is swampy, with open sewers and garbage strewn about. The houses are, for the most part, poorly built. A meager family income barely pays for the water and electricity, and for the rent of a small house. Some residents own shanties, but lack the skills, time, money, and materials to build sturdier homes.

Kevin coordinates the remodeling and building of houses in the neighborhood. He and José Ricardo, a *favela* resident, divide interested residents into two work teams of about ten people. Both men oversee the remodeling.

MCC supplies $140 per household for the purchase of building materials, which workers use to improve each house as its owner chooses. After a person has served on a team for a time, the group will aid him in improving his house. Kevin estimates that teams have worked on 80 homes in the past year.

He feels a satisfaction when seeing people's excitement at the completion of their home. "For the first time they have a house, and they're not going to get wet when it rains." He adds, "It's one less thing they have to worry about." People express their gratitude in typical Brazilian fashion, going to each worker and saying, "Thank you, thank you. God will repay you."

Marian has a variety of involvements. She and Traudi Enns, a volunteer from Southern Brazil, work with women's groups. They teach first aid, child care, arts and crafts, and lead Bible studies. Marian teaches teenage girls cooking, nutrition, and other useful skills. She also does work in local day care centers run by the Catholic Church.

"I think the part I like best, the part I feel is most effective, is when I spend time in people's homes," says Marian. She feels the women learn a lot better in the context of their own homes. Because many of them have negative self-images, they have a special satisfaction when they learn to do projects like painting and crochet on their own.

Virginia A. Hostetler is a Mennonite free-lance writer from Harrisonburg, Va. She recently visited Brazil in company with husband Michael who is a photographer.

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Neighbors of Kevin and Marian Neuhouser who have become friends.

Kevin and Marian began their service as single persons, living in nicer suburban areas of the city. But something was wrong. Each day they would leave their comfortable homes to go to the hopelessness of the *favelas* where they worked. Marian explains, "I remember feeling so torn, feeling like I was in two cultures, in two worlds. It was really hard."

Kevin continues, "We were both really frustrated with living in another community and then working here, going back and forth, and never being available to people when they wanted us, but only when we happened to show up." Several of the volunteers living in Recife proposed to MCC that they move to the *favelas* where they had responsibilities.

Since the move they have had ample opportunity for visiting with people and becoming their friends. "I think if I were an outsider that just came in four or five times a week, it would be a lot different," comments Marian. She doesn't feel like a "white-coated professional," but a friend, someone who can listen when people drop by to talk about their lives.

Marian's face becomes sober. "People here really do hurt a lot." Pressures sometimes lead to mental illness and family problems among their neighbors. People's sense of frustration also takes the form of alcoholism or violence.

To break out of the cycle. She continues, "Lately I've begun to see how important holistic health is. You can't just treat somebody's physical disease without really looking at them as a whole person." The challenge for MCC workers is to help people in the *favela* break out of the cycle of physical, emotional, and spiritual needs that keeps them from living fuller lives.

Kevin began his volunteer work with a primary desire to use his skills in community development. He admits, "When I came I hadn't planned on doing evangelism. But there's such an overwhelming need here." Most of his neighbors consider themselves Catholics, but feel disconnected from the activities of the nearby Catholic and Protestant churches.

Kevin says, "I think the biggest need here in the *favela* is just to have a body of Christ functioning as the body of Christ, where people learn to love and depend on each other, and take care of each other." Along with volunteers from Brazil and North America, the Neuhousers participate in worship services in a rented house near their home. The meetings include Bible study, singing, sharing, and, of course, Bible stories for the neighborhood's everpresent children. The work is in its beginning stage, with a group of about 35 attending.

It's not always easy to be a Christian witness in the *favela* setting. Kevin reflects on the example of Jesus in Philippians, chapter 2: "I think that being equal with God was something for him to hold on to. Even though he was equal with God, he was willing to lower himself . . . until he was willing to die on the cross, which was about as far as he could go." He continues, "As Christians, our movement is to be downward in that same direction, to follow Christ." The Neuhousers believe this means a lifelong process of (as Kevin puts it) "giving up of things." He says, "Moving to the *favela* was another step down, another letting go of things, things that I depended on."

Marian reflects further on the move. "It just seemed like a normal thing God wanted me to do."

In spite of their convictions, there are hard times as well. Kevin and Marian have had to deal with fears of illness and physical danger. Sometimes they struggle with guilt for not being able to help their neighbors more. They're frustrated with the inequality they see when they compare their secure MCC stipend (low by North American standards) with the financial need and uncertainty of the people who live around them. And, at times, they get impatient with people in the *favela* who use even their meager resources unwisely.

Money not the complete solution. What can we concerned North Americans do to help meet the needs of persons in the *favela*? Marian is quick to point out: We need to recognize that they are real people, with some of the same joys and sorrows we experience. As we do, they rejoice at the birth of a baby and feel glad when they have a comfortable house to live in.

The Neuhousers recognize the guilt North Americans feel about not helping people in the Third World. They suggest that first of all we consider our neighbor, the person near us who has unmet needs. Kevin reminds us, "Wherever people are, there are people who are hurting." He believes that when concerned people in North America heal the hurts around them, not only they, but many others will be affected. "Maybe it would start affecting people to come here and love people in the *favela*," he suggests.

Poor housing, health problems, mental illness, lack of education, unemployment—the needs are so many in the life of the poor. Often they seem to be connected with the overarching need—money. But the Neuhousers realize that is just part of the solution. "Once you get here, you find out that money doesn't always solve problems," says Kevin. "I think money is involved sometimes, but unless people are involved too, nothing much happens. People can only experience the love of God through other people."

The Mission Hall of Faith

presents a frank look at the years 1892-1911 through the eyes of

Menno Simons Steiner: the ripsaw

Menno S. Steiner (1866-1911)

North America entered the twentieth century with an acceleration that created vast distances between its castes.

The Morgans, Rockefellers, and Carnegies, unrestrained by regulatory agencies, created empires and introduced new business practices based on bylaws, constitutions, contracts, and organizational charts. They also introduced shantytowns and company "stores" to hapless immigrants and violent strikebreaking techniques to any who protested their dungeon-like working conditions.

While the World's Columbian Exposition glittered in Chicago by day, derelicts and the unemployed lined the streets at night with newspapers for covers and doubled-up hats for pillows.

Mennonites, as practiced in resistance as nonresistance, were insulated from these forces, and wanted to stay that way.

But they hadn't reckoned on Menno Simons Steiner. A man with Lincoln's gaunt looks and Teddy Roosevelt's blunt style, he bullied the church into involvement with the world around it—using as much brawn as brain to do so.

Steiner had tremendous compassion for the poor and little for those who didn't. He was impatient with the plodding way the church moved. He downplayed traditional Mennonite concepts of humility and consensus, urging people to be aggressive, to take initiative in active Christian work. He stated his desire to be faithful not to his forefathers, but to Christ.

What he lacked in tact he made up with an ability to organize and consolidate. His grand vision was for all the scattered and splintered groups of Amish and Mennonites to unite and work for a common end. And he succeeded in this as much as was humanly—or perhaps even divinely—possible.

To many his energy seemed ambition, and his drive to organize a scheme, however hazy, to place himself in charge. He became president of every mission organization he helped form, including Mennonite Board of Missions from the time it was formed in 1906 to his death in 1911.

While much has been, and will continue to be, debated about the merits of the institutions Steiner helped create and the manner in which he did so, a course had been charted for the Mennonite Church. A people who only a short time before were isolated from and ignorant of the world were now thrust headlong into it, sharing its hurts and ministering to its needs.

Mission Hall of Faith: I'll get right to the point if that's okay with you.

Menno Simons Steiner: Why would you do anything else?

MHF: The Mennonite Evangelizing Committee formed in 1882 was the first organized mission of the Mennonite Church. Mennonite Board of Missions, as we know it today, was organized in 1906. Between those times, though, a number of Mennonite mission agencies sprang up and merged together. Why so much activity?

Steiner: Mennonites didn't go to the theater. We didn't drink or dance. We had to do something for entertainment.

MHF: I think you're joking, aren't you? Could you briefly describe each of the boards and how it came about?

Steiner: I'm sure I *could*.

MHF: Uh, *would* you?

Steiner: Certainly. For a decade the Mennonite Evangelizing Committee served as the mission agency of the church, even though it was really nothing more than a self-perpetuating committee of John F. Funk's Elkhart congregation. In 1892 it reorganized as the Mennonite Evangelizing Board of America and began inviting district conferences of the Mennonite and Amish Mennonite Churches to have representatives on its board.

MHF: Did they respond?

Steiner: Yes, and quite well. Within a year all major Mennonite and Amish Mennonite areas in the USA and Ontario sent representatives except eastern Pennsylvania.

In 1894 I, along with others, organized the Benevolent Organization of Mennonites to oversee the new Chicago mission and encourage other mission work.

MHF: With you as president.

Steiner: Yes. In 1896, after the Chicago Home Mission closed down, the two boards joined together as the Mennonite Evangelizing and Benevolent Board to reopen it. In 1899 the Mennonite Board of Charitable Homes was chartered in Ohio to oversee the Mennonite orphanage and old people's home.

MHF: And, you were named president of the board.

The *Mission Hall of Faith* series is prepared by Mennonite Board of Missions, Elkhart, Ind.

Steiner: Right. We renamed our board the Mennonite Board of Charitable Homes and Missions in 1903. The final merger occurred in 1906 when the Mennonite Evangelizing and Benevolent Board merged with the Mennonite Board of Charitable Homes and Missions to form Mennonite Board of Missions and Charities—of which I was the first president.

MHF: A reduction from 81 to 36 letters. In 1970 the name was reduced to a sparse 24 letters as Mennonite Board of Missions.

Steiner: Sounds a bit bland.

MHF: I think I have a grasp on the order in which the boards appeared. But I still don't understand the need for them all. For instance, why did you form the Benevolent Organization of Mennonites in 1894 when there was already a board that could have run the Chicago mission?

Steiner: To understand the reason you have to understand the mission in Chicago.

MHF: The Chicago Home Mission began in 1893. It was the first attempt by the Mennonite Church to send missionaries and establish a mission station.

Steiner: It was an attempt by some who called themselves Mennonite to send out missionaries. Most of the church had slept so long it would have taken a blast from the ram's horn that would waken the dead to get their interest. They could not see the great peril that lay right at our doorstep.

MHF: What peril was that?

Steiner: Poverty—an affliction created by sin that became a breeding ground for more sin—had turned Chicago into one of the darkest and vilest spots to have ever defiled the earth. In Chicago alone 4,000 unborn babies were slain and murdered each year. Thousands more were taken to baby farms to be fed sour milk and paregoric to keep them quiet until they died.

MHF: But the church didn't respond?

Steiner: One brother actually wrote that our responsibility to the poor is only meant to include the poor among Christians. When the church did respond to the needs in Chicago it was not the mature but the young, quickened believers who were part of the new Sunday School Conference. Chicago was announced as the site for mission work, and I was sent to head up the work there which included Sunday schools, medical dispensary, gospel meetings, Sunday services, and a kindergarten.

MHF: Then how did the Benevolent Organization of Mennonites come about?

Steiner: John Funk wanted the Chicago Mission to report our finances and activities to his Evangelizing Board, but would not endorse us or pledge money for our work. So, with cooperation from John S. Coffman and others, I helped organize a new board.

MHF: Which turned out to be short-lived.

Steiner: The same youthful zeal that had started the mission was almost its downfall. One young man began wearing a moustache. Youthful treasurers tried what means they could to raise money. One organized a restaurant at the Chicago World's Fair. Another tried to raise ten-cent contributions by a chain letter. They succeeded mostly in raising the hackles of fellow Mennonites. Contributions dropped off sharply.

John Funk, who could have countered such criticisms, added to them by claiming that the Chicago work was using money three times as fast as his own outreach, and with less result.

MHF: Was the charge true?

Steiner: No! His real concern was that less money was coming in for sending evangelists to scattered Mennonites, which up until then had been the main work of his Mennonite Evangelizing Board of America. He later retracted the charge, but the damage had been done. The Chicago Mission closed. In 1896 the Evangelizing Board absorbed the Benevolent Board and reopened the Chicago Mission.

MHF: It would seem that Mennonites finally had a churchwide mission agency in the Mennonite Evangelizing and Benevolent Board. By 1899 that board was running mission at home and overseas. You were appointed by the board to help oversee the orphanage and old people's home in Ohio. Yet, in that year you created the Mennonite Board of Charitable Homes and Missions as a rival.*

Steiner: It was not intended to be a rival. We formed the board because we thought at that time we needed an Ohio charter to hold property for the orphanage and old people's home. My differences with Funk were no secret, however. I was dismissed by him as editor of the *Young People's Paper* because of one of our differences.

MHF: What was that?

Steiner: I strongly felt that his Mennonite Publishing Company should be a church-owned-and-operated institution.

MHF: Yet the rivalry between the two boards continued even after Funk's troubles in Elkhart which resulted in his losing authority as a bishop. J. A. Ressler, first missionary to India, accused you of trying to wean the overseas work from the Mennonite Evangelizing and Benevolent Board. Jurisdictions got so confused that workers at the Fort Wayne (Indiana) Mission were not sure which board to report to.

Steiner: The church faced great tasks. There were orphans' homes to be built, mission stations to be planted in the dark regions of the earth, Bible institutes to be established for training teachers, missionaries, and evangelists. I went about these tasks the best way I knew how. The Lord made some people a smoothing plane, but he created me a ripsaw.

On June 20, 1906, the matter was finally resolved when the two boards came together in a final merger.

MHF: Another merger took place during these years—that of various Mennonite groups, most notably the Mennonite and Amish Mennonite groups. You had a central role in this merger. How did this come about?

Steiner: As a young man I traveled around the church selling books and subscriptions for the *Herald of Truth* for Funk's Mennonite Publishing Company. On one trip I visited fifteen Mennonite churches in central Illinois that could be divided into six groups. The main separation was, of course, between the Mennonites and Amish. I was bewildered that Christian people with such a common heritage should have so many minor differences and prejudices.

MHF: What types of differences?

Steiner: Most differences were over ridiculous details of dress or custom. I generally found the Amish Mennonites to be more charitable, practical, and broad-minded in regard to new forms of Christian activity.

In 1898 the two groups joined together in a General Conference.**

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*There is historical disagreement on whether the MBCHM was begun as a competitor to the MEBB. A. B. Kolb, Funk's son-in-law and confidant, was appointed to the MBCHM's board.

**Not to be confused with the General Conference Mennonite Church. The parallel for this group today is the Mennonite Church General Assembly.

MHF: You also worked at linking East and West.

Steiner: For the church to be strong, I felt it was vital for the conservative, wealthy East and the aggressive West to work together. Steps were made, but every effort to make this link organic failed.

I was successful at encouraging mission in the East. But I failed to bring the Welsh Mountain Mission under the Elkhart board. The populous Lancaster Conference, as well as Franconia Conference, refused to join General Conference. And, the East never fully embraced the Mennonite Board of Missions created in 1906, even though many of the creators and first staff were from that area.

MHF: The notion of centralized structure in the church was one you advocated longest and loudest. It brought you into conflict with many who thought mission should be more spontaneous. Was such organization necessary?

Steiner: To begin work no, at least not always. In fact I encouraged people to begin new work on their own, and then turn it over to the administration of a board. But there is untold strength in unity and order. Previously, problems would be brought up and discussed at one meeting and resolved, only to be brought up and discussed again at the next. Only through General Conference did we finally develop the means for making decisions and moving on from there to action. Only through Mennonite Board of Missions could the church reach out as one body to those in need.

M. S. Steiner's comments are recreated from a variety of sources including *Pitfalls and Safeguards* by M. S. Steiner, Mennonite Publishing House (1899); *Gospel Versus Gospel* by Theron F. Schlabach, Herald Press (1980); and *Mennonite Pioneers* by John Umble, Mennonite Publishing House (1940). Though fictitious, they are intended to be consistent with his spirit and style.

Long way around

by Barbara Esch Shisler

"The long way around is the only way home."

John Ciardi uses this statement to teach poets a parable from Dante's *Divine Comedy*. In "The Inferno," the protagonist finds himself in darkness but sees the light at the top of the hill. Straight up is the shortest route, but it is blocked by beasts who force him back to the darkness where he realizes he must take the long way around in order to reach the light. The point for poets is that serious work in the basic elements of their craft is the only way to write poetry; random flights of inspiration won't take them to the top.

The poetry of the Christian life continually pulls me between the long hard way around and attempted short cuts up the hill. There's a lot to be said for getting the kingdom here as soon as possible. While we're wrestling with how to get along with each other in Christian community, people are desperate for the good news; while we attend peace seminars, nuclear weapons multiply; while we're learning how to change our bad behavior, we continue to damage those around us.

Years ago during a period of intense emotional distress, I tried to claim the biblical promise that the immeasurable power of the resurrection was available for living fully and freely in God's will. Hope eventually faded that the promise would produce a miracle which would save me the struggle of learning about my problems and dealing with them the long way.

Plenty of current religious writing encourages us to quit making the Christian life hard. Praising the Lord for all things is one way to avoid doubt. The positive thinking approach has been around for a long time, and the "God wants you to succeed" theology is mushrooming. Casting out a "demon" such as gluttony or anger can save us the trouble of curbing our appetites and tempers. Self-help books promise problem-free marriages and parenthood, self-acceptance in three easy lessons, quick solutions to an endless list of spiritual problems. A film strip on prayer used recently in a Mennonite Church suggested that instant intimacy with God and others was possible by following a particular technique; one person rejoiced at being immediately cured of loneliness.

I do, however, have to accept some aspects of that thinking for myself. Surely God wants to free me from bondage to my ego. Being thankful does give a holier perspective to life.

But do those people who write glowing books of perfect freedom always experience life that way? I think not, just as I know those whose impressive spiritual highs are evened out by inevitable spiritual lows.

Elizabeth O'Connor in *Letters to Scattered Pilgrims* says that if we could change ourselves, our institutions, or our world on impulse, even for the better, we would be in danger of serious instability. Such temporariness would deprive us of knowing ourselves or each other, as well as our pasts and where we're headed.

A quote by Henri Nouwen reminds me daily from my bulletin board to "start seeing that the many events of our day are not in the way of our search for a full life, but the way to it." Those words encourage me that the beasts I encounter in my walk of faith do not prove I'm lost; it is part of being on my way, "the long way around." And just as there is joy in completing well a difficult assignment, there is joy in quietly and steadily becoming what God is calling us to be.

We are often impatient and frustrated with the slow progress of the church in getting God's work done. Two forces seem to work against each other, but may in reality be the balancing agents we need: one, interpreting the vision and calling for action, the other holding out for the spiritual discernment that takes time.

Those who say they can better do God's will outside the institution may be able to move more quickly and freely, but quick solutions are often not lasting, as some of those who have moved into new places of need have found. Years of building relationships may be required before significant change can begin to happen.

"Go in at the narrow gate," Jesus commanded. I try to imagine that, try to get a vivid picture of what it means for me today. I know it does not mean seeking a short cut in my journey toward perfect union with the light.

Barbara Esch Shisler is from Telford, Pa.

A new creation

by Marlin Jeschke

The recent Arkansas trial over "creation science" in the public schools has kept the creation-evolution controversy visible. Whatever the pros and cons of this ongoing debate, I think it is important for us as Christians in the church to keep sight of a genuinely biblical and Christian doctrine of creation. I find six points that deserve attention in such a genuinely Christian doctrine.

First, as the Apostles' Creed explicitly states, our faith is in God Almighty, the Creator of heaven and earth, not in a particular theory of creation. It is all right to think about theories of creation. God has given us human beings both the curiosity and the freedom to do so. But it is quite another matter to place our faith in the person of the Creator.

This distinction keeps our faith from getting tied to changing theories of the universe. Our faith can then survive such changing views from age to age by being anchored in an abiding Creator. Only the person of God is really worthy of faith.

Second, creation is not a once-upon-a-time story but an ongoing activity of God. A child born at the local hospital today is as much a divine act of creation as the creation of Adam. The notion that creation is essentially a past event became very popular in the era of Sir Isaac Newton, but that view of creation tended to see the world as a cosmic machine, and God as a cosmic engineer, a more or less distant God at that. We call this view deism. Many people today, it is unfortunate to say, reduce the biblical doctrine of creation to this Newtonian world-view.

Third, the Christian doctrine of creation is grounded in more than the two opening chapters of Genesis. The Bible says more on the theme of creation in Isaiah, Job, and the Psalms than it does in Genesis 1 and 2. Attention to these other passages for our understanding of creation would go far toward giving us a more profound and adequate theology of creation.

Fourth, we must never forget that the biblical passages on creation—*including* Genesis 1 and 2—are *Scripture*. They were written as acts of worship, and they are intended to lead people back into the act of worship. Biblical books on creation are not science treatises but revelation. They are part of the canon. They are not written for debate but for the service of God in formal gathered worship. It is too bad that Genesis 1 and 2 so often lead people to controversy rather than to prayer. Let us learn to hear the Bible's words on creation more as we hear Psalm 23 or 1 Corinthians 13—God's word for our comfort, joy, and growth.

Fifth, God's greatest act of creation is the creation of a redeemed people. Indeed, creation is not finished until God achieves this creation of a new humanity. Christian theology draws no rigid line between creation and redemption. God's creation intends people living in God's image, reflecting God's nature, and of such Jesus is the exemplar. That is why the apostle Paul says that all things were made through Christ and that in him all things hold together.

Since a Christlike humanity is the goal of creation, we cannot rightly understand creation until we include the new creation in Christ. The doctrine of creation is thus a *Christian* doctrine, not a theory we share with others (Muslims, for example), differing only when we get to the subject of Christ. The God of creation is the God and Father of our Lord Jesus Christ. Therefore God's creation is truly understood only when seen in the light of what God wrought in Christ. Christ is God's last word on the meaning of creation.

As the Apostles' Creed shows, faith in God the Creator leads on to faith in Jesus Christ his Son our Lord and to faith in the Holy Spirit and the church, including resurrection and the life everlasting. "Behold, I make all things new," says the book of Revelation. We have not grasped the full meaning of creation until we follow the line from Genesis to Revelation, from the garden of Eden through the garden of Gethsemane to the paradise of the New Jerusalem.

Like all Christian doctrines, the doctrine of creation is therefore good news, which should be proclaimed in our churches for what it is, gospel.

Sixth, to hold a Christian doctrine of creation is a moral commitment. To believe in God the Father Almighty, Maker of heaven and earth is not merely to give assent to a fact but to accept stewardship of that creation and to accept our responsibility of becoming co-creators with God.

We rightly insist that to believe in Jesus as the Christ, the anointed of God, means to follow him, to receive his Spirit, and to undertake life in his community. Likewise to believe in God the Creator is to accept the gift of creation and the challenge of both ecological stewardship and life in the new creation, the kingdom of God.

Beliefs about creation are not merely an intellectual exercise. Stewardship is not a take-it-or-leave-it option. Commitment to stewardship and responsible life in the church is a test of whether we have arrived at a really biblical doctrine of creation.

We do well to come to the defense of the doctrine of creation. It has been endangered, though not only since Darwin and perhaps not even primarily by Darwin. The best defense of the doctrine of creation, however, is to be specimens of God's new creation. If anyone is in Christ, he is a new creation, says Paul. The indisputable proof of the truth of the Bible's teaching regarding our Creator God and his work is a personal knowledge of this Creator and of his creating power in our lives and in the life of the church.

Marlin Jeschke teaches at Goshen College.

John Lamb talks to displaced persons in camp near San Salvador.

Lamb escapes injury in El Salvador shooting

John Lamb was driving back to San Salvador from distributing relief to flood victims, when he saw a soldier in the dark motioning him to stop. He reports that he immediately stopped the pickup truck, which was also carrying Salvadoran church workers and the son of a North American missionary family. A group of approximately 40 soldiers started shooting at the pickup. The occupants in the pickup ducked to the floor.

During the shooting, which Lamb estimates was 20 seconds long, one soldier was seriously injured in crossfire and two passengers in the truck were slightly wounded.

After the bullets stopped flying, Lamb reports, "I opened the door [of the pickup] slowly. The soldiers ordered us on the ground." Lamb, a Mennonite Central Committee worker from Churubusco, N.Y., was pushed by a soldier while lying on the ground. A Salvadoran accompanying Lamb shouted, "He is an American! He is an American!"

The commander of the group ordered Lamb to his feet and asked him his nationality. When Lamb answered, the commander was visibly upset.

They were questioned for over two hours at the nearby army headquarters and then released. The interrogators tried to establish a cause for the shooting incident, but everyone had the proper identification and nothing illegal was being transported in the pickup.

Lamb reports, "After Lecho [a Salvadoran friend] drove us back to the home of the missionaries, we counted 18 bullet holes in the pickup, none in the engine or tires. The windows were shattered. Judging by the holes in the pickup, we were shot by another group of soldiers in front of the pickup. I thank God for saving us."

The incident is not a rare example in a country where the Salvadoran army is struggling to maintain control in a chaotic civil war.

U.S. ambassador to El Salvador, Deanne Hinton, stated in November that since 1979 "as many as 30,000 Salvadorans have been murdered, not killed in battle, murdered." He threatened to cut $238.5 million in economic aid and $81 million in military assistance if abuses of human rights by the security forces continue in El Salvador. At least 300,000 Salvadorans are displaced in El Salvador and another 300,000 have left the country as a result of the war. The population in El Salvador is 5 million.

MCC provides emergency aid to displaced persons through temporary housing construction, agriculture rehabilitation, food aid, clothing distribution, health services, and employment creation. MCC works closely with the Beachy Amish Church, Christian Reformed Church, Lutherans, and several other agencies.

Lamb clarifies that the incident he was involved in was an accident.

church news

Pioneering not dead in the Southwest, conference makes firsts

Hubert Brown was elected as the new moderator of the Southwest Mennonite Conference. He was selected at the annual conference assembly held at Upland, Calif., on Nov. 25-26. Brown, pastor of Calvary Mennonite Church in Inglewood, Calif., replaces David Mann, who served as moderator for nine years. Brown is the first black conference moderator in the U.S. Mennonite Church.

Emma Richards was the featured speaker for the two-day assembly. Richards spoke on five areas of importance to the Southwest Conference. The overall theme was "Jesus calls us to . . . be disciples, be a caring community, be peacemakers, be witnesses, be servants." Richards was the first woman to be the featured speaker at a Southwest Conference annual assembly.

Irvin and Ruth Brunk were honored for 26 years of service as editors of the Southwest Conference *Messenger*. The new editor of the conference paper is Leatrice Delgardo, a member of Calvary Mennonite Church.

Two new congregations were received into the conference. The congregation in North Hollywood, Calif. (new Jerusalem Mennonite Church), is composed mostly of Central American immigrants. Hector Muñoz is the pastor of the group. The other congregation in Prescott, Ariz. (Prescott Mennonite Church), is planning to become dually affiliated with Pacific District Conference (GC).

Leonel Morales, a member of the Iglesia Menonita Monte Sinaí, was selected to serve on the conference extension and evangelism committee. Morales replaces Elías Pérez, who is serving as president of the *comité administrativo*.

Lois Janzen was elected to the ministerial commitee. She is the first woman to serve on the committee.

A major item of business for the delegate sessions was continuing work on the proposed conference reorganization. The Southwest Conference faces the problem of a prolonged period of extended growth, and must work as an organizational structure that will allow continued growth and provide the kind of support structure that the congregations need.

The principal features of the proposed restructuring are the division of the conference into cluster groups and the addition of a staff person for the Los Angeles area. The cluster groups would provide a local support base for each congregation and pastor. The Los Angeles staff person would coordinate the work of the churches in Los Angeles, give on-location leadership for the new and emerging churches in Los Angeles, and provide counseling and Anabaptist teaching for the congregations.

Money was another important topic during

the conference. Even though the conference has been the second-highest per-member-giving conference in the Mennonite Church for years, the size of the conference limits that amount of resources available for the vast challenge of the Southwest. There is an acute need for grants or low-interest loans for capital investment.

Family Mennonite Church in Los Angeles reported that it needs to find another location within a year because they are faced with eviction by the city. House of the Lord Mennonite in La Puente, Calif., reported that they need to relocate within a year because the Olympic Committee will buy the property they are now renting. Haight-Ashbury Mennonite Church reported that they need to move within six months because the owner of the building they are renting is selling.

A challenge was issued at the assembly delegate session to take advantage of the Olympics to be held in Los Angeles in 1984 in the same way the Mennonites did with the bicentennial. And Southwest is prepared to accept such challenges.—Allan Yoder

Scholars' assembly dominated by peace theme and by Mennonites

The American Academy of Religion, which meets annually concurrently with the Society for Biblical literature, represents the largest regular gathering of scholars in the field of religion. For the gathering in New York City, December 19-22, 1982, it had previously been decided that special attention should be given to the theme of peace.

This was done in some of the papers which scholars read to each other in 228 different sessions spread over the four days of meetings. It was done, however, especially in three plenary sessions.

In one, Sunday evening, Helen Caldicott and her husband, William, spoke as they have been doing for the past year around the country about the medical and social meaning of nuclear war.

In the official annual meeting of the AAR, Monday afternoon, December 20, Gordon Kaufman, charter member of Boston Mennonite Fellowship and outgoing President of the AAR, addressed the body on the theme of the nuclear threat.

Stanley Hauerwas, professor of ethics at the University of Notre Dame, who attends a Methodist Church but calls himself a "high church Mennonite," spoke on the same theme Monday evening to a gathering of the "Scholars' Press Associates."

At least 30 Mennonite scholars regularly attend this annual gathering. A dozen of them left the session Sunday evening to visit with members of the Seventh Avenue Mennonite Church in upper Manhattan.—J. H. Yoder

Caring fellowship marks Aibonito Church

"Even before I came to know the Lord, I was very attracted to the Mennonites," said Leopoldo Figueroa, member of the Mennonite Church of Aibonito.

He acknowledged that the love, the humility, the service, and the form of worship of the Mennonites had an impact on his life. Even though at that time this impact didn't produce an immediate change, the seed of faith had been planted.

Leopoldo suffered rheumatoid arthritis, a condition which was deforming his fingers and toes. He went through surgery on various occasions in the U.S. and had to submit to painful treatments. From his disabled body, positive changes came, and with those, hope. The guitar became an instrument for his rehabilitated hands to play. Above all, the Lord was blessing him, without his fully understanding who was providing such blessings.

After the treatments, doors opened for him to earn his own living. With great effort he became a professional photographer, something which seemed impossible to many. He became an example for the Aibonito community.

On various occasions, leaders of different churches went to meet with him, strengthening the seed already planted. His ears were totally attentive to their words, but he still didn't bring about the desired change for his life. During this same time, Leopoldo played and sang with the musical group he had organized. His efforts and dedication to music won the admiration of those who listened to him. But in his own life grew a great vacuum, which none of this filled.

In his search to fill the emptiness, he decided one day to get in contact with the Bible and other literature which had been given to him. He entered deeply into a study of the Word at home. The seed planted years ago was now growing. In those moments of concentration with the Bible he came to know Jesus Christ. Indeed, the vacuum was now being filled.

Seeking more of the Lord, he met with a group of brothers in a small evangelical church. He needed more food for his spiritual hunger. He wanted to enjoy more, to know Christ more intimately.

Some time later, he visited Aibonito Mennonite Church. Those Mennonites, who many years ago had attracted his attention, were the brothers who received him and stood by his side. The seed now began to give fruit. One Sunday morning, Leopoldo was baptized along with his wife.

The emptiness which Leopoldo had felt was filled. Now he feels that the Lord, before he knew him and realized it, was blessing him and preparing him. In spite of his physical condition, he now has a great faith in God and enjoys a steadfast trust to solve whatever situation he faces. He no longer lives with desperation. The Lord has helped him rise above his physical hindrance.

He continues playing and singing where he is invited, but now he does it for the Lord. His musical trio brings the message of Christ to the churches, homes, and groups. He also feels the call of the Lord to go much beyond the message in song. He wants to visit, bringing personally the good news of what Christ has done in his life.

Now, along with his wife, Rosa, and their three girls, Carrie, Roxana, and Gloria Maria, he looks at life with the inspiration and provision of the Lord.—José Luiz Vázquez

From left, Rosa and Leopoldo Figueroa and Jose David Vazquez, recording engineer, provide special music for the 10-year anniversary celebration of JELAM held in Aibonito Mennonite Church.

Bible teaching in Ivory Coast

Alphonse Beugre Kobli, a Harrist preacher in the West African village of Yocoboue, Ivory Coast, is a key element for the success of a Mennonite Board of Missions Bible teaching program.

Volunteers James and Jeanette Krabill work closely with Alphonse and rely on him to help translate Bible lessons from French to Dida, the locally spoken language. Almost more important, Alphonse has become a personal friend of Krabills and has taken keen interest in their work.

Largely self-educated, Alphonse knows the importance of literacy for the young people of the area and volunteers a great amount of time and energy to insure that church members take this opportunity to study the Bible. Together he and James deliver weekly Bible lessons in Yocoboue and then travel to several neighboring villages for the studies, an endeavor which takes Alphonse away from his farming responsibilities almost half his work week.

Alphonse also helps Wycliffe literacy workers teach the Dida alphabet to villagers so they, too, can broaden their horizons through the miracle of the written word. The tiny amount of time the preacher keeps for his own is most often spent reading his Bible or Christian literature. His desire for knowledge has resulted in one of the largest personal book collections known to be in the area.

The Harrist church was born when the Liberian prophet William Wade Harris evangelized some 150,000 Africans during an 18-month campaign in the early 1900s. Harrists lead a rigorous religious life, attending church seven times weekly. Many of the preachers have little Bible training and the invitation by the Yocoboue Harrist community to MBM volunteers is an exciting first. — Gretchen Hostetter Maust

Alphonse Beugre Kobli (right), a Harrist preacher (top photo), stands with the head Harrist preacher after a worship service in the village of Yocoboue. Alphonse works closely with MBM volunteers James and Jeanette Krabill in their program of Bible teaching in Yocoboue and several other villages. When on the road James Krabill and Alphonse (above) usually eat their evening meal at the home of the head preachers, as they are doing here in the village of Abengoredougou.

Annual meetings focus on Middle East and other spots

Public meetings to share about Mennonite Central Committee's worldwide ministries, meat-canning operations, a luncheon for local pastors, and a meeting for those involved in thrift shops will be part of activities Jan. 24 to 30 surrounding annual meeting in Harrisonburg, Va.

The MCC and MCC U.S. annual meeting business sessions, which are open to the public, will be Jan. 27 to 29. At these meetings members review the work of 1982, discuss plans for 1983, and discuss organizational goals and problems.

The U.S. meetings take place Thursday from 9:00 a.m. to 5:00 p.m. and the MCC board will meet Friday from 8:30 a.m. to 5:00 p.m. and Saturday from 8:30 a.m. to 3:00 p.m. Business sessions will be held at Lindale Mennonite Church.

The first of two meetings especially planned for Harrisonburg area Mennonites is scheduled for Thursday evening at 7:30 p.m. at Park View Mennonite Church. This program will focus on work in the Middle East.

A highlight of the evening will be a report from Ralph and Phyllis Miller, who have served in Lebanon since 1977. The Millers were in Sidon during fighting there this summer. They shared the bomb shelter of their Lebanese neighbors and witnessed the suffering of many of their friends.

John Lapp, board member and provost at Goshen (Ind.) College, will bring the evening address on MCC in the Middle East.

A second public meeting, Friday at 7:30 p.m. at Harrisonburg Mennonite Church, will focus on the organization's work around the world. Elmer Neufeld, chairman of Bluffton, Ohio, will be the evening speaker.

A special meeting for youth will be Saturday at Eastern Mennonite College (EMC) at 9:30 p.m. There will be special music.

Ed board announces presidential search

The Mennonite Board of Education announced on Dec. 17 the process for the selection of a successor to J. Lawrence Burkholder, president of Goshen College. Burkholder, 65, will continue to carry full responsibility as president until he retires in June 1984. He became the tenth president of Goshen College on July 1, 1971, succeeding Paul Mininger.

"J. Lawrence Burkholder's administration has given distinguished leadership to Goshen College, made an outstanding contribution to Mennonite and church college education, and served the church and the Goshen-Elkhart community," chairman Charles Gautsche of the Mennonite Board of Education commented. "In the process of finding a new

president, we anticipate thoroughness in the search and care in the appointment of new leadership. We want the college to continue to play its vital role and fulfill its high calling."

According to Albert J. Meyer, executive secretary of the board, arrangements for consultation with interested supporting groups will be an integral part of the presidential selection process.

"In any organization, the selection of the president is probably the most important task of the board of directors," Meyer noted. "We want the benefit of all the good counsel and wisdom available."

Relationships with the constituent groups have been planned. Arrangements have been made with the Goshen College Student Central Committee for contacts with student body leaders, with the chairman of the Goshen College President's advisory board for contacts with community leaders of Goshen and the surrounding area, and the officers of the alumni executive board for contacts with alumni.

A six-member committee is being formed to facilitate the consultation process. William Zuercher of Hesston, Kan., an experienced administrator, who recently completed a term as chairman of Mennonite Mutual Aid, has been named to chair the committee. Atlee Beechy, recently retired professor of the college, will serve as staff person for the committee.

Other members of the committee are: Gerald Hughes of Cleveland, Ohio, vice-chairman of the Mennonite Board of Education; Arlene Mark of Elkhart, Ind., member of the Goshen College board of overseers; a Goshen College faculty person yet to be chosen; and Daniel Hertzler of Scottdale, Pa., editor of the *Gospel Herald*.

It is anticipated that the committee will begin its work early in the new year. The committee will meet frequently in the months following and in the course of its work will seek counsel and suggestions from the constituents in this country and abroad who support Goshen College.

Following these steps, the committee will be responsible to compile a list of names of possible candidates, make contacts with prospects and, after appropriate consultation, bring a proposed recommendation to a subgroup of the Mennonite Board of Education and the Goshen College Board of Overseers. In consultation with the Goshen Board of Overseers, the Mennonite Board of Education makes the final appointment of the president of Goshen College.

The Mennonite Board of Education has appointed committees to facilitate the presidential selection process at Hesston College, Goshen Biblical Seminary, and Goshen College five times in the past 15 years and was involved in the process which led to the selection of the current president of Eastern Mennonite College and Seminary.

Agreement is reached between Mennonite mission and Ethiopian government

On Dec. 4, Mennonite country representative Herb Kraybill of Elizabethtown, Pa., reported that a contract was signed between the Mennonite Mission in Ethiopia and the government. The mission will be the legal representative and entity within the country for Mennonite Central Committee and Eastern Mennonite Board of Missions and Charities (EMBMC). The contract specifies that Mennonite Mission will "promote and encourage relief and development activities in Ethiopia," and is in effect for three years.

In January 1982, the Meserete Kristos Church, an Ethiopian Mennonite Church, was closed by the government, six church leaders were detained, and church bank accounts were frozen. A 1978 agreement between Meserete Kristos church and the government under which MCC and EMBMC had functioned in Ethiopia was, as a result, no longer valid.

MCC and EMBMC workers stayed in Ethiopia in various assignments, some at the invitation of the government. The Bale health program with one EMBMC and three MCC health workers continued to function. Two MCC teachers, who were working in a church school at the time, are now teaching in a government secondary school in Nazareth, Ethiopia. There are also two EMBMC teachers.

The New Abolitionist Covenant finds support in West Germany

Several peace organizations in West Germany have undertaken a new step in their witness for peace by adopting and promoting the New Abolitionist Covenant on atomic warfare. The organizations include the German Mennonite Peace Committee, Church and Peace, with whom Mennonite Central Committee has cooperative relations, as well as Christian Peace Service, *Aktion Sühnezeichen* ("Action Reconciliation"), Fellowship of Reconciliation, and Christians for Disarmament.

The covenant, originally printed in the U.S., was translated by Wolfgang Krauss, member of the German Mennonite Peace Committee and copublisher at Agape Verlag. The German version was initially published by the peace committee in its series of booklets on peace themes.

After several reprints and a widening circle of interest, the six peace organizations decided to promote the covenant as a joint effort and published a revised version.

While some find that the questions of slavery and abolition might reduce the covenant's applicability in a European context, an important parallel can nevertheless be seen in the fact that, just as slavery was deemed indispensable for the world economy, today it is claimed that nuclear deterrence is a defense system indispensable for world security.

The New Abolitionist Covenant's nuclear pacifism may at first seem a compromise or step backwards from full pacifism, but participants in the seminar found it to be a very helpful intermediate step for congregations and individual Christians on the way to a more radical pacifism. When working with the covenant in a serious and thorough way, one will be pushed to think beyond a position on nuclear pacifism, to think further on the problem of war and the Christian peace witness.

Wilfried Warneck of Church and Peace examined the spiritual groundwork of the covenant, comparing it with the recent statement of the Board of the German Reformed Church of June 1982.

Especially positive in the New Abolitionist Covenant are the steps which it offers to the individual Christian or Christian congregation seeking to respond to the evil of nuclear weapons.

The New Abolitionist Covenant was originated as a Christian peace statement by New Call to Peacemaking (the gathering of Friends, Mennonites, and Church of the Brethren), Fellowship of Reconciliation, Pax Christi USA, Sojourners community, and World Peacemakers. Copies are available from Mennonite Central Committee offices.—Steve Buckwalter and Peter Rempel

Money problems worry Goshen board and administration

Goshen College students will face an increase in costs and a leaner program in 1983-84, but the board of overseers also discussed ways to generate stronger constituency support for the college at its quarterly meeting Dec. 10-11.

The overseers set the cost of tuition, room, and board at $6,390 for the 1983-84 academic year, slightly less than 5 percent above the current $6,090. The increase reflects a similar change in the consumer price index, which rose 4.8 percent in the last 12 months ending in October.

The increase in student fees will not offset an expected decline in income for next year's Goshen College unrestricted budget because administrators expect a decline in enrollment from 1,013 to 953. The "first-askings" budget for next year totals $8.3 million, approximately

the same size as this year's unrestricted budget.

The board asked administrators to deal with a deficit in the first-askings budget by identifying programs that should be phased out. By consensus, the board endorsed a "Procedure for Academic Program Review" that outlines the process the college will use in dropping or adding programs.

Chairperson Richard Kauffman of Scottdale, Pa., said the board sees its role as "monitoring the process and being a support to the administration as we deal with program cutbacks."

In addition, the board acted to bring all programs of the college under annual administrative evaluation. It asked administrators and appropriate faculty committees to "initiate yearly teaching and non-teaching faculty evaluations in light of the goal for program quality."

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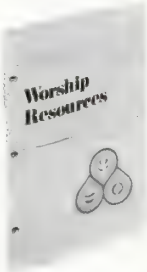
Pam Beverage

Pamela (Pam) Lee Beverage of Morgantown, W.VA., has beeen named administrative coordinator of Choice Books, effective Dec. 13 past. She succeeds Angie Williams, who resigned Sept. 17 to pursue other interests. Pam is a member of Big Spring Mennonite Church, Rileyville, Va. Her responsibilities with Choice Books will include supervising the title selection committee, and the development of manuscripts with an Anabaptist-Mennonite perspective on current issues, writing promotional material and editing *The Edge* Newsletter and the *Choice Books Catalog*, and coordinating office procedures.

A conference on marriage reconciliation will be held at Laurelville Mennonite Church Center the weekend of Feb. 4-6. This event, cosponsored with the Mennonite Conciliation Service and endorsed by the Mennonite Board of Congregational Ministries and Commission on Education, will explore practical ways congregations can respond redemptively to troubled marriages within the church. Resource leadership include marriage counselors, Abe Schmitt, Gerald Kauffman; consultation service director, Ron Kraybill; and pastor, Ruth Brunk Stoltzfus. "Listening with Love" is an event back in the program schedule, Feb. 11-13, at Laurelville Mennonite Church Center. Veteran counselor, Abe Schmitt, will lead the retreat designed to help participants improve their ability to listen to their family, friends, colleagues, and themselves. For additional programs and registration information, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666. Tele. (412) 423-2056.

Alice and Foppe Brouwer report from Fennel-Bay, Australia: "We are growing.... Last Sunday, 50 people gathered in our backyard and witnessed the baptizing in the creek of a young Scotsman, Gordon Peden. He and his wife, Margaret, became members of our church. Another young family has asked for membership. Our Sunday school has more than 30 children ... and four new teachers." The Brouwers are founding a Mennonite Church where they live and keep in touch with other Mennonites, especially Dutch immigrants, through a newsletter, *De Mennist*.

Director of food services position begins June 1, at Rocky Mountain Mennonite Camp. Call or write: Rocky Mountain Mennonite Camp, Box 6, Divide, CO 80814; or phone (303) 687-3520.



Worship Resources is a new 60-page pamphlet written by Arlene Mark. Pages 24-58 list general resources such as Greetings, Calls to Worship, Responsive Readings, Offertory Sentences, Affirmations of Faith, and Benedictions. There are numerous suggestions for church-year occasions. Price, $2.50 (U.S.), plus 10% for postage.

The 1983 MDS annual all-unit meeting will be held at Coaldale and Lethbridge, Alta., Friday and Saturday, Feb. 11 and 12. Major speakers will be E. Tyler, of Alberta Provincial Disaster Services; Joan Barkman of Winnipeg, Man., now associate director of Canadian Mennonite Central Committee Voluntary Service programs; former staff associate with MDS, on "Future of MDS?"; and Frank C. Peters, educator, missionary leader, and pastor of Portage Avenue Mennonite Brethren Church, Winnipeg, Man.

The Intermenno Trainee Program, a one-year exchange program to Europe, is still seeking candidates for the 1983-84 year. The year begins in August. Through the program North Americans between the ages of 19 and 27 live and work with European Mennonites. Applications should be sent to Mennonite Central Committee or MCC (Canada) by Jan. 15.

Special meetings: Harold Fly, Schwenksville, Pa., at Grace, Phoenix, Ariz., Feb. 4-13.

New members: Becky Detwiler, Jeanna Drive, Maria Eby, Andrea Garrison, Crystal Lahman, Debbie Lehman, Paul Showalter, Renee Swope, and Roxane Yoder at **Weavers,** Harrisonburg, Va.; five at **Dewey,** Ill.

Correction: The person holding the Mennonite Publishing logo on page 873 of the Dec. 21, 1982, *Gospel Herald*, was incorrectly identified as Brad Ausburger. The caption should have read "Lauren Good," the craftsman who made the emblem.

Homestead Mennonite Church announces a homecoming for Thanksgiving weekend this year. All persons who served in VS at the Redland Labor Camp or Homestead area, and anyone who was a part of the church there at any time, is invited. If interested, send a self-addressed and stamped envelope to Lillian Worley, 15401 SW 289 Terr., Leisure City, FL 33030.

readers say

Since we receive the *Gospel Herald* from three to seven weeks after the publication date, this response is rather late. I refer to the article "Elders, the Modern Bench" by Harold E. Bauman, Oct. 12 issue. The references to the New Testament leadership were sprinkled with "may have," "perhaps," "it appears," "likely." This is not surprising with such a variety of terms being used for leadership in the New Testament without a precise delineation of the work or responsibility involved in each.

He stated, "The word used for appointing elders in Acts 14:23 originally meant 'to raise the hand.' " This was the meaning in the classical Greek, but according to one lexicon it was not so used in the New Testament. At that time it meant to vote, and in Acts 14:23 to "create or appoint someone to an office." He claims that "to raise the hand" meant the congregation was involved in some way. It is hard to see how Paul and Barnabas raising their hands would implicate the congregation. In Titus 1:5-9 Paul directed Titus in what he was to do and how he was to do it. The conditions here were very different from those in Acts 6 and the process did not need to be identical or even similar. There is an unfortunate trend in the church today to minimize the authority of leaders by selecting certain Scriptures and ignoring others.

Referring to Junias or Junia in Romans 16:7, Bro. Bauman says, "There is strong evidence that the name is feminine." But 43 Greek manuscripts have the masculine form, among them the manuscripts considered the most reliable and trustworthy. Eight manuscripts have a feminine name. Most of these are Old Latin and are not considered reliable because they are already a translation; also they have many variations among them. Both the United Bible Societies Greek text and Nestles 26th edition have the masculine form. The editors, some of the world's most outstanding Greek scholars, decided it is masculine with the highest degree of certainty.

From the available material a preponderance of evidence favors Junias—masculine.

In searching for the possibility of labeling Phoebe a minister, Bauman points out that *diaconon* in Romans 16:1 could be translated "minister." That is true but it is more important to determine the meaning of a Greek word in context than to depend on what it *could* mean. The meaning of *diaconon* is basically *service*, not office. It is used as "servant of sin," "servant of God," "servant of the church," and so on. The J. B. Smith concordance lists seven times when it is translated "servant." In many places it is translated "minister" and in some "deacon." Thayer says in Romans 16:1 it means "a woman to whom the care of either poor or sick women is entrusted." Another meaning is "one who serves food and drink."

It is incumbent on translators to search diligently for the meaning of words used by the original writers. That makes it worthwhile to see what their understandings are.

An examination of 20 versions in several languages reveals that 10 of them understand it in this place to mean "servant." Seven use "deaconess" even though it is an anarthrous construction (without strength). In Romans 16:7 19 versions have Junias—masculine. Only one has Junia. Using these Scrip-

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tures to justify ordaining women as ministers is interesting eisegesis but a very shaky foundation on which to build doctrine or practice.—**Samuel B. Nafziger,** La Crete, Alta.

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Truman H. Brunk, Jr. (Nov. 16, p. 787), has a valuable suggestion for discerning male-female relationships—start in Genesis. Jesus did that on the divorce issue—"In the beginning it was not so." He bypassed the traditions of the elders, the accretions of the law, and the "false pen of the scribes" (Jer. 8:8).

It is often said that God gave Adam dominion, but in 1:28 God said unto **them** . . . have dominion, with no hint that one was more in control than the other. This precedent of full and equal responsibility is a beautiful example for homelife and church life. "He shall rule over thee" is an unfortunate translation because the Hebrew is future, making it prophecy, and not imperative, making it penalty. This has been corrected in NIV, where there are eleven changes from shall to will in 14-19. Male domination is the result of sin and not a divine mandate. NIV has made a similar correction in "thou shalt deny me thrice." Jesus did not command the denial, he simply foretold it.

In a similar way we should study the New Testament—start with Jesus. He never taught nor practiced discrimination and I believe we all agree that Paul and Peter had the spirit of Jesus and if properly understood, their teaching and practice was in harmony with Jesus.

Two excellent scholarly books have been reprinted which will grace any home or church library:

God's Word to Women by Kathryn Bushnell from Ray B. Munson, 5530 Femuquana Rd., Jacksonville, FL 32210. $7.00 postpaid.

The Bible Status of Woman by Lee Anna Starr, 1926, from Pillar of Fire, Zarephath, NJ 08890. $7.00 postpaid.

Two more recent books are:

Neither Male Nor Female by Q. M. Adams, 1973, from Christ for the Nations, Box 24910, Dallas, TX 75224. $4.25 postpaid.

Heirs Together by Patricia Gundry, Zondervan, 1980. Order from your bookstore.

A more thorough Bible study is imperative to understand these issues.—**Wesley Gross,** Ephrata, Pa.

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I found the response in "Readers Say" to your editorial on "Sex and Violence" (Sept. 14) very, very disturbing. I cannot believe there are people in the Christian church who would believe this way. I would like to make a few points.

The writer's use of Scripture is very poor. I would like to use some Scriptures that apply to the situation. First of all, Leviticus 18:22 states, "Do not lie with a man as one would lie with a woman." This is God speaking to his people. If one does, we see God's response, in verses 24-30, "cut this person from you."

God's will for sexuality is very clear. In Genesis 2:20-25 we read that man and woman were created for each other. Let us also look at Ephesians 5:22-33. The relationship of a man and a woman is compared to that of Christ and the church, holy and pure. Ephesians 5:3 says, "There must not be a hint of sexual immorality . . ." for verses 5-7 say, "Such a person has no inheritance in the kingdom of God . . . be not partners with them." Therefore there is no room in the Christian church for homosexuals and lesbians. Even the "pagans" do not accept these people, so why should the church?

Also, being committed to a way does not make that way right. Do we accept these people just because of their commitment?

The letter closes with a question. Jesus is calling; will we follow? We would do well to look at what Jesus said to the woman caught in adultery. John 8:1-11: "Neither do I condemn you, go and sin no more."—**Wayne Drudge,** Markham, Ont.

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We have followed with interest the case of Mark Schmucker and the current discussion among Mennonites concerning nonregistration for the draft. We feel with the many 18-year-olds who are struggling with this issue and remember our own struggles with the same during the Vietnam era.

Despite excellent coverage of the Schmucker trial, by the Mennonite press we have had difficulty establishing a clear idea of the issues involved. The present situation seems quite different from the former Vietnam situation. Government registration of young males seems to be the issue at stake. Ironically, if the nonregistrant openly refuses to register, he is in fact registered, and the issue changes merely to whether one will register in the manner the government has requested or risk being tried and sentenced for contempt.

But what is the reason? To tell the government it may not register its men or prepare for the possibility of war? To us this seems a misplaced expenditure of energy. Is not the real issue materialism and abuse of natural resources? For the greater evil is not the missiles which might destroy us, but the wealth which makes them necessary.

It seems inevitable that there will be another war involving the U.S. whether the U.S. prepares for it or not. Why? Not merely so that superpowers might test their weapons, but because some people in the world are very rich. They believe that access to resources spells the right to use them, while other people are very poor and are coming to believe that access to those resources comes only from standing up and taking them. Until this question of resource distribution and its implications is faced, we believe that no amount of squabble with an intermediate war machinery will have fruit. Here we would like to see the young and old of the church applying their creative talents. If we were to clean our doorstep on this issue of materialism, we would indeed be challenging the war machine. And more important, we might see more clearly the one who holds the precarious future and who alone can give us grace to remain faithful through the coming fire.—**Daniel and Mary Ann Haltemann Conrad,** Yalve Sanga, Chaco, Paraguay.

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I don't know who compiled the information on "100 years of Mennonite Missions at Home" in the December 1982 *Sent* supplement of the *Gospel Herald*, but I noticed the omission of one name that would, by all means, have been recognized as one who has had much to do with our early mission endeavors. It is the name of A. Hershey Leaman who has done so much for the Chicago Home Mission from the turn of the century to 1920. A quote from the book *What God Hath Wrought* by Emma Oyer—a faithful co-worker with Bro. Leaman—has to say:

"Bro. Leaman's work, besides being superintendent of the mission, took him to the poor, blind, sick, prisoners, drunks, and 'down-and-out-ers' from skid row. During his administration the Gospel Wagon drawn by a horse, with ten or more men from the mission, would make its rounds to the various street derelicts to take the gospel of Jesus Christ. Through the efforts of the work of the Home Mission during that time, hundreds of these men have been blessed and children from their homes have followed the steps of their Savior to the extent that some have entered the medical field, missionary field, field of science, teaching, the ministry, and almost every other walk of life. A number of the sons are in the ministry today because of the mission having reached their fathers."

By 1916 the Sunday school enrollment reached 500. Many of these children can attest to the fact that their lives have been permanently changed during this time. It was under Leaman's leadership that the new mission building at 1907-09 South Union Avenue was dedicated on January 5, 1919.

A quote from I. W. Royer, another faithful worker for a period at the Home Mission said, "The privilege of being a fellow laborer in the mission with our pioneer missionary, A. H. Leaman, has been an abiding joy" (p. 52, *What God Hath Wrought*).

So, with the hard work that Bro. Leaman performed so many years at the Home Mission, it is hard to understand why he wasn't mentioned in your tabulation of missionary activities from 1882 to 1982.—**Lula Smith,** Eureka, Ill.

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I would like to respond to Betty Byler in "His Continual Coming" (Dec. 14, 1982, issue). I am glad for her personal story because it is mine, too. Betty wondered, "Why had it taken so long?"

A shepherd makes his crook by tying a strip of leather around a very young shoot on a live bush. He then waits for years till it is grown thick and strong with just the right bent before it is cut off and becomes a useful staff. Let's not regret too much that it takes a long time for us to truly understand how to live the Christian life. It took a long time for Jesus to come into our world. It takes a long time for him to come into our lives and for our wills to be bent toward his.

I hope we will have courage and faith to pray for others, too, until Christ is formed in them! We need to let it take time.—**Lydia Samatar,** South Orange, N.J.

marriages

Bergey—Hess.—Larry Dean Bergey, Green Lane, Pa., and Linda Jane Hess, Belmont, N.Y., both of Lansdale cong., by Jacob Z. Rittenhouse, Nov. 13.

Detrow—Fox.—Paul Detrow, Leetonia, Ohio, and Donna Fox, Barberton, Ohio, both of Leetonia cong., by Leonard D. Hershey, Dec. 19.

Gamber—Whisler.—Arthur Gamber, Neffsville cong., Lancaster, Pa., and Ruth Whisler, Elizabethtown cong., Elizabethtown, Pa., by G. Edwin Bontrager, Nov. 27.

Good—Miller.—Ray Lynn Good, Harrisonburg, Va., Weavers cong., and Sandra Elizabeth Miller, Chesapeake, Va., Mt. Pleasant cong., by Phil Miller, uncle of the bride, Sept. 4.

Kauffman—Matzell.—Wendel Kauffman, Sarasota, Fla., and Kathy Matzell, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Dec. 18.

McDonald—Ernsberger.—Brian McDonald, Elkhart, Ind., Presbyterian Church, and Sue Ernsberger, Goshen, Ind., by Carl Kinnard, Dec. 18.

Mast—Stoltzfus.—David L. Mast and Karen J. Stoltzfus, both of Elkhart, Ind., Zion Chapel cong., by Paul H. Stoltzfus, father of the bride, Nov. 27.

Miller—Christophel.—Paul Miller and Sue Christophel, both of Goshen, Ind., East Goshen cong., by Cliff Miller, Dec. 18.

Scheufler—Yoder.—Dennis Scheufler, Dundee, Ohio, United Church of Christ, and Crystal Yoder, Berlin, Ohio, Berlin cong., by Paul Hummel and Barry Stirbens, Dec. 11.

Schwartzentruber—Roth.—Serenus Schwartzentruber, Tavistock, Ont., and Mattie Roth, Stratford, Ont., both of Hillcrest cong., by Henry Yantzi and Gerald Good, July 31.

Snider—Ramer.—Greg James Snider, Duchess, Alta., and Rosella Mae Ramer, both of Duchess cong., by Charles E. Ramer, Aug. 14.

Swartley—Hertzler.—Kenton Swartley, Elkhart, Ind., Belmont cong., and Emily Hertzler, Blooming Glen, Pa., Blooming Glen cong., by Willard Swartley, Dec. 18.

Yoder—Boshart.—Michael Yoder, Three Rivers, Mich., Moore Park cong., and Jayne Boshart, Wood River, Neb., Wood River cong., by Homer Yoder, Dec. 18.

births

Armstrong, Marvin and Cynthia (Houghton), Swanton, Ohio, first and second sons, Kenneth Lee and Dennis Leigh, Dec. 11.

Davidson, Ken and Marilynne (Lehr), Duchess, Alta., fourth child, second son, Layne Kenneth, Sept. 13.

Denlinger, Ron and Carole (Gerber), Elkhart, Ind., first child, Rachel Ann, Sept. 28.

Frey, David and Linda (Frey), New Holland, Pa., second daughter, Jessica Leigh, Nov. 24.

Hess, Curt and Karen (Graybill), Strasburg, Pa., second child, Jeremy Tyler, Dec. 15.

Hess, Henry and Lisa (Toffey), Tamaqua, Pa., Matthew Tyler, Dec. 19.

Hill, Phillip and Carol (Sarver), Lagrange, Ind., second son, Nathan Aaron, Oct. 24.

Himes, Ron and Penni (Handrich), Apple Creek, Ohio, first child, Kristen Nicole, Dec. 15.

Martin, Roger and Shirley (Richer), Mount Joy, Pa., second child, Crescent Bianca, Dec. 14.

Mast, Ronald and Karen (Yutzy), Wayland, Iowa, second daughter, Laurel Denise, Dec. 16.

Preheim, Gayle and Jana (Fischer), Palmer Lake, Colo., first child, Nathaniel Jacob, Oct. 4.

Ramer, Armand C. and Kathy (Wipf), Duchess, Alta., second son, Nathan Charles, Aug. 3.

Schlabach, Bruce and Janet (Headings), West Liberty, Ohio, first child, Bradley Alan, Nov. 28.

Schrock, David and Sue (Bomberger), Harrisonburg, Va., second and third daughters, Katherine Elizabeth and Margaret Suzanne, Oct. 12.

Schweitzer, Dan and Nancy (Meduna), Milford, Nebr., second child, first son, Daniel Cleo Elmer, Nov. 14.

Shank, Steve and Rose (Stoltzfus), Dangriga, Belize, third daughter, Joella Marie, Dec. 1.

Steiner, Michael and Judy (Neal), Apple Creek, Ohio, second son, Christopher Palmer, Dec. 16.

Steininger, Philip and Joan (Miller), Palmer Lake, Colo., third child, second son, Benjamin Rohm, Oct. 11.

Stutzman, Ed and Margaret (Leonhart), Alliance, Ohio, first child, a son, Jonathan Allen, Dec. 1.

Wagner, J. Mark and Leone (Burkholder), Lancaster, Pa., first child, Erin Marie, Dec. 18.

Waters, Rodney and Christey (Causey), Hydro, Okla., first child, a son, Brandon Patrick, Sept. 24.

Weber, Arnold and Alvira (Dueck), Tofield, Alta., third child, second son, Greg Donald, Dec. 3.

Yoder, Karl and Miriam (Weaver), Belleville, Pa., second daughter, Laura Beth, Oct. 27.

Zehr, Eric J. and Luisa (Rivera), Goshen, Ind., first child, Darla Janelle, Dec. 13.

obituaries

Baechler, Arthur, son of Joseph and Christina (Bender) Baechler, was born in East Zorra Twp., Ont., Apr. 2, 1913; died of a heart attack at Stratford Hospital, Dec. 7, 1982; aged 69 y. In 1934 he was married to Anna Mae Roth, who died in 1935. In 1936 he was married to Idella Steinman, who died in September 1981. Surviving are 7 sons (Delford, Clare, David, Harold, Peter, Gerald, and Kenneth), 2 daughters (Miriam—Mrs. John Zimmerman and Eilene—Mrs. Paul Helmuth), 15 grandchildren, his stepmother (Mary Baechler), 6 brothers (William, Omar, Ezra, Earl, Joseph, and Rufus), and 2 sisters (Mrs. Alice Zehr and Mrs. Doris Roth). He was a member of Steinman Mennonite Church, where funeral services were held on Dec. 10, in charge of Fred Lichti and Vernon Zehr; interment in adjoining cemetery.

$340,846

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $340,846.94 as of Thursday, Dec. 30, 1982. This is 45.4% of the total needed. Contributions have been received from 336 congregations and 191 individuals. Individual gifts represent $75,693.45 of the total.

Goal: $750,000

Blough, Mary A., daughter of John L. and Elizabeth (Hostetler) Livingston, was born in Somerset County, Pa., March 21, 1900; died at Memorial Hospital, Nov. 30, 1982; aged 82 y. She was married to Newton H. Thomas, who died in 1960. She then married Harry Blough, who died in 1970. Also preceding her was a daughter, Wilma Speigle, and twin sons, Willard and Millard. She is survived by a daughter (Rheda—Mrs. Emmert Keim), and two sons (Boyd and Sanford), 11 grandchildren, 20 great-grandchildren, a twin sister (Agnes Kissel), and another sister (Elda Thomas). She is also survived by six stepchildren. She was a member of Thomas Mennonite Church, where funeral services were held on Dec. 3, in charge of Donald Speigle and Aldus Wingard; interment in church cemetery.

Brilhart, Elmer, son of Charles A. and Cora (Loucks) Brilhart, was born in Scottdale, Pa., June 3, 1904; died in Scottdale, Pa., Dec. 2, 1982; aged 78 y. Surviving are two sisters (LaVerna Brilhart and Mildred Showalter) and two brothers (Earle and Clifford). He was a member of Scottdale Mennonite Church, where funeral services were held on Dec. 4, in charge of Robert N. Johnson; interment in Scottdale Cemetery.

Brunk, Paul W., son of Samuel C. and Anna (Shank) Brunk, was born at Elida, Ohio, Feb. 9, 1897; died at the Phoenixville Hospital, Phoenixville, Pa., Dec. 12, 1982; aged 85 y. On Feb. 24, 1921, he was married to Minnie Good, who survives. Also surviving are 3 sons (Wilson, Melvin, and Elmer), 3 daughters (Beulah, Grace—Mrs. Milton Ramer, and Ellen—Mrs. Donald Moyer), 19 grandchildren, 5 great-grandchildren, and one sister (Emma Shenk). He was a member of Indian Creek Mennonite Church, where funeral services were held on Dec. 15, in charge of Paul Freed, David Wadel, and John Wile; interment in adjoining cemetery.

Freed, John Randall, son of John and Bonnie (Derstine) Freed, was born in Sellersville, Pa., June 29, 1965; died of multiple injuries received in a motorcycle accident at Allentown Sacred Heart Hospital Center, Allentown, Pa., Dec. 7, 1982; aged 17 y. He is survived by his parents, a brother (Eric Shawn), his paternal grandparents (Harvey C. and Alma Moyer Freed), his maternal grandparents (Stanley and Jean Price Derstine). He was a member of Souderton Mennonite Church, where funeral services were held Dec. 10, in charge of Glenn Egli, Gerald A. Clemmer, and Leon Bechtel; interment in church cemetery.

Reeser, William, son of Jacob and Mary (Nofziger) Reeser, was born in Stuttgart, Ark., Aug. 4, 1892; died at the Mennonite Home for the Aged, Albany, Ore., Nov. 11, 1982; aged 90 y. On Sept. 5, 1915, he was married to Emma Schrock, who survives. Also surviving are 6 sons (Harvey, Maynard, Clarence, Charles, Robert, and Ronald), 2 daughters (Mary Belle Reiff and Ethel Cosco), 36 grandchildren, 34 great-grandchildren, 3 sisters (Lena Erb, Jane Erb, and Marie Widmer), and 3 brothers (Walter, Ray, and Cecil). He was preceded in death by 2 daughters, 2 sons, and 4 brothers. He was a member of Sweet Home Mennonite Church, where funeral services were held on Nov. 15, in charge of Max G. Yoder and George Kauffman; interment in Gilliland Cemetery.

Stutzman, Jake J., son of Jacob and Amanda (Hershberger) Stutzman, was born in Milford, Neb., Jan. 4, 1895; died at the home of his daughter in Lincoln, Neb., Oct. 26, 1982; aged 87 y. On Dec. 31, 1918, he was married to Mary Danner, who preceded him in death. Surviving are 5 daughters (Thelma—Mrs. Nick Roth, Deloris—Mrs. Burdette Boshart, June—Mrs. Wayne Burkey, Luetta—Mrs. Derald Eicher, and Moneda—Mrs. Clifford Stutzman), 4 sons (Wilbur, Dick, Harley, and Lonnie), 30 grandchildren, 44 great-grandchildren, and 3 great-great-grandchildren. He was preceded in death by one son (Eldon) and 3 grandchildren. He was a member of the East Fairview Mennonite Church.

Stauffer, Lavina, daughter of William and Katie (Stutzman) Miller, was born at Milford, Neb., Jan. 8, 1897; died at Fillmore County Hospital, Geneva, Neb., Nov. 23, 1982; aged 85 y. On Feb. 5, 1913, she was married to Jacob C. Stauffer, who preceded her in death. Surviving are 3 sons (William, Vern, and Wallace), 3 daughters (Ione—Mrs. Perry Schweitzer, Lola—Mrs. Lester Kennel, and Ruth—Mrs. Lyle Schweitzer), 12 grandchildren, and 13 great-grandchildren. She was preceded in death by one granddaughter, one great-grandson, 3 brothers, and 4 sisters. She was a member of East Fairview Mennonite Church, where funeral services were held on Nov. 26, in charge of Oliver Roth, Lee Schlegel, and Ron Kennel; interment in East Fairview Cemetery.

West, Glen Wilfred Joseph, son of Charles and Matelda (Little) West, was born in Langbank, Sask., Nov. 29, 1916; died in an automobile accident near Guelph, Ont., Nov. 25, 1982; aged 66 y. In 1942 he was married to Freda Taylor, who died in 1964. In 1971 he was married to Florence Middleton Read, who survives. Also surviving are his mother, 8 stepchildren (Ernest Good, Neil Good, Mrs. Greta Temmins, Mrs. Mary Wright, Mrs. Shari Jeffries, Michael Read, Randy Read, and Kenneth Read), 14 grandchildren, 8 great-grandchildren, one sister (Helen Hyatt), and one brother (Fred). He was a member of West Zion Mennonite Church. Funeral services were held at Didsbury Missionary Church on Dec. 1, in charge of Paul Isaacs and Gordon Buschert; interment in West Zion Mennonite Church Cemetery.

Wyse, Clarence L., son of Menno and Mary (Baer) Wyse, was born near Archbold, Ohio, Dec. 19, 1982; aged 91 y. On Aug. 3, 1916, he was married to Ella M. Roth, who survives. Also surviving are 2 daughters (Blanche—Mrs. Earl Nafziger and Kathryn—Mrs. Ivan Grieser), one brother (John J.), and 2 sisters (Mrs. Katie King and Minnie Wyse). He was a member of Central Mennonite Church, where funeral services were held on Dec. 22, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Yoder, Nancy, daughter of Joseph L. and Lucretia (Miller) Hershberger, was born in Johnson Co., Iowa, June 8, 1901; died at Mercy Hospital, Iowa City, Iowa, Dec. 16, 1982; aged 81 y. On Dec. 7, 1922, she was married to Daniel M. Yoder, who died on June 2, 1963. Surviving are 3 daughters (Leah—Mrs. Dale Roberts, Eunice—Mrs. Jim Brenneman, and Ruby—Mrs. Ish Campos), 4 sons (D. Paul, Luke, Joseph, and Phillip), 21 grandchildren, 9 great-grandchildren, 2 sisters (Amy Steckly and Esther), and 2 brothers (Homer J. and Paul J.). She was preceded in death by 3 daughters and one granddaughter. She was a member of Kalona Mennonite Church, where funeral services were held on Dec. 18, in charge of Howard Keim and Elton Nussbaum; interment in Lower Deer Creek Cemetery.

Cover and pp. 18, 19 by Michael Hostetler; p. 24 by Blake Ortman; p. 26 by Robert Maust.

calendar

Ministers' Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20, 1983

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983

Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983

Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983

Marriage Reconciliation Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 4-6

Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12

Annual House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 11-13

Mennonite Publication Board, Chicago, Ill., Feb. 11-12

Conservative Conf. Ministers' Fellowship, Feb. 14-18

Wyoming Catholic bishop declares state must say 'no' to MX missile

Wyoming must say "no" to having the MX missile system stationed there, declares the Catholic bishop of Cheyenne. Bishop Joseph Hart says he wrote that in a pastoral letter to the state's 60,000 Catholics because news reports have indicated that Warren Air Force Base in Cheyenne may be chosen as the site for what Bishop Hart calls the "morally indefensible" MX system. "The government ought to know that a lot of people are against it," he said in an interview. Bishop Hart, 51, was the second church leader in Wyoming to speak out against the arms race and the MX missile. Twice this year, Episcopal Bishop Bob G. Jones has called for a halt to the nuclear arms race.

Evangelical peace conference to convene in Pasadena

On May 25-28, 1983, The Church and Peacemaking in the Nuclear Age: A Conference on Biblical Perspectives will take place in Pasadena, California. This is the first time that a large representative group of evangelical church leaders will meet to address the nuclear arms race.

The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations has initiated this church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis.

Methodist bishop says half of unchurched may be potentially responsive

Membership losses by many mainline Protestant bodies in the past decade have been staggering. In 1980 alone, the United Methodist Church lost 69,000 members, the Episcopal Church, 55,000; the United Presbyterian Church, 53,000; the United Church of Christ, 9,000, and the American Lutheran Church, 9, 000.

Citing those figures in a talk to the Minneapolis Ministerial Association, United Methodist Bishop Emerson S. Colaw offered four reasons for the decline:

—The white Anglo-Saxon birthrate has slowed to about zero growth.

—The nation's population is growing older.

—Failure to develop an effective urban strategy by the churches has had a negative effect.

—There has been a shift in some denominations from lay evangelism to dependence on a professional clergy.

The bishop said studies have shown that half the nation's unchurched view themselves as potentially responsive to the churches if they could find an institution seriously concerned about working for a better society, could find good preaching, and could discover a good religious education program for their children.

Poll shows Jews strongly support Israel after invasion of Lebanon

Support for Israel as a symbol remains strong and undiminished among American Jews in the wake of the Lebanon war, even though one in five criticizes some Israeli government policies, says a sociologist who has recently surveyed Jewish opinion. The U.S. Jews most apt to dispute Israeli government actions are under 40, religiously unaffiliated, politically liberal, and holders of graduate degrees, said Stephen M. Cohen of New York. Mr. Cohen discussed his findings in Beverly Hills, Calif., before a session of the American Jewish Committee national Executive Council meeting.

Last winter, 93 percent of Jews returning questionnaires called themselves either "very pro-Israel" or "pro-Israel." In August, after the Israeli invasion of Lebanon but before the rightist militia slaughter of Palestinians, 88 percent of American Jews in a telephone poll said they backed Israel. In both surveys, 83 percent agreed with the statement, "If Israel were destroyed I would feel as if I had suffered one of the greatest personal tragedies of my life."

Outraged believers force withdrawal of 'Hallelujah Chorus' ice-cream ad

A television commercial for a hot fudge sauce that featured the familiar, joyous strains of the "Hallelujah Chorus" from George Frederick Handel's oratorio *The Messiah* was yanked off the air in Chicago following irate mail and phone calls. The protesters denounced Baskin-Robbins Ice Cream Stores and their commercial for using a piece of music written to glorify Christ to sell ice cream and hot fudge. The 30-second commercial, which has been airing in markets nationwide, shows hot fudge being poured onto a mound of ice cream to the accompaniment of Handel's music. A Chicago Baskin-Robbins spokesman said the complaints far exceeded those received about any advertising before. He said the "Hallelujah Chorus" was chosen by the firm's advertising agency, Ogilvy & Mather Inc., Los Angeles, because it is "loud" and seemed like a good way to "attract attention."

Catholic missionaries in Nicaragua protest U.S. 'destabilization' bid

American Catholic missionaries in Nicaragua charged in a letter released in Washington, D.C., that U.S. "aggression" against Nicaragua threatens the peace throughout Central America. The letter to U.S. bishops from 34 missionaries representing most of the major religious orders expressed "deep concern that peace is being undermined by the accelerating U.S. aggressions against Nicaragua" and the "dangerous destabilization" efforts mounted by the United States against the left-wing Sandinista regime.

The missionaries cited moves to isolate the Nicaraguan government, including U.S. aid to anti-Sandinista guerrillas; joint military maneuvers with right-wing Honduran forces; the blocking of "badly needed" international loans to Nicaragua; and the U.S. refusal to enter into a dialogue with the government. The missionaries also cited what they described as a "propaganda campaign of misinformation" against Nicaragua, including the false and "malicious charge" that there is religious persecution in the country. The 34 signers of the letter comprise a substantial number of the Catholic missionaries in the country. There were 88 of them in Nicaragua in 1981, according to the U.S. Catholic Missionary Association's handbook.

Denver archdiocese turns unused school into a winter shelter for 300 homeless

The idea started one cold night last winter when on the spur of the moment a Catholic priest opened his downtown church to Denver's homeless. Long aware of the poor's problems because of the sandwich line the church operates six days a week, C. B. Woodrich opened the Holy Ghost Catholic Church to the down-and-out so they would have a warm place to sleep. Now the Archdiocese of Denver, taking a cue from Woodrich, has poured its resources into helping the homeless. The archdiocese has spent $40,000 remodeling and repainting portions of an old Catholic high school to house the homeless.

The basement cafeteria of the Central Catholic High School can now accommodate 250 men and cots. First-floor classrooms will be used to house 50 women and children. Volunteers plan to prepare and serve light suppers in the evening and light breakfasts in the morning, and in another section of the building, space has been set aside where used clothing can be sold or given away to the poor. The clothing, as well as blankets and pillows, have been donated by city residents. The archdiocese said it also hopes to include an employment office and health clinic in the shelter.

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NEWSPAPER

Divorce, senior citizen style

The rate of divorce in the United States is reported to be about one million a year, the highest in the countries of the West. Each of these marital breakups is a tragedy, some more severe than others.

It may be that a childless wife and husband can sack a five-year marriage with a minimum of pain. But it is documented that children of divorced parents suffer so much that I understand even secular marital counselors urge that all possible steps be taken to avoid this ultimate breakup. And what of senior citizen divorce?

Hidden in this one million statistic, according to the New York *Times* Magazine, are 100,000 people over 55 who get divorced and this is a different kind of experience. "Divorce among the elderly, overwhelmingly initiated by men, has been an all-but-hidden social phenomenon," says Barbara S. Cain in the article "Plight of the Gray Divorcée" (December 19, 1982, p. 89).

Divorce after 60, says the article, comes as a traumatic jolt to women who have been married for 40 years and who assumed that marriage was for life. Indeed, some say, it is worse to be a divorcée than a widow, for widowhood is understandable and acceptable. To be divorced at 60 is to be rejected, to be a woman without a clear-cut status in society.

Considered in the abstract, it is hard to have anything but scorn for the old goat who will dump his wife after 40 years. What kind of person would do such a thing? Each in a group of older divorced women interviewed described her former husband "as a hard-driving man who devoted much of his time and energy to the aggressive pursuit of a successful career" (p. 95). The divorce happened at about retirement age. This suggests, of course, that in certain aspects the marriage had died years before. The divorce was just the consummation.

But many of the wives did not view it that way. They were devoted to their husbands, for as Cain observes, "Women in their 60's belong to a generation committed to altruism and not narcissism, to stoicism not hedonism, to constancy not transiency" (p. 90). Some of their husbands evidently had not heard the message.

It is, as I imply, easy to write "learnedly" of divorce when it is not up close. It is harder to make a clear-cut statement when hurting people are on your doorstep, in your church, or in your family. As Elisabeth Elliot writes in "Divorce and Other Questions" (*Christian Herald,* January 1983) "I must walk very softly here. I have never been in this fix. . . . All I can say with confidence is that I have been in some other 'fixes' in which obedience to God has appeared to be (humanly speaking) a terrible risk" (p. 25). It is further to be observed that the wisest words on divorce were spoken by Jesus, an unmarried young adult who stressed the sanctity of marriage in the words, "What therefore God has joined together, let not man put asunder" (Mt. 19:6).

He was speaking to men then and apparently it is older men today who need particularly to hear his message. Jesus' words were so blunt that even the disciples were shocked: "If such is the case of a man with his wife, it is not expedient to marry" (19:10). Indeed, marriage is not a calling for hedonists or escapists. Its first word is "responsibility." Yet it is singular that hard-driving businessmen, persons who had presumably understood the importance of responsibility would suddenly terminate their marriages.

The gist of the Cain article is that whereas for younger women divorce is painful, for older ones it is more so, because it has not been common and support groups have not been developed for the older divorcée. So here is another place for the church to minister, even though, as in one case, the woman proposed to resign as Sunday school teacher because she assumed the pastor would not want a divorced woman influencing these young children.

As divorce laws simplify, there may continue to be an increasing number of divorces. On the other hand, several other possibilities may develop. For one, there is a religious stirring in the culture which includes an emphasis on the family. Some of the tenets of this movement are worse than some it opposes, but the concern for the integrity of family life is well placed.

Alongside this there is a perceived general trend toward commitment. Like the prodigal of Luke 15, it appears that some are discovering that fullness of life is not found in "loose living" and are turning toward commitment and responsibility. What will come of this remains to be seen.

There have been times in the past when conditions in society were so desperate that some in the church turned against sex and marriage. Even Paul wrote to the Corinthians, "Those who marry will have worldly troubles, and I would spare you that" (1 Cor. 7:28b). From the context it appears that Paul was concerned about the divided loyalty assumed by marriage. Perhaps he had in mind a mixed marriage where one partner was Christian and the other was not.

At this time, there seems little to gain by rejecting marriage as a general option, although some could well do so as a personal calling. Rather, in a time of common marital breakup, we have an opportunity to assert the sanctity of marriage and our intention to promote its stability.

Indeed it has been reported that some couples are going again to the "altar" and recelebrating their marriages at specific times, no doubt as a testimony to themselves and others that they intend to be faithful, since it is God who has joined them together.—Daniel Hertzler

Gospel Herald

January 18, 1983

MENNONITE BIBLICAL SEMINARY LIBRARY ASSOCIATED MENNONITE SEMINARIES

Some reflections on *Waging Peace*

Is it all right for those who fast and pray to work for peace also? And vice versa?

by Joseph C. Shenk

Last summer my wife and I were visiting Mennonite congregations on behalf of the Eastern Mennonite Board's overseas program. That often meant Sunday dinner in a Mennonite home. Almost always there were quite a number of guests so I found it easy to listen to what Mennonites in their homes on Sunday afternoons are saying to each other. I heard a lot of good grass-roots talk, practical Mennonite views on a wide range of subjects.

But I found myself perplexed, and silent, when conversations turned to the question of war. I heard people taking our "two kingdom" theology in a direction which allows us to be both nonresistant and at the same time affirmative of the U.S. military buildup. According to the interpretation, we members of the kingdom of heaven are exempt from taking the sword. Yet we see that God has given to earthly governments the responsibility to maintain law and order within and among the kingdom(s) of this earth. Thus it is easy to think of our government as responsible to protect us from thieves, rapists, and communists while we take a position of nonresistance, conscientious objectors to the bearing of arms and the use of force.

Most of us Mennonites have deep roots

A review of *Waging Peace* edited by Jim Wallis, Harper and Row, 1982, $5.00.

in the American economy and society and we find it natural to urge the government to ever greater expenditures and armaments in the cause of our protection. We want the government to hit thieves, rapists, and communists with whatever it will take to keep us free of them, yet we are ourselves conscientious objectors to violence.

Somehow such thinking seems too easy, even indefensibly self-serving, especially so when war means nuclear bombs. I get the *Washington Memo* put out six times a year by the Mennonite Central Committee Peace Section and I know that thoughtful books about war and peace have been written by Mennonites. But this scholarship seems disconnected from the grass roots of our Mennonite communities.

Maybe *Waging Peace, A Handbook for the Struggle to Abolish Nuclear Weapons* would be helpful in bridging these gaps. *Waging Peace* is an anthology edited by Jim Wallis of Sojourners, copyright, 1982, Harper & Row, publishers. It is in paperback, costs five dollars, and is a collection of 34 speeches and articles the longest of which is only ten pages.

The book is designed for use by groups of people who want to look at the issue of nuclear armaments/war. Each article is designed for study and discussion. Articles are clustered according to theme and after each cluster of from two to five similar articles, there is a page of appropriate questions to focus the practical issues.

The book is laid out in three sections. The first gives the facts about the nuclear arms race: the number and destructiveness of the current weapons stockpiles (statistics of destructive capability and dollar expenditures which boggle the mind), the countries having these weapons (eight now and 40 with the capability to produce them by 1985), analyses of why negotiations for arms reduction don't work, the psychological mentalities we have acquired excusing—even endorsing—the arms race, and a look at the atomic "diseases" already at work in our international economies, in our ecological environment, and in our physical health. Several articles deal with genetic problems surfacing where people have been exposed to nuclear radiation. This first section of 12 articles is most helpful in understanding what the nuclear fuss is all about.

The second section, also 12 articles, deals with a theology of peace. Three of the best of these are done by Anabaptists: Alan Kreider shows that in the early church up to the time of Constantine, AD 312, peace was the church's position almost universally. John Howard Yoder uses the two kingdom theology but in a way that does not absolve the Christian from responsibility in the kingdoms of this world. Yoder shows that power and victory in God's kingdom are different from how the world understands them. Ronald Sider presents a theology of self-sacrifice showing that Jesus on the cross is "the demonstration of God's method of dealing with enemies."

William Stringfellow, Jacques Ellul, Helmut Gollwitzer, Gordon Cosby, and others deal theologically in this second section with human arrogance, St. Augustine's concept of the "just war" which although now coming into discredit shaped Catholic thinking since the fifth century, the meaning of the crucifixion/resurrection (the victim is the victor). James Forest closes the section telling of the exciting possibility for God's creative action at this critical time in world history. Forest gives us the possibility for hope about the world our children will inherit.

The third section, 10 articles, begins with two pieces on prayer by Jim Wallis and Henri Nouwen. If we are prepared to annihilate a nation, we have indeed come to regard these people as monsters, creatures less than human who must be destroyed. Prayer keeps us from dehumanizing our enemies. Nouwen says, "Prayer is not primarily a way to get something done. No, prayer is the act by which we let ourselves know the truth that we do not belong to this world.... To the degree that we are dead to the world, we can live creatively in it." Prayer keeps us from becoming "fearful, fanatical, bitter" and shows us that our faith is in God who is "the God of the living."

This third section deals with faith at work, practical things the church can be doing. John Stoner of MCC Peace Section deals well with the issue of war tax resistance and Catholic Archbishop Raymond Hunthausen of Seattle, Washington, gives his simple, powerful testimony about his decision to withhold 50 percent of his income tax. Hunthausen in his pastoral letter says, "I urge all of you to pray and to fast, to study and to discuss, and then to decide what you will do...."

Wallis begins and ends the anthology with a thoughtful call to covenant. He reminds us that here in the United States a bit over a century ago we were able to focus our national will successfully on the issue of slavery. It is true that still today we are working on the agendas that came to the nation in the backwash of the Civil War. But the course of the nation was changed; slavery was rejected. In our day nuclear war, a horror which could happen, threatens to destroy the earth, this one earth which God asked us to care for. Wallis calls God's people to a "New Abolitionist Covenant," a covenant of "noncooperation with preparations for nuclear war and the turning of our lives toward peace."

From the little I have been able to observe of the present struggle I am impressed that to be against war is no joke. This is a hardball contest—the big leagues. War is a deadly serious business for many people. I admit that I am afraid to get involved. I think many of us are.

The usefulness of this anthology is that it is designed for group discussion. The "chapters" are short enough and simply

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enough written, yet sufficiently thoughtful that the book would be useful to any small group from high school Sunday school classes to any sharing group that meets regularly. I think it is difficult to take a stand alone on something so serious. Better that we could discuss these things with a number of sisters and brothers to test ideas about what we should/shouldn't be doing and for support when things get rough. Certainly we cannot ignore what is happening. Wallis reminds us, "Either we turn our hearts and minds to the making of peace or we face certain disaster."

The ethics of violence

By Katie Funk Wiebe

Last month a man obsessed with the madness of nuclear arms escalation threatened to blow up the Washington monument to force others to share his obsession with him. His violent act in the interests of peace caused his death by police action and corroborated once again theologian Jacques Ellul's advice to those who use violence: Know what you're doing, for the use of violence has its own ethic.

First, Ellul says, know that once you begin to use violence you can't get away with it. People look to violence because it seems to simplify frustrating situations, whether political, social, or human. It's easier to settle an argument with a blow than by arbitration. But once a person has started using violence, he or she will never stop using it. The pattern has been begun; there's no turning back.

Ellul's second rule is reciprocity. "All who take the sword will perish by the sword" (Mt. 26:52). There's no distinction between a good and a bad use of the sword. If you use violence, count on it being used against you; for as the violence of the oppressor increases, the oppressed, their own attempts to gain control temporarily curbed, nurse their hatred, waiting for an opportunity to unleash it once again. The ethic of violence, writes Ellul, permits no peace. So if you plan to blow up a monument or to blow up in anger at the breakfast table, expect to be blown up yourself.

If you're still intent on using violence, be aware that one kind of violence is the same as every other kind of violence, writes Ellul. Jesus' teachings on the sameness of violence is clear. To be angry and to kill are part of the same act. The intent is no different from the result. "Violence is hubris, fury, madness. There are no such things as major and minor violence. Violence is a single thing, and it is always the same," writes Ellul. It doesn't matter whether you use military, physical, economic, or psychological violence—they're all alike. Whether you bomb, bash, deprive, or manipulate, you're using violence.

This doesn't quite agree with traditional Mennonite views of violence, for they have led in advocating nonresistance primarily with regard to war and political oppression. Mennonites have historically separated military violence from psychological violence, decrying the former and sometimes shutting their eyes to the latter. Yet Ellul states that manipulative authoritarianism of any kind can destroy the total person as much as overt kinds of violence.

Ellul's fourth rule says that violence begets violence—nothing else. "Violence can never realize a noble aim, can never create liberty or justice." The group which establishes control through violence—any kind—must expect violence from those that have been subdued.

After the Detroit riots of the sixties, one of the leading spokesmen for black power in the United States, declared, "Now we are no longer afraid; now it is the white man who is afraid." Violence only transfers fear from one side to the other.

Ellul's last rule for the user of violence is to remember that violence is never "pure." Violence and hatred go hand in hand. There's an unbreakable link between the two. The user of violence will always try to justify the use of it.

Is it possible to break the cycle of violence? Is there any solution to a very difficult and complex problem? I find I answer too readily depending which side of the fence I am sitting on. If I'm on top of the heap, feeling good about the situation, I like to offer a message of patience, and submission to those who suffer. I assure them God is alive and well, and ready to work on their behalf. This message, however, provides comfort to me—but not the ones longing for freedom. Christ preached servanthood to the powerful, not to the powerless. The Bible doesn't teach that a husband demand a wife submit herself to him, or that a wife demand her husband sacrifice himself for her. Submission and love can never be demanded; they are always gifts.

A common solution to break the cycle of violence is to join the goals of the social activist and seek to achieve political, economic, and social equality for the oppressed. I see this as a worthy goal, at least in part. But I am checked when I read Reinhold Niebuhr's words that justice which is only justice soon degenerates into something less than justice. The goal of the gospel is not social justice; it is much more.

His answer goes much deeper and is much more demanding. He speaks for love and forgiveness, but also of expanding the "moral imagination of the oppressor to include the needs and interests of others," not denying them the right of self-assertion. His word is hard: to submit to any demands, however just or unjust, and to yield to any claims, however inordinate, rather than assert self-interest against another. Christlike?

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The Mission Hall of Faith

presents an intimate look at the years 1899-1924 through the eyes of

Amanda Musselman: weatherproof woman

Amanda Musselman, 1869-1940

During the first quarter of the twentieth century the meek did not inherit the earth.

While the weakest fell prey to a global influenza pandemic that wiped forty million people from the face of the earth, the strongest clashed on the battlefields of Europe. Sixty-five million men were mobilized for the first world war between the Allied and Central powers, and when the fighting was over, half lay dead or wounded. Labor continued its bitter and often bloody battle with management over wages and working conditions, protesting among other things a work week which averaged fifty-seven hours.

Another conflict crested during this era—the battle between the sexes. The women's suffrage movement begun in the 1800s gathered momentum. Whatever else World War I may have done, it proved to North America that women were needed and capable of becoming involved in national affairs at every level. In 1918 Canada gave women the right to vote. A year later the USA followed suit with a nineteenth amendment to the constitution.

For Mennonites, the battlefields were the city and country mission stations springing up across the continent. The fight was for unsaved souls. Into this fracas plunged not only their best men, but their best women.

Both were important to the development of the mission stations, but while men often used the stations as stepping-stones to greater endeavors, women came and stuck it out, building brick by brick the relationships that became the foundation for a successful ministry.

Amanda Musselman was typical of these women. She was not rebellious—in fact, she clung to church practices such as plain dress with more rigidity than was needed—but she was, in the words of A. Grace Wenger, a "dedicated fearless, and meekly agressive woman." Fellow worker Lina Zook Ressler called her "a good counselor. Her testimony rang true wherever she went."

She came to the city of brotherly love prepared only by strong faith in Christ. She brought sisterly love to one of the most troubled areas of Philadelphia, weathering its storms for two-and-a-half decades.

Mission Hall of Faith: We have heard much about the men who administered mission. But your ministry was on the front lines and in the trenches. You have quite a story to tell. Where should we begin?

Amanda Musselman: At birth.

MHF: Uh, that's a little further back than I was thinking.

Amanda: I was referring to my second birth. Before the accident in 1896 I mingled with a high-spirited group of friends. We attended parties and cake socials with the sons of some of the most affluent businessmen in New Holland, Pennsylvania.

MHF: What accident?

Amanda: After one of those parties a buggy carrying two of my friends was struck and they were killed by a high-speed train at the Pennsylvania Railroad crossing in Bird-in-Hand. The event sobered many young people, including me.

MHF: So your life began a journey in another direction, with Chicago as the first stop. How did that come about?

Amanda: The Mennonite Sunday School Mission wanted to begin a Sunday school and church in Philadelphia. I went to the Chicago Home Mission in the winter of 1898 to learn about city mission work.

MHF: And what did you learn?

Amanda: About as much as one can learn in so short of time. I had led a sheltered existence and was jolted by all I saw in Chicago. But I came to see the good and noble in those with whom I worked. I learned to present a faithful witness to them.

MHF: In the summer of 1899, then, you made your move to Philadelphia.

Amanda: Yes, accompanied by my friend and co-worker in Chicago, Mary Denlinger. We were instructed to make ourselves useful in any way we could, by visiting and comforting the sick, relieving the wants of the deserving poor, and letting our lights shine in every possible way. At first, though, we thought our lights might be extinguished by housework.

MHF: Housework?

Amanda: The building we moved into on East York Street was a dirty, greasy, bedbug house. We carted three loads of

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rubbish just from the cellar. To eat our meals we had to make a table from an old door and a barrel. With soap for the dirt and sulfur for the bugs we finally managed to turn the house into a home. Our kitchen may have had only one window, but we had the sunshine of God's love in our souls.

MHF: With your house in order, then, you began your mission work?

Amanda: Oh, we didn't wait that long. We held the first Sunday school on June 11, although only one person from the neighborhood came.

MHF: That must have seemed like a small class.

Amanda: We had twenty altogether including friends who had come up from Franconia and several Mennonite young men who were living in the city. That night we had nine children at children's meeting. Word spread, and by the second Sunday evening our class swelled to thirty-two boys and girls.

MHF: What other work did you become involved in beside Sunday school work?

Amanda: We began conducting a sewing school, Bible studies on Sunday and Tuesday evenings, and memory work on Thursday night. Visitation was perhaps the biggest part of what we did and certainly the most eye-opening. We found Satan to be as busy here as in Chicago. There was much need in the Kensington District of Philadelphia. At one point, of the 50,000 unemployed people in the entire city, 16,000 were from the Kensington area. For many we were the only help and hope.

MHF: As needs were being met, were lives also changed?

Amanda: Yes. And that is what kept me going at the mission for twenty-five years. Of all those who came to Christ through our witness, May Gauger stands out most in my mind. She began coming as a child and delighted us with her zeal for God's Word. After Sunday school each week she would go home and teach the lesson to her older brothers, even though they would offer her a few pennies to keep quiet and let them go.

When she grew up she became a faithful member and worker in the church. She also adopted plain garb which she wore to her job as secretary in a large city.

Although many of our students showed a genuine love of God, far fewer remained with the church when they grew up.

MHF: Why not?

Amanda: Some fell under bad influence. Others were not fully enough committed to face the ridicule that wearing plain clothes in the city often brought.

MHF: Why was there ridicule?

Amanda: I suppose plain dress was about the only thing that seemed unusual and out of place in the city. One of the workers in Chicago told the story of a street urchin who saw her walking down the street in her plain Mennonite bonnet and began calling out, "Sala-vation Aru-my," in a singsong voice. In a pleasant voice she invited him to Sunday school. He promised to come and ran off with great glee to tell his mother about the lady who spoke so kindly to him.

MHF: That's a touching story, but was plain dress so necessary?

Amanda: We taught that plainness was a sign of complete consecration. Once when Mary and I were visiting homes in the neighborhood we mistakenly entered a house of prostitution and heard the front door being locked behind us. Had it not been for the way we were dressed I believe we would not have gotten out of that house.

MHF: That sounds frightening. Were there other times when you felt endangered?

Amanda: There were many times when our presence in the Kensington area might have seemed dangerous. I particularly remember the labor strikes that resulted in violence in 1910 and 1921. One man got off a streetcar within sight of our building and was beaten and kicked to death by angry strikers.

MHF: How did your parents feel about you being in Philadelphia? After all wasn't it unusual for an unmarried woman to go to the city alone?

Amanda: My mother thought the city an evil and dangerous place and died without ever having visited or written me there. I did have the blessings of my father who was sympathetic to the missionary zeal that stirred in Lancaster County in the 1890s. A cousin of mine helped develop an industrial mission for poor, unemployed blacks on the Welsh Mountain. Although it wasn't common for any Mennonites, particularly single women, to go to the city, most of the workers at the city home missions were women.

MHF: Is that right? One hears much more of the Menno Steiners, J. D. Miningers, and the John Mellingers than their female counterparts.

Amanda: In the early days of mission it was the men who sat on the boards and committees, preached the sermons, and served as Sunday school superintendents. But it was often women serving on the front lines who built the relationships that caused mission to happen.

MHF: Could you name some of these women?

Amanda: When I was in Chicago, Mary Denlinger and I worked alongside Melinda Ebersole and Lina Zook. Melinda Ebersole stayed at the Chicago Home Mission for twenty years and was really the first permanent mission worker in the Mennonite Church—male or female.

MHF: There were also men at the Chicago Home Mission, weren't there?

Amanda: Yes, but they came and went. The Chicago Home Mission closed for a time because the church leaders could not agree on some of the finer points concerning how the mission should be administered and supported. As the door was being closed a child ran up and with a sad expression on his grimy face asked, "Is it all done now?" Several women stayed in Chicago on their own and continued the ministry there until the mission reopened.

MHF: After beginning the work in Philadelphia, and working hard there for twenty-five years, Lancaster Conference sent a young man to take over the ministerial work of the mission. Was this difficult for you to accept?

Amanda: When I went to Chicago my father told me to read Joshua 1. The passage says four times to be of good courage. I needed those words many times more than that during my ministry, and they never failed me. I thank God for the twenty-five years I was able to serve at the Philadelphia City Mission. The work was difficult, but the memory is blessed. One usually has some good to remember when one looks for the good.

Amanda Musselman's comments are recreated from a variety of sources including "Amanda Musselman, 1869-1940," by A. Grace Wenger, *Pennsylvania Mennonite Heritage* (October 1982); *Mennonite Pioneers* by John Umble, Mennonite Publishing House (1940); *Gospel Versus Gospel* by Theron F. Schlabach, Herald Press (1980); and *Mennonite Women 1683-1983: A Story of God's Faithfulness* by Elaine Sommers Rich, Herald Press (1983).

Will professionalism destroy the Mennonite community?

by Phyllis Pellman Good

Professionalism is threatening us Mennonites. That fact does not make us unusual. It's just that we may be one of the last "tribes" to be tempted away from our communal values by the lure of professions.

I am a Mennonite woman, straddling a memory of close community and a hunch that that embrace is almost lost for those of us who have moved into professions. For I believe that true community and professions are adversaries. And we never fully realized it until our groupness had slipped far enough away that we could look back at it and even describe it. (We now have our own sociologists to provide that service!)

We got here innocently enough! We are a small group, spread throughout North America, with centuries of history behind us. Traditionally, most of us have not been career minded. Instead, we have been brought up believing that we are called to serve others, not as any sort of maneuver, but as genuine helpers. If we went to school beyond twelfth grade, it was to become better servants. That's why medicine and education were naturals when we left farming or small industry. Our primary ambitions were channeled into keeping our families together and being responsible members of our church and community. "Getting somewhere" was simply not part of our vocabulary.

It's true that the doctors, nurses, and teachers among us have lived with an extra nod of respect. Perhaps in that itself we missed our first danger signal. The servant call was muddying ever so slightly.

From medicine and teaching it was only a short step to psychology, accounting, business management, social work, city planning, journalism, and even law. All occupations to make a better world. All of them carriers of temptations for a somewhat unsuspecting tribal faith-community.

Many of the nonprofessionals among us are being roundly intimidated. The old measuring sticks are taking a beating. Where once wisdom was valued, now good grades in college carry weight.

Where once a farmer could speak with authority, now a veterinarian, because of his degree, can be taken seriously on almost any subject.

Where once the articulation of one's life made that person's opinion sought after, now verbal ability alone can get one a sizable audience.

Some say that when more of us become professionals, the inequities we're beginning to suffer will even out. But I haven't been able to see that as a calming forecast. Professions don't play by kind, caring rules. I have yet to see one that emulates vulnerability and putting the other guy first.

Then there's the havoc working in the souls of the new professionals who were nurtured in the arms of this faith-family.

1. Professional language, clothing, and fee structures all create the distance they're intended to between the expert and "client" (the term itself fosters some degree of cowering). How do people, whose starting point was servanthood, handle sudden power?

2. Whom may they tell that neither their spouse nor their children sympathize with their career's time demands (on the farm everyone understood a sick cow, or ripe grain in the face of a threatening storm)?

3. Where can these professionals go with their sticky ethical questions? (Dare "experts" bare their souls to anyone?) Dare they risk shocking their church with the choices they feel forced to make? Can they, in this era of specialization, find company among fellow Mennonites who may not know the ins and outs of their responsibilities?

4. With what group is the Mennonite professional's identity? Who is their most significant community—their colleagues or the church? To whom are they finally accountable? Or does the Mennonite professional learn to live without "a people"?

The movement toward more of us becoming professionals seem breakneck in speed, and irreversible. So why the fuss?

Shouldn't it be possible to keep a foot in both worlds—one's community and one's profession? Admittedly, it takes special stamina to become the tension point between the two.

"It's exciting and it's dangerous," says my Mennonite lawyer friend who has reentered the community after a time away. He's buying a house and planning to stay.

On the other hand, few of us can bear that pressure, creatively. Or perhaps we're simply not willing to. If its deliberation we lack, or fortitude, then professionalism is already undoing us. Destroying us.

Phyllis Pellman Good, Lancaster, Pa., is coeditor of *Perils of Professionalism* (Herald Press, 1982). This article is reprinted by special permission from the *Philadelphia Inquirer*. All rights reserved.

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Jay Aeschliman loads medicines in Flying Mission plane while curious onlookers inspect it and watch the process.

Flying mission provides help for critically ill in Botswana

The call came across the radio on the Flying Mission 7:00 a.m. "sked" (quick flight) band. A mercy flight was needed for a critically ill child at the Ghanzi health center.

Jay Aeschliman, originally from Archbold, Ohio, made some quick calculations . . . he could be airborne in the single engine Cessna in two-and-a-half hours. "Get the patient ready. I'll be there by 10:30."

Jay and Cynthia Aeschliman work for Flying Mission, a nondenominational Christian charitable organization based at Gaborone, Botswana. They, along with pilot/mechanic Don Horst and family, are seconded to Flying Mission by Mennonite Central Committee. Rachel Horst and Cynthia Aeschliman assist as "ground crew," receiving and sending radio messages as needed. Their work is unique in overall programs, since they are the only volunteer pilots working with MCC.

The call this morning had come from Ghanzi, a village of 3,000, which serves as a referral center for numerous scattered clinics and health posts. The village is in Western Botswana about 350 miles from the capital city of Gaborone or two days' travel over terrible roads.

As Aeschliman circled overhead he saw that the ambulance, a four-wheel drive truck, was backed up to the door of the Ghanzi center. Friends handed him a thermos of coffee after landing. A few minutes later the ambulance rolled up to the plane and health workers loaded the child onto the Cessna for the return flight. Besides the sick child and nurse, two elderly men needing cataract surgery accompanied the flight to the capital.

Before they took off, the regional medical officer asked if they could make a medicine drop in the village of Xade. There were reports of an outbreak of diarrhea there caused by contaminated water.

They took off with the well-wrapped, football-sized packet of medicine and were soon flying over the Central Kalahari Desert Game Reserve. Xade is a hundred miles from Ghanzi, the nearest town, and is one of the most isolated Basarwa (Bushman) villages. After searching carefully for the village, they spotted it and got ready for a low pass over the center of the settlement. The drop was a success with the package landing inside a compound. Villagers ran out to investigate the package.

An ambulance was waiting at the airport in Gaborone to transfer the patients to the Princess Marina Hospital. The child began improving almost immediately and within a few days was ready to go home.

A much less dramatic but possibly more important aspect of the services of Flying Mission is the monthly visit of the regional medical officer to remote clinics throughout Botswana. This curative and preventative effort to take doctors to isolated areas reduces overcrowding at the main hospitals and provides better medical services to the poor in the most remote parts of Botswana.

Other services provided are the mission-related flights. Flying Mission serves a wide variety of groups, including Africa Inter-Mennonite Mission, United Free Church of Scotland, the Scripture Union, the African Evangelical Fellowship, MCC, and others.

The kinds of flights are even more diversified than the groups served. Aeschliman and Horst provide support services for missionaries in isolated desert and swamp regions in Botswana. They take pastors on weekend preaching trips and transport mission directors and board personnel to see remote projects or to evaluate the drought situation. Sometimes they fly people who cannot get visas to travel through South Africa to Lesotho and Swaziland for retreats or regional meetings.

church news

MEDA not unaffected by the economy

The annual convention of the Mennonite Economic Development Associates attracted some 400 participants to Winnipeg, Man., in mid-November to discuss how their life in the business world meshes with their faith as Christians.

Meeting at the Holiday Inn in downtown Winnipeg, the convention-goers spent the three days of Nov. 12-14 focusing on the theme "Full Value: Where Faith and Economics Meet." They came from MEDA chapters scattered all across North America. MEDA is an association of Mennonite business and professional people who come together for fellowship and to help support an international development program.

Attendance at the 1982 convention was lower than had been expected, and president Neil Janzen suggested that the present economic decline may have kept some members home. Throughout the weekend, awareness of the worldwide recession hovered over the proceedings like a rain cloud at a picnic. MEDA people like to place the accent on fellowship and positive discussion; given a choice, they would rather discuss successes in their own business ventures and the organization's overseas projects than commiserate with each other over restricted opportunities.

But they had plenty of chances to do the latter, as speaker after speaker emphasized the importance of mutual aid and cooperation when a brother or sister is in economic difficulty.

Two day-long seminars were held in advance of the formal sessions. Delmar Good, who led a seminar on managing people, along with Len Geiser, said that this was the third year for seminars at the annual conventions. He said that in the mid-1970s convention programmers deliberately tried to mix ethical and business topics in the presentations. They finally decided that businessmen have to in-

tegrate business and ethics by themselves—"you can't do it for them" just by mixing professional development and ethical discussions together.

While a large group studied management techniques, another group attended a second seminar, "Working at Money and Economic Issues," led by John Rudy and Daniel Kauffman.

A first for the "new" MEDA. Past MEDA conventions have been held in conjunction with the annual gathering of the Mennonite Industry and Business Associates (MIBA), but in 1981 the two organizations merged their memberships to launch a new, integrated entity which retained the MEDA name. The 1982 Winnipeg convention was the first for the "new" MEDA. The program reflected the wider, more inclusive mandate with which MEDA now works, including overseas development and working at issues which Mennonite managers and entrepreneurs encounter in the marketplace.

Two key addresses set the tone. Irving Hexham of the religion department of the local University of Manitoba, told the first-night gathering that if their faith is to have a meeting with economics seven days a week, they will have to deal with the serious challenges of dehumanizing modern technology, the rise of new religions in North America (which may undermine our society's values), and a failure of leadership among Christians. The church and the business world will have to stop going their own separate ways and will have to work harder—together—at a theology that can serve as a basis for decision-making.

In a second major address, Cal Redekop of the sociology department at Conrad Grebel College in Waterloo, Ont., listed several ways in which the Anabaptist/Mennonite perspective contrasts with the "secular ethics" of the present-day commercial world. In our business pursuits, he said, we should emphasize serving others, not ourselves; we should view employees as brothers, provide good value, and be concerned to preserve, rather than exploit, the creation.

Several sessions were given over to discussing case studies of businessmen who faced difficult management or ethical decisions. In small-group discussions and plenary sessions, the audience was invited to suggest how a Christian manager might deal with the problem.

On Friday afternoon, formal sessions were suspended and everyone went out on tours of local Mennonite businesses and historical sites. In the past 30 years Mennonites have developed many medium- and large-sized manufacturing enterprises producing furniture, construction materials, recreational vehicles, printed matter, and other items. This was their opportunity to demonstrate their products and share ideas with other Mennonite entrepreneurs.

A Saturday afternoon wrap-up session on the MEDA overseas program allowed Eligia Murcia of Bogota, Colombia, and Theodule St. Fleur, of Haiti, to speak about their personal experience with MEDA. Murcia recently visited the Dominican Republic on MEDA's behalf to help a cooperative set up an administrative and accounting system. St. Fleur is in charge of an agricultural cooperative in Haiti.

University of Manitoba economist Henry Rempel injected a gloomy note, however, with his analysis of the past and future of the world economy. Using a barrage of statistics, Rempel pointed out the negative effects of spending billions of dollars on weapons and encouraging corrupt elites in the Third World to do the same. He added that Western nations are not getting much mileage from their foreign aid. For that reason, he said, organizations like MEDA should take the foreign aid money that is available to them and channel it directly to the poor.

In his report on the international program, MEDA vice-president Paul Derstine was inclined to be more optimistic. Despite a "difficult year," which saw inflation and currency devaluations severely undercut some of MEDA's investments overseas, he felt that MEDA is "doing some things that are creative and build on what MEDA is all about."—**Allan Siebert** with Gordon Nickel, for Meetinghouse

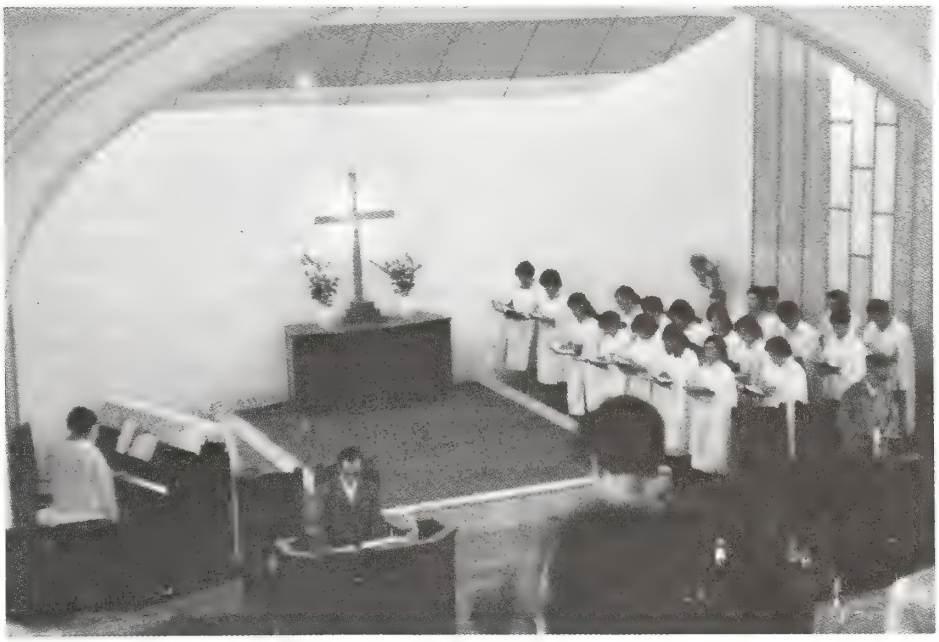
Canadian delegation visits China

"The church in China is rapidly reestablishing itself as a visible institution. It is very determined to be totally 'Chinese,' independent." So says a report written by members of the Mennonite Central Committee (Canada) delegation who visited China from Oct. 18 to Nov. 8. The report was part of the executive committee meetings held in Winnipeg, Man., Dec. 10 and 11.

Plans for the trip began because a specific request to give China serious programming consideration was made by board member Stephen Lee at the annual meeting in January 1982. In February the organization received an invitation to visit the People's Hospital in Swatow, China, in order to discuss the medical situation there. In March the executive committee agreed to send a delegation of up to three persons to China in response to the hospital's invitation. Stephen Lee, board member and pastor in Vancouver; Paul F. Peters, treasurer; and John Wieler, overseas service coordinator, were delegated to visit China.

During the trip contact was made with Swatow Provincial Hospital and other universities, medical colleges, and clinics. It was found the modernization and "catching up" are the current agenda at these institutions. The delegation reported many positive changes happening in China, including an openness for educational exchange programs, a number of which are already in place.

Contacts were also made with individual Christians, churches and church institutions. The delegates report that church bells greeted them in Canton, the doors were wide open, and there seemed to be no concern regarding church activities. Churches in China are being reopened, buildings destroyed during the Cultural Revolution are being rebuilt, and there is a good bit of confidence in the future of the church and indeed in the future of China as well.



Self-determining church in China is growing in numbers and visibility. Here John Wieler, Paul F. Peters, and Stephen Lee worship with fellow believers in a Cantonese church. "The doors were wide open."

Diamond Street happenings, Philadelphia

Members of Diamond Street Mennonite Church Choir of Philadelphia, Pa., who made a wearying three-day, 1,500-mile tour through Indiana and Michigan over the Thanksgiving holidays received blessings from the experience that more than made up for the physical strain of the trip.

The choir journeyed to Goshen, Ind., for an evening program at College Mennonite Church, Friday, Nov. 26. The warm hospitality shown the choir members by their Goshen hosts was comforting after 16 hours on the road.

The group traveled to Saginaw, Mich., the next afternoon, where it took part on Saturday evening in the dedication of a new church building for Grace Chapel, one of Saginaw's Mennonite congregations.

The evening provided insight into the different ways in which the Spirit works in a congregation. Many members of the choir and the congregation indicated they felt the Spirit lifting them up as the choir sang.

Later on, however, Mission Board representative Ed Taylor reminded those present that the Holy Spirit is also at work molding congregations in ways that may not always be pleasant for those involved. The Spirit may also compel congregation members to confront one another in love and to discipline themselves to stay familiar with the Scriptures.

The evening hit a high note for many Diamond Street Choir members when they joined with the Grace Chapel Choir in a rousing rendition of "Call Him Up."

As they made the long trip back to Philadelphia the next day, choir members shared the feeling that the blessing they had experienced had made the journey worthwhile.

Harding sings for congregation. Mennonite gospel singer Dorothy Harding uplifted many people with her inspiring songs at the annual Philadelphia Mennonite Council Christmas program, held Saturday evening, Dec. 4, at Diamond Street Community Center. She was joined on the program by Diamond Street Mennonite Church Choir, Philadelphia Student and Young Adult Services director, Bob Zuercher, and Mattie Cooper Niekiema.

Mattie gathered the young children present around her for some interesting stories about the significance of the Christmas season for Christians.

Bob Zuercher described the Palestinian world into which Jesus came and pointed out some parallels to our own period of history. He then outlined the way in which Jesus came to this world and suggested what that might mean for us today.

The Diamond Street choir joined Dorothy Harding for several of her songs. Congregational singing of many familiar Christmas hymns led by Beth Miller rounded out the evening.

The Diamond Street Mennonite Church choir recently returned from a singing tour through Indiana and Michigan. It was a success.

New home. On a bright sunny Sunday morning in early December, a group of Mennonites gathered in front of a three-story brick building in north Philadelphia that bore a sign in the shape of a cross saying "Come to Jesus." After a short prayer, the group lined up about three or four abreast. Singing "We're Marching to Zion," they then walked roughly one and one half blocks due east to an imposing brick structure at 17th and Diamond streets and occupied the structure.

Once inside the building several of the group spoke of the significance of the move they had just made. Beatrice Macon recalled how the idea of having a community center first got started a couple of years ago. Her husband, Gunsalla, mentioned to a number of other church members that he felt the Diamond Street congregation ought to be more active in meeting the needs of the community around it. A friend, Anne Blocker, said that there was a large empty building a couple of blocks from the church. Catching the spirit of the idea, another friend, Anne Allen, suggested a number of services that the congregation could offer the community. The idea took hold in the congregation and was shared with individuals in the community who gave it their support.

The next speaker, Pastor Freeman Miller, likened this moment in the history of the Diamond Street congregation to the story of Solomon and the building of the temple in 1 Kings 6 to 9. In those chapters the temple is spoken of as a place toward which the people of God can turn for help, uplift, and comfort. God also promises Solomon and the children of Israel that he would stay in the temple as long as the people followed him and obeyed him. Pastor Miller pointed out that, likewise, Diamond Street Community Center will be a place toward which the people of God may turn for help, uplift, and comfort.

The third speaker, Bishop Luke Stoltzfus, noted that further renovation on the Community Center was about to proceed. He reported that the Diamond Street congregation wants to move ahead and has taken a certain amount of financial responsibility for the project. He also said that the mission board has agreed to loan the project money and that Mennonite Disaster Service and individuals from sister congregations in Lancaster Conference have pledged their time for the actual work of renovation. Stoltzfus stressed, however, that the outside help would only be forthcoming if members of the congregation gave sacrificially of their time and labor.

This morning of celebration was rounded off by inspirational gospel songs sung by Dorothy Harding from the Grace Chapel Mennonite congregation in Saginaw, Mich., accompanied by the Diamond Street choir. The whole mood of the morning was very upbeat, as well it might be. It was one of those special moments in the life of any congregation that fuels its fires, that keeps it moving forward in faith.—Fred Clemens

Over 6,500 young Mennos away from home

Over 6,500 young members of the Mennonite Church are studying at non-Mennonite colleges and universities or pursuing careers away from home, according to the 1982 census conducted by Student and Young Adult Services of Mennonite Board of Missions. Up slightly from last year, the 1982 figure includes 2,817 students and 3,769 scattered young adults. The numbers are based on responses from 681 congregations in the Mennonite Church. SYAS helps the Mennonite Church stay in touch with its scattered young people through 107 contact persons in 107 North American cities, programs in urban areas, and contact with fellowship groups.

The Californian call

Berkey Avenue Fellowship, Goshen, Ind., during worship led by pastor Art Smoker, on Sunday morning, Dec. 19, and through the laying on of hands by the elders and members of the outreach committee, commissioned Herman and Jo Tann to serve in southern California where fellow Indonesians of Chinese descent have been saying, "Come and help us."

About 5,000 Indonesians of Chinese descent are currently living in California, primarily clustered around Los Angeles and San Francisco. Many of them are engaged in business and hope to become permanent residents. Hundreds are students who have come, at least in part, because of the discrimination practiced by the Indonesian State Universities which allow only 10 percent of their student bodies to be persons with foreign background. Many of these students are also making efforts to remain in the U.S.

Herman and Jo Tann receive their charge through pastor Art Smoker. They left for California on Dec. 31 and have arrived safely.

Among these thousands of Indonesia-Chinese are Christians of various denominational backgrounds. Drawn by a common ethnic heritage, a common Lord, and a desire for group worship, house fellowships have sprung up.

In Indonesia, the Sangkakala Mission Fellowship, an independent organization of the Muria (Indonesia-Chinese Mennonite) Church, maintained an interest in members who had gone to California, as well as the many other Indonesians.

Adi Sutanto, executive secretary of the Sangkakala Mission Fellowship, also remembered Herman and Jo Tann with whom he had worked in the 1960s. Herman and Jo had come to the U.S. in 1950 for five years of study after which they returned to Indonesia, where Herman became an ordained pastor and Jo a Bible teacher. After 13 years as a pastor in the Muria Church, Herman and Jo again came to the States where, after various moves, they settled with their three children in Goshen, Ind.

In Goshen, Herman became supervisor of the Goshen College printing department and Jo a salad cook in the cafeteria. Then, in 1976, Herman received a letter from the Sangkakala Mission Fellowship. "Will you go to Los Angeles to begin an Indonesia-Chinese Mennonite Church?"

"The idea seemed a little preposterous," Herman said. "It was too big of a vision for me." Herman's answer to the Sangkakala Mission Fellowship was "no," and he tried to forget the matter.

Herman and Jo became involved with the Berkey Avenue Fellowship. Herman served as one of her first elders and Jo as a member of the pastoral search committee.

Then, Adi Sutanto visited relatives in Los Angeles in 1981. Again he wrote to Herman. "This group (Adi's relatives and other young people who are members of the Muria Church) in Los Angeles is willing to help pioneer and establish a permanent fellowship. Will you come to Los Angeles?" Again Herman said "no."

On Mar. 4, 1982, the Sangkakala Mission Fellowship sent an official letter to the Tanns pledging one thousand dollars per month for one year toward their support if they would move to California to minister to the Indonesians there, specifically mentioning the Los Angeles-Glendale area.

This time the call burned within Herman and Jo. Yet they were keenly aware of their weakness and need for a supportive, sending body if they were to respond in the affirmative. Jo said, "Don't tell Berkey. They are a young church and we don't want to be a burden to them."

Herman, however, chose not to resist the Spirit and one Sunday morning, about a month later, shared both the call and his burden with the congregation. Immediately Herman and Jo began receiving affirmations of their leadership gifts and of their call to California.

In June, the Tanns spent five days visiting in the San Francisco and Los Angeles areas. Downey is near the center of the Los Angeles cluster and there the Lord has planted a VS unit to which, in 1981, he led Bill and Florence Wickey, also Berkey Avenue members.

There, too, is Faith Mennonite Church, where Don King is pastor. Through Faith, former Mennonite Central Committee director in Indonesia Lawrence Yoder, from Pasadena, learned of Herman and Jo. He confirmed their call by phone saying, "It is legitimate to form an Indonesian ethnic church in California" and enthusiastically encouraged them to come.

During their visit the Tanns were able to meet with several of the current house fellowships. One group consisting of five house fellowships that have monthly joint meetings call themselves the Indonesia Full Gospel Fellowship. At these monthly meetings approximately 200 gather in a rented school building.

Following this visit, Herman and Jo opened themselves further to the possibility of a Californian ministry as the Lord would lead and open doors. Their call has been affirmed by the Mennonite Board of Missions, Elkhart, and by the Southwest Conference, which includes the Mennonite churches in California. With these two organizations the Tanns will have a fraternal relationship. Their call has also been affirmed by Berkey Avenue, which has pledged prayer and some financial support.

The existing Indonesia-Chinese house fellowships consist of Christians from many different denominational backgrounds. They are enjoying a common fellowship led by one Spirit, serving one Lord. At this time they prefer to be nondenominational. Herman and Jo visualize themselves as becoming a part, perhaps temporarily, of these fellowships and working hand in hand with them to evangelize the Indonesian (and other) people who have not yet received the good news.

They ask, "Are these house fellowships an embryonic stage or are they the permanent form the Lord has in mind for the body of Christ in the big city of Los Angeles and the surrounding cities? Is a church building necessary?" At this time, the house fellowships are open to anyone and have no formal membership. Some drive from 20 to 40 miles and more to attend.

Among persons in these house fellowships, the Tanns sensed a deep desire for Bible study and more knowledge of the Scriptures. Part of Herman and Jo's vision is to minister to these people as Bible teachers. They see themselves as relating to the students as "parents" and tutors in English and culture as well. The Tanns will also be able to function in a pastoral capacity for baptisms, weddings, and funerals. Herman asks, "Can we all become partners with God to establish his kingdom in California?"—Ruth Liechty

Church seeks for peace in violence-torn Lesotho

The churches in Lesotho are trying to bring reconciliation to their politically divided country. In a recent press release, leaders of the Anglican, Roman Catholic, Lesotho Evangelical, Methodist, and Assemblies of God churches wrote, "A misfortune that we have noticed is that Basotho (citizens of Lesotho) kill other Basotho, and Christians kill other Christians. We must find a remedy for this disease."

The church leaders have declared days for reflection and prayers for peace. They warn, "The political crisis in Lesotho cannot be resolved by resorting to violence because all forms of violence breed violence and the results of fighting are more bitter than the fighting itself."

Recently representatives of the churches took a courageous step by visiting with opposition exiles in the nearby country of Botswana. Anglican Bishop Philip Mokuku, discussing the visit with Mennonite Central Committee country representative Robin Gibson originally from Toronto, Ont., said, "It is our intention that church leaders act as a bridge to bring together all sides which stand opposed to one another." MCC supports the church leaders' efforts to be peacemakers with prayer and financial assistance. The bishop asks the international church to pray that talks between government leaders and the opposition may bring peace.

The conflict stems in large part from the 1970 disputed election. Although the opposition party claimed they had won the free and fair election, the ruling party declared the election invalid. They have remained in power since 1970 under a suspended constitution. Demands for internationally supervised elections have been ignored and the political situation in the country continues to deteriorate.

Police repression and violence by the opposition Lesotho Liberation Army plague the country. Observes Gibson, "It is frightening to see the spiral of violence escalate so quickly and to see how easily it is justified by both sides. There is a diffuse sense of despair and a paralysis that pervades the country as the problems continue unresolved."

There are 17 volunteers working in Lesotho primarily with community work, education, agriculture, and peace issues. They have worked closely with Basotho who have later had to flee the country. Some close acquaintances are harassed for their resolute criticism of the government's refusal to restore democracy. Others have been killed for their political views.

In a small mountain community where three volunteers are teaching, violence is all too close to home. Recent killings and reprisals by both sides have revealed the futility of violence and caused anxiety for the personal safety of school colleagues. The workers are praying for direction in peacemaking.

mennoscope

Tuesday night is the time for the weekly common meal, Bible study, and members' meeting at London Mennonite Fellowship in England. Enjoying a recent meal together are (left to right) Bryce Staniland, Elizabeth and Willard Barge, and Steven Longley. The Barges from Hesston, Kan., are Mennonite Board of Missions workers whose assignment is to help the Fellowship with outreach and to help with the upkeep of the MBM-owned building—London Mennonite Centre—which is the Fellowship's home. Twenty-six of the Fellowship's members live at the Centre or in a nearby building. Members of the Fellowship—the only organized Mennonite congregation in England—fasted and prayed on Nov. 20 as part of their effort to discern the vision and the future of their growing group.

Youth say 'yes' to YES, go to Honduras, Belize

Youth Evangelism Service (YES), sponsored by Eastern Mennonite Board of Missions, has sent out teams to an English-speaking school for international children, to a Mennonite Church, both in Tegucigalpa, Honduras, and to Belize. Departure dates were Jan. 3 and 4.

Jerry Hollinger, who directs the YES program, says the purpose of the exercise is to "give opportunity for youth to think seriously about developing their Christian lives and to share their faith with others."

YES volunteers raise their own support for transportation and living expenses and receive no allowance.

Honduras YES teams—front row (left to right): Carolyn Forry, Trula Gingrich, Miriam Blank, Dennis Witmer, Lori Leatherman, and Kathy Shultz. Back row: Sherri Wenger, Melody Sollenberger, Cindy Ebersole, Lesha Bauman, and Edna Martin. (Virginia Ramer, not pictured.)

Steven R. Herendeen has been named manager of Mennonite Mutual Aid's Life Services Department (responsible for MMA's survivors' aid plans) as of Dec. 1. As manager, Herendeen will assist the MMA church relations and services staff in marketing MMA's survivors' aid plans. In addition, he will develop short- and long-range goals and priorities, and organize staff and budget. Herendeen replaces Richard O. Miller, who has taken over additional responsibilities with MMA's Menno Insurance Service. Herendeen wants to "make the survivors' aid plans into unique sharing tools, different from commercial products, focusing on group plans, the youth plan, and the annually renewable term plan."

Herendeen

The Mennonite Central Committee executive committee meeting in Akron, Pa., Dec. 17 and 18, devoted its time to reports on present program and 1983 budget and program plans. Reports from Africa, Asia, Latin America, Middle East, and Europe centered in continuing education, health, and food-production activities. The hope to expand programs to meet increasing human need—more aid to Central American refugees, a continued major aid program in Lebanon, assignment of additional workers to assist in church and community projects in Southern Africa and more—was a recurring theme in the reports. But the meeting was colored by the need to hold 1983 budget to below 1982 activity levels, unless there is a surge of contributions in the first quarter of 1983.

Stories from the Civilian Public Service (CPS) years will be a key feature of a dinner for CPS men and their families, to be held Jan. 28 in Harrisonburg, Va. Storyteller will be Robert Kreider of North Newton, Kan., historian and one-time CPS worker. As a CPS administrator, he visited many of the camps and hospitals where thousands of Mennonite and Brethren in Christ men worked in mental health, forestry, and other service programs during World War II. This occasion has been planned by Mennonite Mental Health Services (MMHS), in conjunction with the Mennonite Central Committee and MCC U.S. annual meetings in Harrisonburg. The dinner meeting will be at 5:30 p.m. at Heritage Family Restaurant in Harrisonburg. Tickets should be reserved through the office of Virginia Mennonite Conference, 901 Parkwood Dr., Harrisonburg, Va., 22801; phone (703) 434-9727.

The annual Congregational Education Conference, cosponsored by Mennonite Board of Congregational Ministries and the Mennonite Publishing House, will be held at Laurelville Mennonite Church Center on Feb. 18-20. This conference will focus upon the direction of congregational education in the 1980s. Six themes developed at the March 1982 Church Education Consultation will be considered. Resource leaders include Edgar Metzler, Marlene Kropf, Ross T. Bender, Mary Oyer, and A. Don Augsburger. For additional programs and registration information, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The Emmaus Fellowship, a new congregation in Portland, Ore., which began about a year ago, was received as a member congregation in the Pacific Coast Conference on Dec. 12. In the same service, David Stutzman was licensed to the ministry. Richard Headings and John Willems, of the conference leadership committee, assisted in the service, with Richard preaching and John receiving the congregation into conference and conducting the licensing service. Dennis Siebert and Gary Vaughan were also recognized as part of the team with David which will be giving leadership to this new congregation.

New members: Lucinda Long at Lichty, East Earl, Pa. Myra Folk at Clinton Frame, Goshen, Ind. Edwin and Joanna Su at Paradise, Pa.

Change of address: Clarence R. Yoder from 11685 Melride Dr., RR 2, to 306 South Scott St., Box 364, Middlebury, Ind. 46540. Tele.: (219) 825-2227.

readers say

I was very pleased to see in the *Gospel Herald* that Goshen College has made a "room" available as a "Quiet Place" (Dec. 21, p. 876). To me this is a must. God will bless this room as it is used.

I enjoy a good many articles in the *Gospel Herald*. One thing that perturbs me a great deal is how we as God's people are so caught up with the issue of gift exchange. Ross Bender in "Why Keep Christmas" (Dec. 31) alluded a bit to this. We say it's Jesus' birthday. All year and every day he blesses us, so I say to us adults who do not need more and say we want a more simple lifestyle: Why not do our birthday giving to him? The Lord's funds everywhere are needing money; his work is having to be curtailed. This could be changed if what we as adults give each other would give that amount and more. We'd be blest.—**Helen Lindhorst,** Cambridge (P), Ont.

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As a reader of the *Gospel Herald* for many years, I am amazed sometimes at the divers views of scriptural interpretation. Some of them bother me quite a bit.

One of them concerns the ordaining of women to the ministry. Does this mean that for over 400 years the Mennonite Church has wrongly interpreted the Scripture concerning this practice? I do wonder how they interpret 1 Timothy 3:2 and Titus 1:6, which say that one of the qualifications for an elder (or minister) is: he shall be "the husband of one wife." It seems to me it would be pretty difficult to explain how a woman can be "the husband of one wife." There are other Scriptures that apply to this subject also.

Then, too, in the matter of the "peace" marches and rallies. Is that the kind of peace Jesus spoke about in John 14:27, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." Notice he speaks of two kinds of peace: the peace the world gives and the peace Jesus gives. I am glad I have this kind of peace that Jesus gives and nobody can take it away from me. How can God bless that kind of gathering where there are Christians, atheists, and sinners? The Bible says in Isaiah 57:21, "There is no peace, saith my God, to the wicked." What would happen if all the time and energy spent in trying to obtain worldly peace was used in the work of the kingdom, preaching and teaching the gospel. I am sure God's blessing would be on the church in an unusual way.

I notice too in a number of articles the authors "tremble" at the thought of what would happen should we have a nuclear war? In the first place, I believe God will not allow man to destroy his world. The world will be destroyed sometime and he tells us in his Word how it will be destroyed—by God, not by man.

In the second place: Would an atomic bomb be worse than the fiery furnace of Nebuchadnezzar (Dan. 4), which was heated seven times hotter than it ever was before; and when the three Hebrew men were thrown into it they got up and walked around in it. There wasn't even the smell of fire on them.

I am a firm believer in Romans 8:28, and believe God is able to take care of his own under any circumstances.—**Paul R. Metzler,** Springville, Ala.

births

Bettelon, Eric and Tambi, Medway, Ohio, a daughter, Natasha Nicole, Oct. 17.

Campbell, Sam and Janet (Esh), Lyndhurst, Va., first child, Beth Marie, Dec. 26.

Deer, Ricky and Pamela (Jenness), Fisher, Ill., fourth son, Richard Brock, Dec. 27.

Derstine, G. Dale and Rebecca (Anders), Elroy, Pa., first child, Sheldon Dale, Dec. 16.

Hobson, Dave and Marla (Schmucker), Alliance, Ohio, first child, Angela Jean, Dec. 10.

Hochstetler, Joe J. and Janis D. (Mills), Sarasota, Fla., first child, Trisha Dawn, Dec. 11.

Kauffman, Brent and Debrah (Miller), Kalispell, Mont., second daughter, Alison Jade, Aug. 21.

Kauffman, Daniel and Debbie (Reimer), Kalispell, Mont., first child, Joylyne Deborah, Oct. 20.

King, Hal and Rebecca (Stutzman), second child, first son, Tristan Robyn Sayer, Nov. 17.

Krabill, Wesley and Susan (Rabenstein), Bellefontaine, Ohio, first child, Russell David, Dec. 14.

Perkins, Dave and Karen (Kauffman), Middlebury, Ind., first child, Wendy Lou, Dec. 28.

Reber, Robert and Pam (Hartley), Paxton, Ill., third child, second son, Ryan Timothy, Dec. 14.

Schultz, J. Scott and Barbara (Rabenstein), Bellefontaine, Ohio, first child, Hannah Louise, Dec. 20.

Stutzman, Ed and Margaret (Leonhard), Alliance, Ohio, first child, Jonathan Allan, Dec. 1.

Stutzman, Randy and Marlys (Oesch), Goshen, Ind., first child, Troy Nicholas, Dec. 14.

Swartley, Duane and Joanna (Schrock), Harrisonburg, Va., first child, Michael Duane, Dec. 28.

Yoder, Timothy and Sarah (Conrad), La Junta, Colo., second child, first daughter, Jennifer Amanda, Dec. 25.

marriages

Conrad—Hollingshead.—Jay Conrad and DeAndria Hollingshead, both of Albany, Ore., Albany cong., by Ed Springer, Nov. 27.

Dreier—Tyson.—Jim Dreier, Newton, Kan., Mennonite Brethren Church, and Joyce Tyson, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Nov. 27.

Gates—Saylor.—Dan Gates, Boswell, Pa., Lutheran Church, and Trudy Saylor, Hollsopple, Pa., Blough cong., Nov. 19.

Gingerich—Clingerman.—Mike Gingerich and

Jackie Clingerman, both of Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Oct. 2.

Gingerich—Jantzi.—Paul Kenneth Gingerich, Zurich, Ont., Zurich cong., and Heather Marlene Jantzi, Wellesley, Ont., Wellesley cong., by Clayton Kuepfer and Gerald Schwartzentruber, Dec. 4.

Gingrich—Lehman.—Brian Gingrich, Goshen, Ind., Metamora cong., and Laurie Lehman, Goshen, Ind., Zion cong., by Bob Detweiler and Ellis Croyle, Dec. 19.

Gockley—Garnand.—Jeffrey Lynn Gockley and Teresa June Garnand, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, Dec. 18.

Kehler—Willms.—Dennis Kehler, Toronto, Ont., First Mennonite cong., Newton, Kan., and Esther Willms, Toronto, Ont., Hamilton cong., by John Hess and Gary Gerber, Oct. 24.

McMackin—Kamkasoumphou.—Terry McMackin and Joni Kamkasoumphou, both of Tempe, Ariz., Koinonia Fellowship, by Don E. Yoder, Sept. 18.

Miller—Sliter.—Sheldon Jay Miller, Springfield, Ill., Pigeon River cong., and Jean Michelle Sliter, Bloomfield Hills, Mich., St. Hugo of the Hills Church, by Clement Esper, Aug. 28.

Nussbaum—Yoder.—Harold Nussbaum and Gloria Yoder, both of Mesa, Ariz., Koinonia Fellowship, by Don E. Yoder, Oct. 16.

Peifer—Landis.—Robert Peifer, Kirkwood, Pa., Mechanics Grove cong., and Betty Landis, Rothsville, Pa., Landis Valley cong., by Lester M. Hoover and Ellis D. Kreider, Nov. 27.

Pritchard—Lauffer.—Glenn Edward Pritchard, Jr., Amarillo, Tex., United Methodist Church, and Karen Louise Lauffer, Amarillo, Tex., Protection cong., by Dub Appling, Nov. 27.

Reinhard—Fisk.—Duane Reinhardt and Laurie Fisk, both of Wakarusa, Ind., Yellow Creek cong., by Bob Detweiler, Oct. 2.

Ressler—Gerber.—Wayne Ressler, Kidron, Ohio, Pleasant View cong., and Beth Gerber, Orrville, Ohio, Orrville cong., by Carl Newswanger, Nov. 27.

Schrock—Shank.—Earl L. Schrock, Harrisonburg, Va., Lindale cong., and Ruth Shank, Harrisonburg, Va., Weavers cong., by Lynn Miller and Herman Reitz, Dec. 18.

Sprunger—Lehman.—Wesley Sprunger and Krista Lehman, both of Dalton, Ohio, Kidron cong., by Bill Detweiler, Dec. 25.

Truxel—Christener.—Kevin Truxel and Jewel Christener, both of Huber cong., New Carlisle, Ohio, by Ted VanderEnde, Sept. 4.

Whiteley—Hoover.—Robert B. Whiteley, Washington, D.C., and Sharon W. Hoover, Washington, D.C., Stumptown cong., Oct. 2.

Wickert—Schantz.—Steven Wickert, Weatherford, Okla., Baptist Church, and Carol Schantz, Pleasant View cong., Hydro, Okla., by Loren Forbes, Sept. 3.

Yoder—Custa.—Al Yoder, Aurora, Colo., Glennon Heights cong., and Beverly Custa, Denver, Colo., Dec. 19.

Younger—Kauffman.—Steve Younger, Bozeman, Mich., and Brenda Kauffman, Kalispell, Mont., Mountain View cong., by Glen L. Roth, Nov. 6.

$344,506

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $344,506.96 as of Friday, Jan. 7, 1983. This is 45.9% of the total needed. Contributions have been received from 339 congregations and 196 individuals. Individual gifts represent $78,248.45 of the total.

Goal: $750,000

obituaries

Bergey, Roy Z., son of Henry and Kathryn (Ziegler) Bergey, was born at Sellersville, Pa., Mar. 9, 1946; died of a heart attack en route to North Penn Hospital, Lansdale, Pa., Dec. 20, 1982; aged 36 y. On Apr. 23, 1966, he was married to Elaine Alderfer, who survives. Also surviving are 3 sons (Kevin Roy, Mark Jay, and Luke Jed), one sister (Fern Yothers), one brother (Glen Z.), maternal grandfather (Clarence Ziegler), and paternal grandfather (Norman Bergey, Sr.). He was a member of Franconia Mennonite Church, where funeral services were held on Dec. 23, in charge of Earl Anders, Jr., John Derstine, and Curtis Bergey; interment in adjoining cemetery.

Christophel, Mary, daughter of Peter S. and Anna (Weldy) Hartman, was born at Wakarusa, Ind., Dec. 10, 1886; died at Greencroft Nursing Center, Goshen, Ind., Dec. 9, 1982; aged 96 y. On Dec. 10, 1910, she was married to Elmer Christophel, who died on June 4, 1964. Surviving are one daughter (Frances—Mrs. Earl Stouffer), one son (Warren), 5 grandchildren, and 12 great-grandchildren. She was a member of Yellow Creek Mennonite Church, where funeral services were held on Dec. 12, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Cunningham, John W., son of John and Mary (Monagahn) Cunningham, was born in Youngstown, Ohio, Dec. 8, 1917; died of complications of coronary disease at South Bend, Ind., Sept. 27, 1982; aged 64 y. On Oct. 28, 1949, he was married to Miriam Morse, who survives. Also surviving are one son (David) and one granddaughter. He was a member of Yellow Creek Mennonite Church, where funeral services were held on Sept. 30, in charge of Bob Detweiler; interment in Yellow Creek Cemetery.

Eash, John M., son of Moses and Magdalene (Miller) Eash, was born in Elkhart Co., Ind., Apr. 11, 1895; died at Goshen General Hospital, Goshen, Ind., Dec. 24, 1982; aged 87 y. On June 27, 1920, he was married to Carrie Stutzman, who died on Mar. 3, 1980. Surviving are one daughter (Esther—Mrs. Frederick Sprague, 3 grandchildren, 4 great-grandchildren, and one brother (Daniel). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Dec. 28, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

Griffith, Ray R., son of Victor and Anna (Arnold) Griffith, was born in Shreve, Ohio, June 10, 1905; died at Wooster, Ohio, Dec. 14, 1982; aged 77 y. On Oct. 14, 1945, he was married to Susie Lois Mathews, who survives. Also surviving are one son (Walter), 2 daughters (Mrs. Betty Seitz and Mrs. Evelyn Smith), 17 grandchildren, and 27 great-grandchildren. He was preceded in death by one son (Ross) and one brother (Glenn). He was a member of Wooster Mennonite Church, where funeral services were held on Dec. 17, in charge of Glen A. Horner; interment in Fairview Cemetery.

Hauck, Paul L., son of David and Pearl (Benner) Hauck, was born in Lancaster Co., Pa., Jan. 18, 1907; died at Landis Retirement Home, Dec. 20, 1982; aged 75 y. On Aug. 11, 1928, he was married to Caroline Sheaffer, who died on Mar. 25, 1974. Surviving are 3 sons (Richard L., Glen D., and Paul I.), 2 daughters (Marian E.—Mrs. Lloyd Lines, and Jean M.—Mrs. Robert G. Martin), 12 grandchildren, one great-grandchild, one brother (Lester), and 2 sisters (Alma Kinsey and Edna Miller). He was a member of Ephrata Mennonite Church, where funeral services were held on Dec. 22, in charge of Wilbert Lind and J. Elvin Martin; interment in Groffdale Mennonite Cemetery.

Hershberger, Vernon, son of Jerry and Sarah (Erb) Hershberger, was born near Milford, Neb., Dec. 6, 1909; died at Milford, Neb., Dec. 16, 1982; aged 73 y. On Dec. 8, 1932, he was married to Lela Eichar, who survives. Also surviving are 2 daughters (Ann—Mrs. Don Danekas, and Kathy—Mrs. Don Barth), 2 sons (Richard and Douglas), 8 grandchildren, 3 brothers (Sterling, Elwood, and Maynard), and 3 sisters (Mrs. Fern Potter, Mrs. Mary Ann Luebbe, and Mrs. Ollie Roth). He was a member of Beth-El Mennonite Church, where funeral services were held on Dec. 18, in charge of Ed Wenger and Ken Steckly; interment in Milford Mennonite Cemetery.

Hostetler, Clara, was born at Shipshewana, Ind., Nov. 19, 1883; died at Mennonite Rest Home, Hutchinson, Kan., Oct. 11, 1982; aged 98 y. On Dec. 18, 1914, she was married to John J. Hostetler, who died on Feb. 28, 1972. Surviving are 3 sons (Henry, Melvin, and Alvin), 3 daughters (Orpha—Mrs. Floyd D. Miller, Elizabeth—Mrs. William May, and Alma Hostetler. She was preceded in death by 2 daughters (Mary and Amy). She was a member of Zion Mennonite Church, where funeral services were held on Oct. 14, in charge of Richard Birky and Nelson Kreider; interment in Zion Mennonite Cemetery.

Kauffman, Forrest M., son of Nicholas and Alice (King) Kauffman, was born in Champaign Co., Ohio, Aug. 28, 1902; died at Green Hills Apts., West Liberty, Ohio, Dec. 25, 1982; aged 80 y. On Oct. 19, 1933, he was married to Leahbelle Smucker, who survives. Also surviving are 3 sons (Clifford, Byron, and Titus Kauffman), 7 grandchildren, and one brother (Chauncey Kauffman). He was a member of Oak Grove Mennonite Church, where funeral services were held on Dec. 28, in charge of David L. Gehman; interment in Oak Grove Cemetery.

Mininger, Sallie L., daughter of Tyson D. and Sallie (Landis) Detwiler, was born in Franconia Twp., Pa., Feb. 4, 1910; died of multiple myeloma at Grand View Hospital, Sellersville, Pa., Dec. 20, 1982; aged 72 y. On Feb. 23, 1958, she was married to Raymond F. Mininger, who survives. Also surviving are 3 brothers (Nathaniel, Henry, and Ellis), 11 grandchildren, and 12 great-grandchildren. She was preceded in death by 2 stepchildren (Walter C. Mininger and Dorothy Gahman), one sister (Hannah—Mrs. Jonas Landis), and 2 brothers (Tyson and Clayton). She was a member of Plains Mennonite Church, where funeral services were held on Dec. 24, in charge of John E. Lapp and Gerald C. Studer; interment in Plains Cemetery.

Tressler, Sherman, son of Benjamin and Polly (Stevanus) Tressler, was born at Springs, Pa., Nov. 11, 1894; died at Akron, Ohio, Dec. 21, 1982; aged 88 y. He was married to Anna Laura Opel, who died in 1973. Surviving are 4 daughters (Fern, Leora, Dorothy, and Shirley), 4 sons (James, Parke, Paul, and Charles), and one half sister. On Oct. 30, 1932, he was ordained a deacon to serve Glade Mennonite Church. He was a member of Glade Mennonite Church, where memorial services were held on Dec. 24, in charge of Kenneth E. Zehr; interment in Glade Cemetery.

Credits: p. 41 by John Wieler; p. 43 by Alvin Hostetler; p. 44 (top) by Robert Maust; (bottom) by David Fretz.

calendar

Ministers Week, Eastern Mennonite Seminary, Harrisonburg, Va., Jan. 17-20, 1983

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Elkhart, Ind., Jan. 24-28, 1983

Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27, 1983.

Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29, 1983.

Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12.

Mennonite Publication Board, Chicago, Ill., Feb. 11-12.

Conservative Conf. Ministers' Fellowship, Feb. 14-18.

Annual Congregational Education Conf., Laurelville Mennonite Church Center, Feb. 18-20.

Mennonite Board of Missions board of directors, Elkhart, Ind., Feb. 24-26

Inter-faith Hunger Appeal's leaders meet for seasonal 'brunchless brunch'

Leaders of the Inter-faith Hunger Appeal gathered in New York for a "brunchless brunch," to dramatize their call to Americans to share with the hungry during the coming holiday season. "We are trying to call to the attention of the American people that 800 million people daily face an empty plate," Msgr. Robert J. Coll, president of the inter-faith appeal, said at a press conference at Christ United Methodist Church. "We want the people to be aware that hunger is not really necessary; that the world has the resources but lacks the will to distribute (them)."

They urged Americans to sponsor similar "brunchless brunches" or "lunchless lunches"—a growing tradition on college campuses, and at churches and synagogues across the nation. Guests pay a "no-food charge" such as $2.25 for a lunchroom campus event or $10 for something more elaborate. Tables may be set as usual, though only water and perhaps bread are actually offered. The program can include a speaker and a film on the subject of world hunger. Income from the event is donated to a charity active in a program to alleviate world hunger. Msgr. Coll urged Americans to "make our government sensitive and responsive" to the need to redirect the money spent on arms to provide food for the hungry. He said the world spends "$1 million a second" on military weapons, and "17 days worth of the (world's) military budget can feed the hungry of the world for one year."

Report says that grain merchants decide who eats, who goes hungry

Transnational corporations by dominating food processing and distribution "frequently determine who eats and who goes hungry," says a church-sponsored study completed in St. Paul, Minn. It urges that consumers "take back" some of the control they have given the corporations and to "begin reintroducing democracy into one critical part of the world's economic system." It cites "the potential danger of allowing a few companies to control something as basic to life as grain."

The study was made by the Joseph Project on Hunger and Transnationals and sponsored by the Priests' Senate of the Archdiocese of St. Paul and Minneapolis. The project was named for the biblical figure who persuaded the Egyptian pharaoh to store grain in years of plenty to prepare for years of famine.

"Food is a basic human right," says the report. "Thus, the role of the food-producing system and the food-distribution systems in the fulfillment of human need is a first priority of moral, social, and economic life. History teaches us that when commerce and economics take priority over basic human rights, starvation can result. Sometimes the very mechanisms that are established to eliminate starvation create new situations of hunger because the primary emphasis is on economics."

Number of unchurched increases in the latest Australian census

The number of Australians who claim no religious affiliation rose by 2.5 percent between 1976 and 1981, according to the 1981 Australian census. However, the vast majority of Australians, some 77.8 percent, claim religious belief. According to figures issued by the Bureau of Census and Statistics, and tabulated by the Zadok Center in Canberra, 1,556,618 Australians (10.8 percent of the population) said they had no religious affiliation. This compares with 8.3 percent in 1976, and 6.7 percent in 1971. A further 11.4 percent did not answer the question, which is voluntary, or gave answers rejected as inadequate. There is no way of knowing whether failure to respond indicates lack of belief or the view that religion is a "private matter."

In the 1981 census, 11,133,301 Australians (76.4 percent of the population) described themselves as Christians. A further 197,273 (1.4 percent) said they followed non-Christian religions. The major non-Christian religions are Muslim (1.5 percent), Jewish (1.4 percent), Buddhist (1.2 percent). For the first time Muslims in Australia outnumber Jews.

Argentine cleric calls Falkland war 'the most stupid war of this century'

The war in the Falklands was "the most stupid war of this century," Julio Sabanes, an Argentine Methodist minister, said recently. Calling the Falkland war a "fiasco" which should never have happened, he stressed nevertheless that most Argentinians, regardless of political or religious viewpoint, felt that their cause was basically just and required international recognition.

"We never suspected there would be war ... Christians fighting Christians ... it's an utter disgrace," he said. Dr. Sabanes said most Argentinians believed even until the last minute, that the dispute would be solved by diplomatic means. And what made matters worse, government propagandists and "over-enthusiastic" journalists reported military victories that were later proven to be utterly false. The truth created "outrage" and public "fury" from which some good emerged. There is now comparative freedom of assembly for trade unions and political and civil rights groups. Recently, too, he said a civil rights rally has been addressed by Catholic bishops, which the government would not have tolerated a few months ago.

Christians fight against stiff odds to maintain a presence in Jerusalem

In Jerusalem the city held holy by the three Abrahamic faiths, Christians are struggling to maintain a presence, but the odds against them are stiff. For one thing, demographics are against them. In a city of 410,000 people, Christians number a mere 12,000. That is down from 20 percent of the city's population before 1948 to less than 3 percent today. Then there is the natural cultural domination of the city by Jews—72 percent of the population—and Muslims, who number about 25 percent. "In the Old City, you can find reproductions of Moses made in Hong Kong and sold to tourists by Muslims," laments Msgr. Richard Mathes, the Vatican's "cultural attache" in Jerusalem.

Politics also militate against Christians, 90 percent of whom are Arabs. As a minority within a minority, Arab Christians are caught in the Middle Eastern crossfire between Israel and a score of hostile Muslim states. They are also targets of Israeli suspicion because one in every four Palestinians in the Israeli-occupied West Bank is a Christian, usually Greek Orthodox or Catholic of an Eastern rite. Backed by church leaders, they complain loudly against what they say is discriminatory and repressive military rule. Despite the odds, says Msgr. Mathes, "The Catholic Church is insisting on having a real live Christian presence here."

Evangelist calls life clergy tenure a luxury church can no longer afford

In a stinging challenge to the United Methodist council of bishops in Birmingham, Ala., a top evangelism official called for the removal of pastors "who are devoid of the gifts and graces necessary to lead congregations."

Life tenure for United Methodist clergy is "a luxury we can no longer afford," said George G. Hunter III, dean of the soon-to-open E. Stanley Jones School of Evangelism and Mission of Asbury Theological Seminary. And though their numbers are small, he said, they move so frequently that they can "wreck half of the congregations in a career.

"The continued appointment of these counterproductive pastors is the most costly welfare scheme ever devised by human imagination," said Dr. Hunter, a current member of the evangelism staff of the United Methodist board of discipleship in Nashville. He cited a "very strong correlation between pastorates and congregational growth and development."

If a pastor knows months ahead of time that he will move, Dr. Hunter said, many pastors "rest on their oars" in the winter and spring before the move, doing maintenance work but neglecting outreach. "Each year, perhaps 10,000 congregations experience this transitional-year outreach neglect."

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Working out

The difference between tired and inspired communication may be only a slight turn of phrase. In choosing a title for the book reviewed at the front of this issue, Jim Wallis took a tired old phrase "waging war" and substituted peace for war.

No doubt he wanted to suggest a number of things by this exchange of nouns. Among them would be that if we consider peace important, we should expect to fight for it as we would fight a war.

Why not? Why should we expect that although war is hard, peace would be easy? Does not the Bible provide ample precedent for the understanding that although salvation is a gift of God, the results are not. The style is epitomized in Philippians 2:12b, 13 where the apostle writes "work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure." It occurs to me that a campaign for waging peace fits within Paul's prescription for the Philippians. It begins with the assumption that God has saved us but that this salvation has only begun. The working out process calls for our cooperative effort.

This paradox is hard to conceptualize and hard to keep in balance. Characteristically people are wandering off on either side. Some take such satisfaction in the idea of salvation that they settle down to let God do it all. Such persons are inclined to be almost reassured by the prevalence of evil. They look for God to bail them out and then destroy the whole mess. Others—the secular humanist types—leave God out of the picture altogether, but they may at times be found to take more responsibility for the world's salvation than the former persons asleep in their theology.

Where do we begin if we want to take seriously the call to work out with God in the matter of our salvation? How do we include in this a campaign for peace?

We can begin at either end of the formula as long as we are careful to include the other also. That is, we may consider the needs of our world and then look for biblical resources. Or we can seek a vision of God through the Bible and our heritage and then listen for the call to carry out its implications—"work out [our] salvation."

If, for example, we seek to wage peace from a biblical perspective, we have James 4:1-2 as an analysis of the source of war. According to this text, conflicts are caused by selfishness and covetousness. Let someone name a conflict—family, church, local, or worldwide—which was not based on selfishness.

International conflicts are fought by young men because they are physically strong and have not yet developed the sense of perspective to lead them to refuse participation in the bloody exercise. But the wars are fought to defend the possessions of rich old men—and women.

In recent years several actions were taken by the U.S. as a way of sending a message to the Soviet Union. One was to call for the registration of young men. A second was to embargo shipments of grain. A third was to discipline companies supporting a pipeline to deliver gas from Russia to Western Europe.

As Lloyd Miller from Indiana-Michigan Conference has observed, the second and third messages have been withdrawn or modified. The first continues in place. Is this because the old and the rich have clout to modify the policies of government which the young lack?

A second important part of the campaign to work out our peace salvation is to find our resources in our faith. The text from James reminds us that when we look within, as the comic strip character Pogo put it, "We have met the enemy and they is us." But the words of Scripture provide hope.

If we are to wage peace in a Christian way, we will do it on scriptural bases and not with mere intellectual arguments. While we may join on occasion with others who oppose war on naturalistic bases, we feed our own souls on the hope of the gospel and not on despair.

There is something encouraging about the fact that in the U.S. physicians and biologists have become stirred up about the dangers of nuclear war. But it has been observed that Jonathan Schell in *The Fate of the Earth* argues on the basis of fear rather than Christian hope. While we do well to fear the possibility of nuclear disaster, and as the Bible would urge, to have a proper respect for God, our basis for working out our salvation is faith and not despair.

So let us join the campaign to wage peace, but let us do it for the Lord's sake as well as for the sake of our descendants. For, as Paul has written, "God is at work in you." May it be so.—Daniel Hertzler

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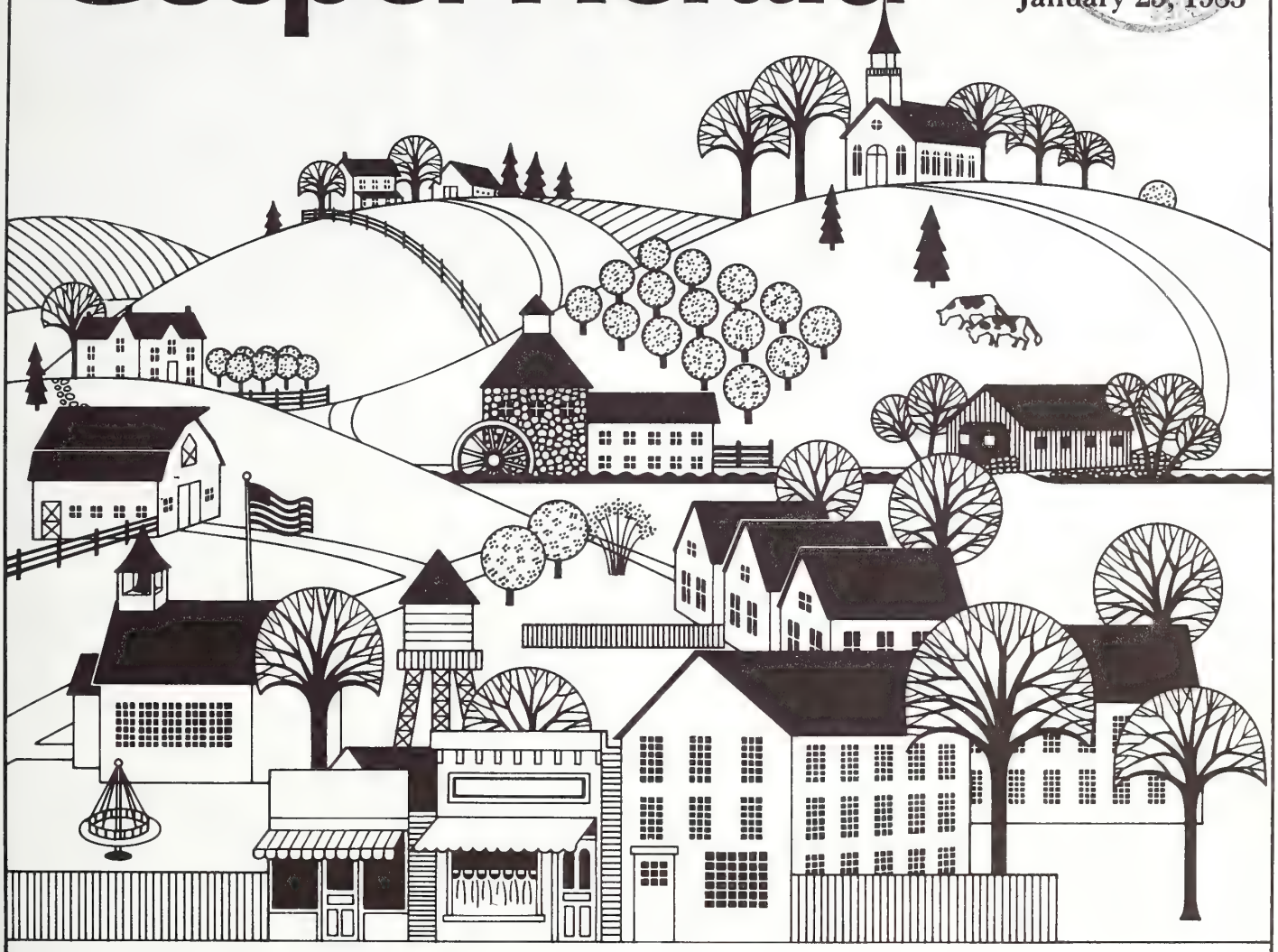
Gospel Herald

January 25, 1983



Village society was a loosely connected series of islands. Intruding into this world came the industrial and urban revolutions, the new migrations, and the emergence of national cultures.

Dissolving the boundaries and strengthening the centers

by Paul Toews

In 1867, John F. Funk moved his publishing business from Chicago to Elkhart, Indiana. Five years later the nearby Yellow Creek Mennonite community began to break up with the withdrawal of Jacob Wisler and the beginnings of the Old Order Mennonite movement. Two years later, in 1874, the same community begat the Daniel Brenneman schism that united with Solomon Eby of Ontario to form what finally became the United Missionary Church, a movement in the other direction. In the same year, the first Russian Mennonites began arriving in North America. The 18,000 who followed in the next six years constitute the largest Mennonite migration of the nineteenth century.

This cluster of events, while not directly related to each

North American Mennonites in the 20th century. Fourth in a series of articles reflecting on the North American Mennonite experience as we move toward the 300th anniversary.

other, signaled the beginning of the third century of the North American Mennonite experience. They pointed to the developing diversity of the Mennonite world.

The Mennonite world at mid-nineteenth century was largely on the margins of North American society. Rural isolation, village society, the cultural withdrawal following the American Revolutionary War, and the ethic of separation created a barrier in which time-honored faiths and traditions were passed on. There were exceptions to be sure, yet for most Mennonites, like most Canadians and Americans, small village life was formative. Village society was like a loosely connected series of islands with exchanges of news and goods, but still managing to retain a sense of independence. Intruding into this world came the industrial and urban revolutions, the new migrations, and the emergence of national cultures.

Fractured by the modern world. The coming of modernity fractured the small Mennonite world. The fracturing had begun already in the 1840s, with Jacob Stauffer and John Oberholtzer, progressives in eastern Pennsylvania, and Daniel Hoch, an innovative leader in Ontario. It accelerated throughout the rest of the nineteenth century and appeared again in the 1920s. Both the "new" and "old" Mennonites were responding to the encroachments of the larger society. They responded differently to the pressures for cultural conformity.

The new or progressives felt that elements of the larger society could infuse the Mennonite imagination with greater vitality. The old or conservatives were of a different mind. They protested that influence from the outside meant the introduction of alien elements.

The conservative Mennonites who resisted the new patterns remained on the margins of North American society. Groups that came to be known as Old Order Amish, Old Order Mennonite, and Old Colony wished to keep on with the tradition of separation. They retained forms of worship, patterns of church life, modes of dress, styles of discipline and authority, uses of technology, and visions of an organic community that would insure their separateness from U.S. and Canadian society. They wished to continue as much as possible the inherited ways of their forefathers.

The progressives assumed that Mennonite faith and peoplehood could exist not only on the margins of American society, but also at the center. One of the dominant themes of the last century of North American Mennonite history is the movement of progressives toward the center. Many Mennonites today are participants in the central cultural, economic, political, and educational structures of North America. We live in the cosmopolitan centers of the society as well as in the villages. We mingle freely and unnoticeably in airports, theaters, civic organizations, shopping centers, and brokerage firms. At the outset of this third century in North America we were largely a farming people, but today we are scattered through the labor force and the professions.

Progressive Mennonites of North America have not moved at the same pace toward participation in the mainstream culture. Some Mennonites had more clearly developed theologies and traditions to modulate the entry rate. Those who came earlier (Swiss) generally moved more slowly than those who came later (Dutch-Russian). The Mennonite immigrants into Canada of the 1920s and 1940s moved into the national culture more quickly than previous immigrant generations. Peoples whose history was in a pluralist context developed more elaborate systems for separating themselves from the surrounding culture than those who had lived among their own kind. But for all who have accepted the urban and industrial revolution, the movement from the margins to the center has come.

Ethno-religious traditions may be thought of as having both boundaries and nuclei, or organizing centers. Mennonite groups staying on the margins of North American society retained identity and preservation through continual boundary maintenance and those who moved toward the center sought preservation through a revitalization of the nuclei. Modernity renders the boundaries more open; thus religious groups either renew their efforts to strengthen the boundaries or relocate their sources of identity.

The distinction between groups interested in boundary maintenance and those emphasizing revitalization of their centers does not imply that the former are not interested in strong nuclei, or that the latter are not interested in boundaries. Yet the social location and direction of social movement does presume a differing survival strategy.

Revitalization in three forms. The revitalization of the nuclei among progressive Mennonites took three successive, overlapping, and continual forms: institutional, ideological, and ecumenical. The new identity for the progressives was related to new forms of institutional activity, new theological statements, and new inter-Mennonite alliances.

The institutional revival that began in the late nineteenth century for the Mennonite Church, the General Conference Mennonites, and the Mennonite Brethren can be understood as the denominationalizing of the Mennonite world. It brought Sunday schools, church periodicals, mission societies and boards, revivalism, church schools, publishing houses, bene-

Paul Toews teaches history at Fresno Pacific College, Fresno, Calif. This is a Meetinghouse article.

Editor: **Daniel Hertzler**
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H. S. Bender, Orie Miller, Daniel Kauffman (as county superintendent of schools before his conversion). They and others led in revitalization of the church as a response to the changes of the 20th century. Bender and Kauffman both brought out significant theological statements. All three were involved in institutional work. Miller served for years with Mennonite Central Committee.

volent institutions, and other new practices. The rapid growth of educational institutions is an example.

In the U.S. the following colleges emerged: Bethel, 1893; Elkhart Institute/Goshen, 1894; Bluffton, 1900; Freeman, 1903; Tabor 1908; Hesston, 1909; and Eastern Mennonite 1917. In Canada the first post-elementary schools emerged during the same period: Mennonite Collegiate Institute, 1907; Herbert Bible School, 1913; and Mountain View Training School for Ministers, 1921.

The organization of conference structures and bureaucracies was part of this institution building. Individual congregations increasingly linked up through regional, district, and national conferences. What the General Conference Mennonites began in 1860 was soon followed by others. There was the formation of the Mennonite General Conference in 1898; the emergence in 1903 of the Conference of Mennonites in central Canada; the 1909-1913 creation of the various district conferences among the Mennonite Brethren; the creation of the Amish Mennonite conferences in the late nineteenth century and their merger with Mennonite General Conference between 1916 and 1927; the formation of the Canadian provincial conferences among the Conference of Mennonites and Mennonite Brethren between 1928 and 1937. All these illustrate the need for linkages at multiple levels.

The pace of denominationalizing varied between Canada and the United States. Mennonites south of the 49th parallel led the process in the late nineteenth and early twentieth century. The successive and large waves of new Mennonite immigrants into Canada during the 1870s, 1920s, and 1940s temporarily reinforced the sense of separatism. Thus Canadian institution building reached its maturity only in the middle third of this century.

Denominations are the North American form of church organization. They are neither linked to the civil powers, like the state church, nor defined by their opposition to the established church, like the sect. Denominations are rather organized for the purpose of achieving definable objectives. Common faith and common life is presumed, but common work is also expected. The "mission," of the church takes on heightened importance. Denominations are also part of the quest for community—for religious community. They provide fellowship, support, and discipline for local religious bodies.

The new institutions clearly succeeded in bringing new life and work into the various Mennonite denominations. H. S. Bender suggested that this institution building created "a new type of church member, of minister, and of congregation." The assessment is surely correct. It brought new definitions of church, new leadership, and a new sense of identity. Denominational institutions and activities are modern creators of a sense of distinctiveness and loyalty.

The second effort at revitalizing the Mennonite nuclei in the face of pressure from modernity was the developing of a clear theology. Clearly stated belief systems can give people a sense of solidarity.

Beginning with Daniel Kauffman's *Manual of Bible Doctrine* in 1898, the pace of Mennonite theologizing quickened. Borrowing from many traditions, Mennonite schoolmen and publishers sought to identify the central affirmations of Mennonite faith. What emerged were old theologies in new dress and some new orthodoxies. The early promise of Mennonite theologizing seemed not revitalization but the breakup of both the larger Mennonite world and many of its parts. Differing theologies were prominent and contentious.

The theological battles of the larger Protestant culture with heresy squabbles were common to various Mennonite groups. As with many Protestant traditions, the colleges became the battleground for the conflicting positions. The stories of Bethel College (GC), Tabor (MB), and Goshen (MC), all include episodes of serious conflict over differing religious points of view.

Helped by the Anabaptist vision. The recovery of the Anabaptist story and the fashioning of a usable tradition helped several Mennonite groups deal with the divisiveness of theological conflict. Anabaptist theology with its vision of discipleship, biblicism, Christian community, nonconformity, love, service, and nonresistance was able to mediate between conflicting tendencies or to provide an alternative to newly developing orthodoxies. Anabaptism created for Mennonites a distinctly biblical theology which separated them from many neighboring traditions and freed them for greater participation in the world.

Organized systems of thought often arise in response to

The revitalization of the centers took three successive, overlapping, and continual forms. The new identity was related to new forms of institutional activity, new theological statements, and new inter-Mennonite alliances.

cultural breakup and replace an earlier corporate sense of belonging. Mennonite bonds, given and historic, had to be defined and spelled out if Mennonite peoplehood was to have continuing significance. Anabaptism provided that statement of common beliefs.

The Mennonite ecumenical movement is the third means by which the Mennonite nuclei were revitalized. Particularly after the formation of Mennonite Central Committee and the Canadian Mennonite Board of Colonization in the 1920s, Mennonites of various kinds—old/new, Eastern/Western, Russian/Swiss, Russlaender/Kanadier, rural/urban, liberal/conservative, red/brown/white/black—have joined together to create over sixty inter-Mennonite organizations.

These are voluntary associations designed to provide social or ideological activities for Mennonites and to focus Mennonite work in the larger world. They provide mutual assistance, museums, relief sales, conferences, mission activity, development work, historical tours, song fests, schools, and many other events and places for Mennonites to work, play, worship, and converse. The effect is to bind the divergent Mennonite peoples and traditions to each other. That which we hold in common is nurtured and enlarged.

In this inter-Mennonite network, which increasingly pulls more people into its orbit, many gain a sense of the richness and multicolored tapestry that comprises the Mennonite world. It permits the smaller groups to feel part of something which transcends the limitations of our individual histories. The inter-Mennonite community provides a second level of belonging and meaning that can be more spacious, imaginative, and enduring. It also complements the institutional activity which proceeded along denominational lines by linking the smaller units for work and activity that require larger resources. Mennonite ecumenics fulfills the same need for fraternity and fellowship that the larger ecumenical movement fills for many Protestant groups.

Quilters and quilt at the 1982 Mennonite Relief Sale at Harrisburg, Pa. The Mennonite ecumenical movement is a third way the Mennonite centers have been revitalized says the author.

Vester Thiesen of Exeter, Calif., field director of Mennonite Disaster Services in Northern California, with other MDS workers responded to flooding and mud slides following heavy rains in January 1982. There were 37 deaths and property damage was estimated at $300 million.

Three great threatening events. The institution building, recovery of Anabaptism, and ecumenical stirrings came to varying parts of the Mennonite world at different times. But generally they came as responses to the three events in North American history most threatening to historic Mennonite separatism. The institutional renaissance began following the urban and industrial revolution, the theological recovery emerged following World War I, and the ecumenical trend blossomed after World War II.

The revitalized institutions, theologies, and alliances have been used differently by the various members of the larger Mennonite family. The member denominations have created differing institutional patterns, linked Anabaptist theology with varying emphases, and selectively participated in the Mennonite alliances. Yet all have found in this mixture a way to live with boundaries that are no longer solid and with a continuing sense of Mennonite identity amidst national and pluralist societies.

The Sunday morning hassle

by Donna McKelvey

Sometimes the devil comes as a roaring lion and at other times he comes disguised, even as an angel of light. He delights in coming to our house on Sunday mornings disguised. He tries through various ways to bring discord to our family, if not earlier at least in the last few minutes before we leave for church. He is desperate and uses anything to agitate and cause harsh words to be spoken.

Recently a former pastor, now a counselor, shared at a meeting for ministers and their wives new insight into this problem. Over the years in his pastorate he saw that on the Sundays when there was dissension in their home there were no visible results in the service, while on the Sundays there was peace and unity, people walked down the aisle for help in the services. He correlated unity in the home with an atmosphere for soul winning and helping people in the church.

Although the pastor's family life may more visibly affect the church life, I am sure it is important for each family to come in the right frame of mind for worship. In preparation for this article I talked with mothers of a wide age range; some with children at home, others whose children are grown; some with church offices to prepare for, others only needing to get themselves ready for church. I basically asked two questions: "Do you have a problem with the Sunday morning hassle?" and "What have you done or are you doing to make Sunday mornings at home an atmosphere for worship preparation?"

One lady's response, I think, described the feelings of more when she said, "If I had not always felt that the most important thing I could do was to take my children to Sunday school, it would not have been worth the hassle. But," she went on, "I always believed it was, and never once did one of our five children, all grown now, ever say, 'I don't want to go to Sunday school.' " So she feels it was worth the effort.

All of the mothers agreed it was a problem area in their homes. Most felt it was improving; one, however, said it seemed to be getting worse.

One mother of three preschoolers, whose husband teaches Sunday school, said, "We do all our fighting on Sunday mornings." She wants to leave certain household chores until later in the day, but her husband wants the house in order before they leave for church. She feels they should arrive five to ten minutes before the services and he feels if they walk in as the first hymn is announced this is early enough. She would like to see both of them help in getting the children ready, while he wants to finish preparing his Sunday school lesson.

One mother of two preschoolers said, "If I am not organized, I'm all uptight and it is easy to yell at the children and there is no way that as we jump into the car and ride to church our children will automatically relax and calm down just because we are going to church."

A pastor's wife said on her Sunday mornings she felt rushed to get the children ready, rushed to get to church, rushed to get home to get the dinner, and sometimes she didn't find it easy to worship in the midst of the rush.

I found that the ways these families are working at the problem are quite simple and similar and yet they are things that really work, so it is worth the time to consider them.

1. Begin Saturday by being sure clothes are ready for each person. Also by having Sunday school books and Bibles ready to take on Sunday morning. Have as much of the Sunday dinner prepared on Saturday as possible. Also we can follow the teaching of Matthew 18:18 in binding Satan from our Sunday mornings the day before and loosing the Holy Spirit. Or the following verse which states that if two agree on a thing it shall be done by God. So husband and wife can agree in prayer on Saturday night that Sunday morning in the home there will be an atmosphere of peace and harmony.

2. Get up a little bit earlier if there doesn't seem to be enough time. One mother said she likes to get up before anyone else and have her quiet time. She said if her spirit is right the rest of the day goes right for her and the children. Another said she finds by getting up earlier she is not uptight and can sing as she prepares for and rides to church and this helps everyone to be in a good frame of mind.

3. Plan a simple Sunday noon meal. Even company can be served a meal that can be done mostly on Saturday. Several even set the company table the day before. One mother said she very seldom has company on Sunday noon, but has them on week nights instead.

4. Another mother who feels rushed said that when she sits down in church she always pauses to pray for the minister and that this also calms her.

One church in a city nearby has decided to avoid the Sunday morning rush altogether. They advocate a quiet morning at home with the family. At noon they come together for a simple meal. This is followed by one hour of teaching where children meet separately and one hour of preaching where parents and children are together. Their time together as a church is from noon until four o'clock.

I see the remedy for this whole area summed up in these statements.

1. Recognize the problem.
2. Plan a strategy.
3. Keep working at it.

With God on our side we are sure to win. We can come to church prepared to worship.

Donna McKelvey is from the Bethel Mennonite Church, Ashley, Mich.

What does it mean for the Mennonite Church to support both registration and nonregistration for the draft? Is there no longer a common position?

The Mennonite Church and registration

Editor's Note: The issue of registration for a possible military draft has been on the minds of Mennonite young men in the U.S. and their leaders since the summer of 1980 when the U.S. president called for registration as a "message" to the Soviet Union. Recently the *Gospel Herald* received several communications on this issue representing a kind of "conversation" on the matter of registration versus nonregistration and how the church as well as the young men might well respond.

Here follows a sequence of four statements. The first two were originally addressed to each other. The third and the fourth are added because they appear relevant to the issue.

Here is a letter to Glen A. Horner of the Peace and Service Commission of the Ohio Mennonite Conference.

Your letter informing us of the fund which you are establishing for the "noncooperators" of the registration for the draft arrived in the mail the other day. Up until then we were assuming that this not registering was a matter left up to the individual fellows. However, by your now setting up such a fund seems, to us, to be elevating the issue to an official level of the Ohio Conference of the Mennonite Church! This troubles us, and in the spirit of kindness and love we would like to share our deep concerns, if we may—and our objections.

Claiming to be a nonresistant people, advocates of peace, and then resisting a government mandate is an anomaly. Refusing to register has within it the nuances of a rebellious spirit not becoming a Christian of any theological stripe. Pressed to its logical conclusion, such a stance ultimately contains the seeds of anarchy and chaos. We firmly believe that the Bible teaches submission to the authorities placed over us in matters of faith and conduct unless there are no options left for our consciences. Such options are provided for us by permitting us to have the choice of being conscientious objectors to military service. By establishing this fund in reference we are, in fact, encouraging civil disobedience. And we fear we Mennonites are going to jeopardize our present status and privileges not to mention the strong potential of reaping the disrespect for our witness by the contradictions stated above! . . .—**Lester O. Troyer,** Minister, Valley View Community Church, Sugarcreek, Ohio

Here is a response to the letter above.

In response to your statement that the issue of nonregistration is now an issue elevated to an official level of the Ohio Conference of the Mennonite Church, we do acknowledge the validity of the noncooperator position. This is consistent with the witness of the broader Mennonite Church. The General Assembly of the Mennonite Church in session, August 16, 1979, made a statement on militarism and conscription (copy enclosed) which in part states, "For those members who may for reason of Christian conscience find it impossible to cooperate with a system of registration and conscription, we reaffirm the position taken by Mennonite General Conference at Turner, Oregon, in 1969, recognizing the validity of noncooperation as a legitimate witness and pledging the offices of our church to minister to young people, whether men or women, in any eventuality they may incur in costly discipleship."

The reason for our encouraging persons/congregations to contribute to the Non-Cooperators Fund is based on the witness and trial of Mark A. Schmucker, a member of Beech Mennonite Church at Louisville, Ohio. Mark refused to register because of his desire to follow Jesus, New Testament teachings, and his beliefs learned at the Beech Mennonite congregation and in his Mennonite home. For this reason, we think the church can/should share in his sentence. . . .

It appears to me that the foundations of Christianity are being destroyed, not by discipleship as demonstrated by the few nonregistrants among us, but by the many who are yielding to the dictates of our government and the military/defense hysteria of the age. The call to repentance and prayer comes when we begin to realize that the witness to follow Christ comes from some of our young people who are requested to state and live by their conscience, while many of us find ways to evade the issues of our conscience. The contradiction that will jeopardize our witness is the use of our affluent lifestyle for our own comfort and ease rather than making firm our position in Jesus Christ and demonstrating with our lives what it means to live the Jesus way.—**Glen A. Horner,** Wooster, Ohio

The following is slightly edited from a statement made to the Indiana-Michigan Mennonite Conference Ministers' Meeting on Dec. 8, 1982, by Lloyd Miller, youth minister

I am sensing some fundamental misconceptions among our Mennonite congregations concerning what is happening right now regarding the draft registration process. Out of these misunderstandings of the reality of the situation come some unfortunate conclusions which tend to alienate members, rather than building up the church.

First, we are not in a similar position in regards to Selective Service as we were in 1973, 1965, the Korean War, or World War II. In fact, we are in a rather unique time in history when there are some bizarre things happening in the U.S., particularly in Washington, D.C. To put it bluntly, the regulations that governed Selective Service and the CO response to the draft were terminated in 1973.

At present there is *no way* for a conscientious objector to indicate his opposition to military service. Every person who registers will be classified 1A and in the case of a draft will receive an order to report for induction. Only then will the government allow a claim for conscientious objection. The law today simply states that all 18-year-olds must register as a first step toward a draft. And the computer is *not* programmed to record "CO" written on the card. It appears as though there

will be some provision or alternative, but not in the forms the church has counted on in the past.

Second, I don't believe the government is as responsive to the church's concern as we may think. For example, last summer Selective Service asked for response to its proposed regulations. Over 700 were received. On Sept. 30, a new set of regulations was released but very few substantive changes were made. There continued to be sincere problems with those regulations for the church. For example: 1) *if* there is to be alternative service, reserve and active duty military personnel will be permitted to administer it and conscientious objectors could be assigned jobs without consideration of their consciences; 2) there is no provision for overseas service in alternative service; 3) Mennonite Board of Missions would have to submit its job possibilities to Selective Service and Selective Service would prioritize all jobs received according to their own criteria, that being the national interest. In other words, there were few substantive changes made on September 30.

Third, I believe there is an unfair comparison of the youth today who have decided *not* to register with those persons who were part of the negative side of the Vietnam War scene in the 1960s and early 1970s. I am talking about those who seemed to be irresponsible, counterculture, draft dodgers, and hippies. Let's recognize those negative images that we still carry with us. The young men today who have refused to register cannot be put into boxes with those images. . . .

The exact nature of the response to the questions, the exact steps of obedience need to be left open to each individual as an authentic response. We dare not legislate that response. But we, as leaders of the church, have a responsibility to ask the questions of our youth, to engage them in serious Bible study, to inquire about the root of their convictions, to be satisfied that they are not merely taking the easy way out, and then to be supportive of their decision in loving, gentle, and caring ways. I believe we need to find tangible ways of being as supportive to those who register as we are of those who have not. . . .

I am suggesting today that (1) we need to remain alert, aware, and updated on what the Selective Service regulations are and not be fooled into assuming that they are or will be the same as they were from 1941 to 1973; (2) we must not let the government affect our steps of obedience but our obedience needs to come from our understanding of the Word of God; (3) we must be willing to walk with our youth during this challenging time, undergirding them with our prayers and offering them a basic biblical foundation of peacemaking with which they can make their decisions of faithfulness; and (4) we must continually be challenged ourselves with our own obedient responses to the difficult situations of life, for we are the models that the youth imitate.

This final statement is from "Our Church Feels a Draft (2). Registrants" from *The Mennonite*, December 21, 1982. Used by permission of Bernie Wiebe, editor. See also the author's part 1 on "Non-registrants," *The Mennonite*, December 7, 1982.

It is my impression from reading Mennonite periodicals and reports of conferences that a "conscientious registrant" would have ample reason to feel like a second-class citizen of the Mennonite Church. By "conscientious registrant" I mean one who has prayerfully considered the call of Jesus to the peacemaker's task, thought about the present options, and decided that registration and then alternative service is the proper course. Most Mennonite young men do register. It is also true that official pronouncements state that both registration followed by alternative service and nonregistration are positions sanctioned by the church. . . .

Surely we must support nonregistrants. But we must take care not to make conscientious registrants feel that their position is a poor second-best alternative—unless we believe it is, in which case we should say so as a church (or church leaders should say so) and explain why. Supporting both groups at the same time is not easy. A standing ovation in response to sharing by nonregistrants at a conference which I attended is a good way to support them, for example. But as I stood I couldn't help wondering how the many conscientious registrants in the hall might have felt. I would have felt put down. But perhaps they were more mature and less petty than I am.

Another concern is "church political." That is, I wonder if this is not an issue on which many vocal and visible church leaders stand at a rather different point than most members. If my little experience is at all reflective of a more widespread gap between leaders and members on this issue, I worry that some members might become tired of getting the sense that the position they or their sons take (on the basis of what they have been taught and in which they believe) is less than fully affirmed by church leaders. Unhealthy relationships could grow in such soil.

Finally, I am concerned about the substance of our position. Thinking about how to support conscientious registrants and nonregistrants has led me to think about whether our official support of both options is adequate. Is it fair to 18-year-olds to give them no more guidance than that? In my day it was clear what the church preferred, even though the church also in some senses "supported" those who conscientiously chose other options. Can the church really say no more than "choose whichever of these you think best"? Don't we owe 18-year-olds more definitive counsel than that, even though we must still recognize that each young man will need to make his own choice and even though we should support them in (at least some of) their choices?

I think we owe our young men the privilege of seeing some serious discussion of the merits of these two alternatives, not just assurance that we support them whatever they choose. Part of Mennonite theology is the idea that the church is the proper context for discerning the will of God in specific circumstances. Are we afraid that substantive debate would seem divisive or unsupportive? Such dangers are real. But I might feel more supported by my church as a young man if other members of the church were willing to take me seriously enough to hear me and debate with me (and older members) on the merits of the alternatives I faced than if I was patted on the head and told that it doesn't really matter what I choose.

Substantial arguments for both views need to be made, though more needs to be said by way of outlining the rationale for registration and then doing alternative service if called. I have at least seen articles discussing the reasons for nonregistration, though not in depth. I have seen almost nothing saying why it might be best to register. Perhaps we have not said it because it has been the main position of the church for 40 years. But that is not much help if you are 18 and don't have the traditional alternative service rationale ingrained in you—against which to weigh the nonregistration rationale.—**Ted Koontz,** Associated Mennonite Biblical Seminaries, Elkhart, Ind.

The Mission Hall of Faith

presents a glimpse of the years 1925-40 through some who experienced

Fundamentalism: the dark debate

Noah Byers (left) and George R. Brunk

A child will sometimes play a game in which he tries to pin a watermelon seed to the table using his index finger. The task is impossible while the seed remains slippery. That is a fair way of describing this attempt to look at Fundamentalism in the Mennonite Church. If you were to ask the child why he continues to perform so frustrating a task with the elusive seed he might reply, "Because it's there." For Mennonites Fundamentalism "was there," dominating the development and nature of mission for one-and-a-half decades.

Fundamentalism began as a Protestant movement in the 1800s. At first the movement was very diffuse with no clear set of beliefs or identity as to who was out and who was in. One of the strong influences was the prophecy movement in the later nineteenth century. People in this movement saw the world as getting worse and worse until Jesus would return to reign on earth for 1,000 years.

An even stronger influence was a theory developed at Princeton Seminary that *all* the *very words* of the *Bible* were inspired, at least as originally recorded. God had, in effect, dictated it.

Nothing unites quite like a common enemy. Fundamentalism became a full-fledged, cohesive movement when a number of diverse groups found a foe in liberal or modernist Protestants whom they accused of eroding traditional beliefs. Among the beliefs they saw being questioned were the virgin birth of Jesus, the bodily resurrection, and atonement for sin coming by the shedding of blood on the cross.

Fundamentalists were clear about what they were for. They were for the whole of Christianity: fullness of doctrine, fullness of Christian experience, and loyalty in Christian life. Fundamentalists are best understood, however, by looking at what they were *against*. They resisted anything that smacked of humanitarianism or social gospel—a stance that placed the debate at the heart of mission and mission at the heart of the debate. Fundamentalists rejected Darwin and his disciples, claiming that such theories made Christ a lineal descendant of a brute. They denounced theologians who claimed the Bible could be analyzed and studied in the context of the culture in which it was written. And they accused those who entered into dialogue with other religions of the world of being heretics.

All of these convictions grew out of a common belief that God's truth had been delivered in written and final form; and that truth was not a thing to be studied, analyzed, tested in the lives of people, or tempered by any further interventions of love or mercy. Rather, truth was to be uncompromisingly upheld and defended.

Fundamentalism could well have already passed by the Mennonite Church. Mennonites and their spiritual ancestors already had spent four centuries living and dying for their belief that the Bible could be literally interpreted and followed. Most Mennonites differed with the premillennialist—or 1,000 year rule—view that was popular in Fundamentalist circles. And since few if any Mennonites were trained in theology, they hardly seemed ripe for what was largely a theological debate.

But they were. In the late 1800s Mennonite progressives had allied themselves with the quickening on the Protestant scene that had led to such liberal activities as evangelistic meetings and Sunday schools. By the turn of the century they had followed another liberal trend to create boards and establish institutions. In all this they often rode roughshod over the objections of more cautious and conservative sisters and brothers. Minus the bridge-building talents of M. S. Steiner who died in 1911, the gap between progressives and conservatives widened and feelings intensified.

In Fundamentalism the conservatives found their revenge. If Mennonites did not buy into the popular brand of Fundamentalism, they did apply its harsh, militant spirit to their custom-made variety. In fact, they often referred to those who did not follow their own distinctives of church-state separation, plain dress, nonresistance, and foot washing as "so-called" Fundamentalists.

However Mennonites defined Fundamentalism, by the mid-twenties the issue had plunged the church into a dark age of dispute—one that dominated church life until World War II and continues to create conflict to this day.

Schools suspect. Church schools in general and Goshen College in particular often found themselves at the center of

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controversy. Men such as John S. Coffman and M. S. Steiner who had pioneered education in the Mennonite Church had also worried that education might lead youth astray. By the 20s many in the Mennonite Church felt those worst fears had come to pass. Higher education was begun to prepare men and women for mission. Now this focus was lost, even though many still went from school to the mission field. Supporters of education argued that church schools kept our young who otherwise would attend secular universities.

George R. Brunk, (1871-1938), a self-educated man who was fond of saying he had attended "Brush College," was an outspoken foe of Goshen College. He believed that more and more young people were putting their trust in education rather than in God.

As a result of criticism and the lack of financial support Goshen College closed for the year 1923-24.

Mission put to the test. Fundamentalism created a struggle for power in the Mennonite Church, and words were the ammunition. The ace artilleryman of the Mennonite Church was George R. Brunk. The strong images he evoked through his speaking and writing fueled the debate and won many to the conservative position he espoused.

Strong language predictably created mistrust in the Mennonite Church. Using financial support as a carrot, people began sending questionnaires to missionaries to test their orthodoxy. Coming from so many sources these questions were an extra burden on missionaries. In 1930 Lancaster Conference agreed to boil the concerns down to ten and submit them to Mennonite Board of Missions. Some of these concerns and replies:

Concern: The mission (in India) ought not hire heathens and Muhammadans, or even Methodists or Quakers, to teach in its schools.
Reply: The point was correct, and the mission was gradually replacing such teachers.

Concern: The board should send out only missionaries trained in institutions beyond question as to orthodoxy and soundness.
Reply: The board tried to send only those of sound faith, but thought the test was orthodoxy of the person himself, rather than the school.

Concern: Too much institutional work is an unwise expenditure of money. Buildings and equipment did not reproduce themselves, while souls who have been quickened and born again could witness and win others.
Reply: Admittedly, some institutional work was necessary but it should be at a **minimum** and evangelistic work at a **maximum.**

Mennonites had ministered to the whole person from the start. We had been admonished to feed the hungry and clothe the naked by Christ, and again by Menno Simons. Centuries of persecution and hardship had engrained in us the virtues of sharing and mutual aid. As Mennonites moved into mission they instinctively combined medical dispensaries with Sunday schools, relief work with preaching in villages. Now Fundamentalism began to drive its wedge.

Few if any Mennonites called for a complete halt to the meeting of human need, but many picked up the cry for *maximized* evangelism, and missionaries were forced for the first time to separate physical from spiritual need and weigh them in a well-watched scale.

This dynamic was reflected in the letterheads of mission stations throughout the church. Occasionally the words changed more than the work of the mission. In 1920 the banner of the Mennonite Mission in Peoria, Illinois, read: "To preach and teach the Gospel/To distribute Gospel literature/To put homeless children into Christian homes/To provide clothing for the worthy poor/To provide free medical aid for the afflicted poor/To welcome all classes, especially the poor and needy." By 1929, under the heading of "What We Believe," it read: "Divine inspiration of the Bible/Deity of Christ/Salvation thru the blood of Christ/Complete separation from the world/Preach the Gospel to all people."

When people are sick, they are sick. The health institutions of the Mennonite Church were a prime target for those who thought ministering to physical needs was an ineffective and expensive way to win souls for Christ.

Again Mennonite battled with words and statistics. In 1921 Allen Erb reported to the church that workers at La Junta (Colo.) hospital had given testimony to 533 souls. He cited that 1,088 cases of personal work in the hospital and sanitorium had been in the form of prayer, Bible reading, and conversation. Two people had been converted before they died. "It might not be the cheapest way," he said, but if it costs $500 to save Sam Jones and $200 to save John Smith, shall we neglect to save Sam Jones?"

Speaking of the broader Mennonite mission work, S. F. Coffman said missionaries could not "let a poor sick man suffer. When people are sick they are sick."

Mennonite involvement in health did grow during those years. But the questions persisted. Even Erb admitted it was difficult to maintain an institution as an evangelistic agency.

A good example for those who favored health institutions was the case of Maude Buckingham. In 1922 she was hitchhiking through Colorado with her husband who was dying of tuberculosis. The La Junta sanatorium took them in, and the couple accepted Christ before he died. Maude stayed on, joined the Mennonite fellowship in La Junta, and got her degree in nursing.

In 1930 she returned to her home state of Arkansas and established Sunday schools, Bible schools, a mission farm, a twelve-grade Mennonite school, and five Mennonite congregations, including Bethel Springs at Culp.

Good or bad, the disagreements drained the energy of the church, causing people to spend more time debating how to do mission than doing it. Mission involvement in the Mennonite Church had grown each decade since John Funk formed the Mennonite Evangelizing Committee in 1882. These combined with economic depression in the 1930s bogged mission down.

Mennonites needed a new cause to *maximize* their common beliefs and *minimize* their differences. They got it with World War II.

Material is taken primarily from *Faithfully, Geo. R.* by J. C. Wenger, The Sword and Trumpet, Inc. (1978); and *Gospel Versus Gospel* by Theron Schlabach, Herald Press (1980). Read pages 109-194 of Schlabach's book for a more complete look at the effects of Fundamentalism on Mennonite Church mission.

Breweries and our belief

by John M. Drescher

The Coors brewery bought a sizable section of some of the best farmland in Rockingham County, Virginia, and may build a plant in a community of numerous colleges and universities. The area includes many Mennonites, Brethren, and other conservatively oriented people. As a newcomer to the Shenandoah Valley, I was amazed at the silence of the churches on this issue. I wrote letters expressing my concerns to our newspaper and to our government representatives, both local and state. Beyond this, I corresponded with Mrs. Holly Coors, after learning that she claimed to be a committed and charismatic Christian.

In as kind and loving way as I knew, I wrote asking her, as a fellow Christian, to help me work out questions I face as a Christian, a parent, a pastor, and counselor. There are questions, I felt that no one, particularly a Christian, can avoid facing here or there. Following is a part of the letter:

"Specifically, I'd be interested in your response to the following—

"1. How can you produce a product which is the number one drug problem of youth in America today?

"2. How do you relate or answer to the fact that 80 percent of all crime is alcohol related and that across the board 80 percent of prisoners are in prison because of alcohol-related crimes?

"3. How can you relate, even remotely, to the known cause of 50 percent of all highway deaths and 60 percent of all teenage highway deaths?

"4. How do you sense the Spirit's leading or blessing upon a product which, in every community, demands all kinds of social and religious agencies, in addition to law, to curb, control, or attempt to deal with it?

"5. How do you deal with the fact that alcohol is a major cause of family breakups and in every community children go hungry because money goes for that which, even if it were not harmful, has no food value? My wife and I sit weekly with groups of persons whose families are destroyed by alcohol. We cannot avoid this problem.

"6. How do you deal with the fact that 10 percent or more of those who consume your product will become alcoholics? In any other area such failure would stop all production. . . .

"7. How do you deal with the fact that alcoholism is one of the major diseases of North America, one of the biggest killers, and shortens the life-span of one out of every thirteen persons in our country?. . .

"These and a hundred others, in my way of thinking, are questions a Christian must address and I'm assuming that you as a Christian, closely related to this product, must have worked your way through. I'd be most happy to have you respond to these in what you have found helpful.

"One more thing. In light of your statement that your company, should it move here, will be 'helpful and offer assistance to the problems' I mentioned in this and earlier letters, would you share specifically what you are doing now and what you would do here with alcohol-related problems?"

Response to my first letter from Mrs. Coors was that she loves the Lord and her husband very much and that he is a very fine man, concerned for the decadence sweeping across our nation. She thought I would also be interested in knowing that there are a number of prayer groups and Christian study groups which meet on a regular basis in the brewery in Colorado. But there was not one answer to any of my questions. To my second and third letters I received no response.

I confess I felt let down. Mrs. Coors, as well as political and county leadership, had no answers. Perhaps that is understandable. When I really felt let down is when I found that few Mennonites seem willing to face the same questions. Many of us are quick to point out that we cannot prove total abstinence from the Scripture. We do not face the hard questions above about alcohol use and what the Scripture does say. But we also have our regular prayer meetings and Christian study groups.

John M. Drescher teaches at Eastern Mennonite Seminary.

Hear, hear

Each one has a ministry.

In Colossians 4:17 Paul tells the saints at Colosse to tell one of his fellow workers to take heed to the ministry which he had received that he fulfill it. To what is the Scripture referring when speaking of one's ministry? Is it the speaker? Not always. In Luke 4:16-22 we have the account of our Savior in the synagogue at Nazareth. He was handed the book of the prophet Isaiah. After he read what he wanted to read it says, "He closed the book and gave it again to the minister . . . and he began *to say* unto them. . . ." Who was the minister? Evidently not the one doing the speaking this time.

In Romans 12:3-8 we are told about the many members being one body but each member having gifts differing according to the grace that is given to us. And then, quoting from *The Jerusalem Bible*, we read: "If your gift is prophecy, then use it as your faith suggests; if administration, then use it for administration; if teaching, then use it for teaching. Let the preachers deliver sermons, the almsgivers give freely, the officials be diligent, and those who do works of mercy do them cheerfully."

First Peter 4:11, says much of the same (again quoting from *The Jerusalem Bible*): "Each one of you has received a special grace, so . . . put yourselves at the service of others. If you are a speaker, speak in words which seem to come from God; if you are a helper, help as though every action was done at God's orders."

The Bible seems to differentiate between speakers, helpers, and administrators (see also 1 Cor. 12:28). The Apostles, prophets, evangelists, pastors, and teachers all have "speaking"

ministries. And these, Ephesians 4:7-16 says, have been given to perfect the saints for their ministry.

Would an understanding of the word "ministry" as used in Scripture help us to understand the ministry of the women in the church, as well as the ministry of the men? Can women minister to the Lord? Read Matthew 25:31-46; notice especially verse 44: "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Can women speak forth his word—prophesy? See Acts 2:17, 18: "and on my . . . handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Then in 1 Corinthians 11:1-15 we are given some instructions to be obeyed when praying or prophesying in order that the head of the body be glorified and not the human vessel.

In the "sound doctrine" that Titus was instructed *to speak* (Tit. 2 and 3) we read that even aged women and men have a teaching ministry. Have those with speaking ministries been perfecting the aged saints for their ministry? It would certainly help the younger saints to understand their ministry better. Can women be in government—administrators like elders, overseers, or deacons? Can women meet the qualification for these positions as set forth in Titus 1:5-9 and 1 Timothy 3:1-13?

Each one of us has been given grace for that which we are to supply in the edifying of the body. I believe Paul would tell us, too, "to take heed" that we fulfill that ministry.—**Verna L. Guengerich,** Glenwood Springs, Colo.

Guidelines for change

There is no doubt in my mind that there have been more changes that have taken place in this world in my lifetime than have taken place since the time of the flood until then (1893). The only exception to that was Christ the Son of God being incarnate in the flesh and born into the world with a human body, thereby becoming both God and man. Most of the conveniences we are enjoying today were thought impossible before the turn of the present century.

All these things have been the result of God giving people minds, wisdom, and abilities to invent and produce, and the results can be a blessing to man and bring glory to God if they are used in the right way. In the same way, God has given man intellect to make discoveries in science, in the field of medicine, in ways of treatment, in surgery.

Then the lifestyle of people has changed from time to time. I remember hearing people talk about when ladies wore hoopskirts. I saw them wearing the hobble-skirt; then the mini-skirt; now it has changed to slacks and shorts. Can we say times have changed, or do people change? Are all changes good?

How does the church as a whole or as individual members of the body of Christ fit into this picture of the world? Especially in a world that has so much of the wisdom of the world that Daniel wrote about? What does the statement made by Christ, "Ye are in the world, but not of the world" mean? When should the church make changes? What should be the guidelines? Is not the Word of God, and the Spirit which must agree with the Word, the only sure and safe way? "Heaven and earth shall pass away, but my word shall not pass away." The Christian must be a growing Christian, so the Bible teaches. Just so, the church must be growing spiritually.

But there are times when the church loses its vision. At the turn of the century, almost one hundred years ago, if it had not been for men like John S. Coffman and others, I wonder if we would exist as a Mennonite Church today. Brother Coffman began holding revival meetings, even though the brotherhood looked on them with disfavor and some opposition. In many places he was not permitted to preach in the churches, but had to have the meetings in schoolhouses. Many former church leaders were brought to faith as a result of his efforts. Sunday schools were started, many of them under much opposition. The English language began to be used in many places. Brother Coffman was instrumental in getting the Elkhart Institute started.

Now we are still in the process of considering and making changes. There may be people who are not in favor of change simply because it is change. On the other hand, some years ago at a General Conference session when an important issue was discussed, a well-known brother made the remark that it seemed to him that some people almost worship at the shrine of change.

There was a time when our church leaders put quite a lot of stress on Bible doctrine, as practiced by the Mennonite Church, including the ordinance of nonconformity to the world and the wearing of jewelry. Perhaps this was applied to dress more than to other forms of worldly living. However, today you hear very little of this kind of teaching in most parts of the church. Most of our conferences used to have a form of discipline to be used as a guideline; today it seems we depend on our conscience to be our guide. This is good only if it is directed by the Word of God.

As I study the Word, I have difficulty in accepting the attitude that is taken on women serving as pastors of a church, discarding the prayer veiling, and the women cutting their hair. But it seems that the delegates at the General Assembly meeting at Bowling Green, Ohio, in 1981, did not all consider 1 Corinthians 11:3-16 as being important. According to one opinion expressed in the Gospel Herald for September 8, 1981: "The 44th churchwide delegate meeting since the first in 1897, Bowling Green 81 showed once again that 'the Mennonite Church is more in tune with society than with the Word of God in its consideration of women ministers, in feeling it needed to speak to the state about weapons and arms, and in agreeing to review its historic confession of faith.' "

The headship of man did not start when the apostle Paul wrote the letter to the Corinthians, but when God made Eve to be a help to Adam. She has been improperly blamed for bringing sin into the world. Where was Adam when he should have been there defending her and saying, "No, honey, we cannot do that, for God said so"? God put the blame on Adam, for the Bible says, "As in Adam all die. . . ." The Bible does not say that the woman has no place in the church to perform her spiritual gifts. But it teaches that headship is for men, and the prayer veiling is a symbol that the woman is taking her place, and does not usurp authority over man.

I would encourage anyone who has access to the book *Separated unto God* by J. C. Wenger, written in 1951 at the request of the General Problems Committee of General Conference and the Publishing Committee of Mennonite Publishing Board, to read pages 208-212. It also contains an interesting sermon on "Dress," preached by the aged John Wesley in his later years. I do not in any way want to sound judgmental; I only appeal in love that we always take the Word of God as guide in everything.—**Elias Schlabach,** Sarasota, Fla.

Grace Chapel was destroyed by arson. But it rose again through the help of friends and the will to win of its congregation and pastor

Up from the ashes

by Robert J. Baker

The Mennonite preacher is five foot, six inches tall when stretched, might weigh 130 pounds dripping wet. He is street wise. I've taught in a junior high school where in one year there were enough drug busts so that I lost four of my students for "wheeling and dealing," making me no amateur to that street language. But when the slightly built preacher man dropped the "B and E's" on me, I asked for a repeat. He clarified, translated, and I got it: a "B & E" is a "breaking and entry." It made sense.

I'm not certain, however, if everything else about this miniature Mennonite minister made sense, especially his calm, placid outlook on life. He talked about being "totally at peace within himself" under circumstances that I thought could be somewhat dangerous to one's health. In thirty years of school teaching I've faced a few confrontations, but not on the level of the Saginaw man.

A six-footer from the community approached him on the church property and invited him to step across the street for a little remodeling on the face. One day when his church was being rebuilt, the union sent six bruisers to the site to check up on this church that was rising Phoenix-like from the ashes without a single union man on the job. The interviewee said they reminded him of the Mafia. A six-foot-four monster man spokesman would have made three of J. P. But the slight one told the visitors the story of their torched church, the Mennonite Disaster Service to the rescue, the struggling black congregation. One of the six commented that he had seen something about the MDS "guys on TV," another growled that he "knew nothing about them." The six conferred and the chairman decided the MDS outfit is "legit." There is no more union pressure, MDS keeps the "contract." The five-foot-six-inch preacher exhales slowly, gratefully.

The little guy with tough insides, the calm exterior, "hoes a hard row." Following in the steps of an illustrious father is no small hardship in itself. Pastoring and piloting a black church is not like pastoring and preaching at Prairie St. Mennonite. Having your church broken into four times between Labor Day 1981 and November 3, 1981, is somewhat more exciting than what goes on in the smooth functioning, peaceful Goshen College congregation. And to have your church torched, burned out, that dusky fall evening by the same 22-year-old ex-con (we can call him "George") who had earlier threatened to

The Grace Chapel office after the fire. You cannot operate on a basis of fear, says the pastor. I have committed my life to God.

Robert J. Baker is from the Belmont Mennonite Church, Elkhart, Ind.

Rebuilding at Grace Chapel. In every church rebuilding there is tension, but they have not missed worship for a single Sunday.

reshape John Paul's face is not likely to happen at Forks or Shore as they cater to the calm, rural, suburban Mennonite population of northern Indiana.

Of course, we are speaking of Grace Chapel, a black congregation at Saginaw, Michigan. The half-pint minister is John Paul Wenger, but don't judge the man by his size. He is not a Mennonite milquetoast, nor an Anabaptist apologist. He said to me, "You cannot operate on a basis of fear. I have committed my life into the hands of God." And there it rests. "George" got 3 to 10 years for breaking and entering, 2 to 4 years on the arson charge. He will be out on parole in three years. That would bother me, but is shrugged at by John Paul.

"George" broke into the small Mennonite Church of Grace Chapel three times. Money, a few things to sell, was his game. He lived in the community and without going into detail, it was obvious to that community and John that he was the guilty one. John Paul Wenger talked with him, reasoned with him, explained that he did not want to see "George" go back to prison. The preacher's kindness resulted only in anger, the threat to punch out J. P.'s lights.

What is the nonresistant Mennonite preacher and congregation to do? "George" is a danger to the community and after the third break-in at Grace Chapel, fingerprint evidence offers proof of "George's" guilt. Legal wheels begin to slowly grind and "George" does his final act, perhaps with a spirit of revenge. In his fourth break in he torches the church, paying special attention to J. P.'s office. From the front office the fire leaps the length of the church along the ventilating system. The fire trucks are there in twenty minutes, but the Mennonites are left with a ruined church. Mennonite Aid coverage helps with $75,000. It will not be enough.

Now, come the good guys. Wilbur Leidig, MDS "recruiter" for Michigan, puts out the call. There is response from far and near. Troyer and Associates of Mishawaka, Indiana, design a church with double the former auditorium size, plus a Sunday school wing. Dwight Handrich, contractor of the Fairview congregation volunteers to serve freely as supervisor for the rebuilding. He is relieved for a few weeks by Tom Kauffman of Goshen, Indiana. Henry Yoder, a mature one of 78 years from Midland, is there with great frequency, completing numerous little jobs. Cliff Miller, pastor at East Goshen allows J. P. to pick from his Goshen church office the commentary of his choice. Paul Miller of the Belmont congregation scurries about to replace some of the burned books that J. P. lost. From the singed file cabinets Brother Wenger salvages sermon notes from seventeen years of preaching. They are fire scorched, brown around the edges, but perhaps will become even better after being baked in the refining fire.

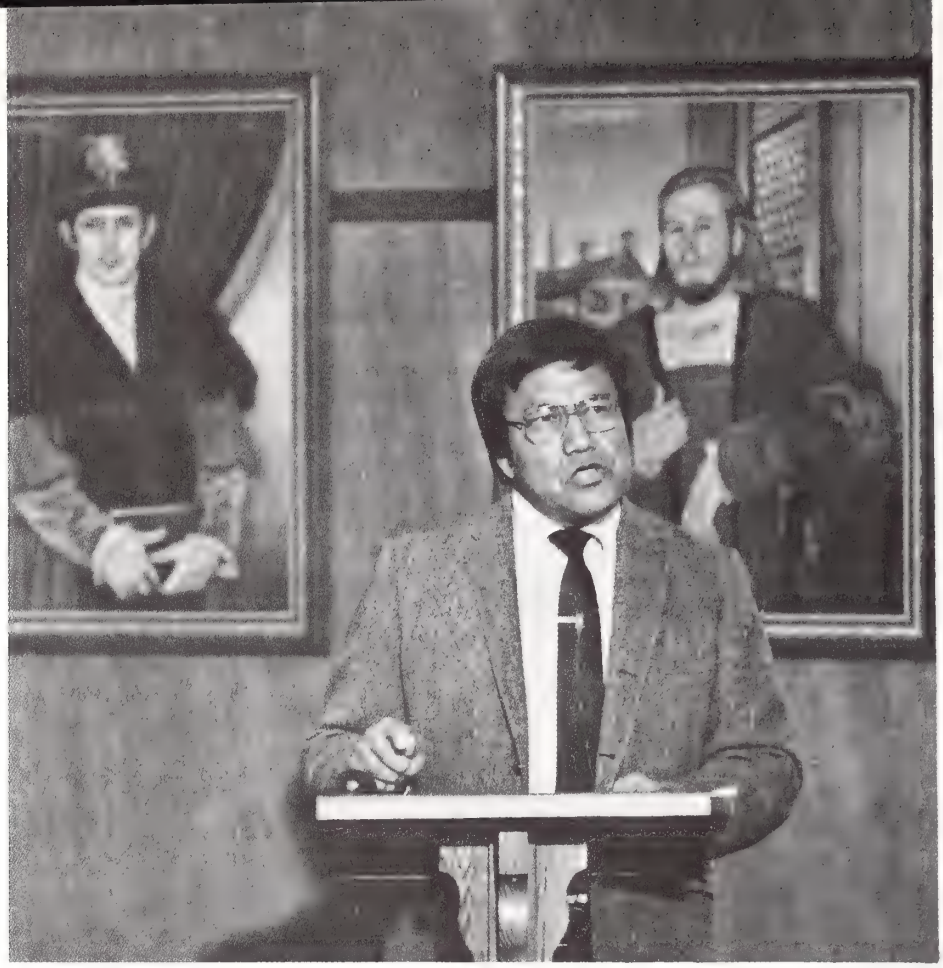
In November of 1982 it was a year since "George" scattered the inflammable liquid, tossed the revenging match. From the ashes produced rises a new, more beautiful, more serviceable Grace Chapel. Only a bit of ceiling decking and the original stained-glass window remain to remind the parishoners of the former church. The members hold no hostility for the imprisoned one who burned God's sanctuary. It has not been an easy year. In every church rebuilding, remodeling, there is tension. But they have not missed a single Sunday, even when it meant worshiping in the foyer.

John Paul Wenger may be small in stature, light in poundage, but he is tall in optimism, heavy in faith. In five years the congregation has doubled from 25 to over 50. In the next five years he wants to see it double again. The new building has become an opportunity for Grace Chapel. It is up to them to become the people of God in Saginaw.

I smilingly suggest to John Paul that when "George" is released from prison, maybe it's time for the little preacher to move on to larger things. He smiles back, quotes from John Mosemann who says, "When a church is growing and the pastor is growing, maybe the two are good for one another." J. P. says, "I know I am growing." I sense Grace Chapel is also. Sufficient unto the day is the release of "George," less than three years from now.

I talk with John Paul Wenger at the home of his father-in-law, Alvin Kauffman. While doing his fine cabinetwork in the garage nearby, Alvin eavesdrops on our conversation. He comments that the break-ins, the torching reminds one of what Joseph said to his brothers: "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen. 50:20, NIV).

John Paul Wenger nods, so do I. Grace Chapel experienced their Egyptian servitude. From that imprisonment they seek to be freed, to become God's delivered and delivering people, a witness in Saginaw, Michigan, of God's own marvelous grace, exemplified in the gift of his Son, Jesus Christ.



Lawrence Hart, speaking on Cheyenne experience with regard to "mother earth."

Carl Keener, left, a respondent, and Arnold Cressman, initiator of the symposium.

Peacemaking demands care of earth, educational videos to be made

The terrible consequences of human conflict require stronger efforts toward preventative peacemaking. Early Christians understood this. So did the Anabaptists. What has not been so clear is the relationship between care of the earth and peace.

Planners of the symposium, "Conservation/Ecology: A Mennonite Mandate," Dec. 27-30 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., tried to highlight the significance of the theme by calling it "the ultimate peace issue."

The aim of the symposium, brainchild of Arnold Cressman, Mt. Pleasant, Pa., was to "examine the Mennonite Church's responsibility to live at peace with the environment in light of the Scriptures, the past and present experience of the church, and the current and future world context in which the church lives and bears witness."

Cressman, who had helped plan Symposium I, on issues for the 80s, also felt as though "Mennonites have a historic message to share in relation to this theme."

John A. Lapp, provost of Goshen (Ind.) College, spoke on "Ecology—the International Political Prospect." He suggested that Christians could bring an international perspective to bear on this issue in a way that few others could. The four key words which he called "strategic concepts for an ecopolitics" were: interdependence, solidarity, sustainability, and futuristic. Lapp admonished the church to model an alternative and to join the struggle.

Cal Redekop, professor of sociology at Conrad Grebel College, Waterloo, Ont., made the most sweeping recommendation when he called for a review of Anabaptist/Mennonite theology and the building in of a doctrine of creation. Though his topic was "A Mennonite Response to the Ultimate Peace Issue," he said his title should have read, "Toward a Mennonite Theology and Ethic of Creation." He critiqued earlier attempts at Mennonite theology as being helpful but "inadequate" especially with regard to nature.

His conclusion was:

> God's plan must not be frustrated, the new Jerusalem must be allowed to come. We don't know how it will come, but destroying his creation *is not* the way. We believe that violence is contrary to God's will. We cannot be peaceful in one aspect of creation and violent in another. Each part affects the others.

In "Dominion Reinterpreted," Ron Guengerich, specialist in Old Testament studies at Eastern Mennonite Seminary, Harrisonburg, Va., provoked a great deal of discussion over his definition of the biblical meaning of "dominion." In the one model—the Western and scientific—it means exploitation and despoliation. In the "prophetic" perception, dominion means "the unique empowering of all humanity to carry on, or maintain, the purposeful ordering of the world which was done so beautifully by God," said Guengerich. It is "an exercise in mutuality and shared, mutually beneficial activity."

Though all the speeches and responses showed evidence of careful work, several stood out in popular appeal. For example, John Ruth's slide show, "Our Heritage Speaks to Conservation/Ecology," gave an artistic impression of the Mennonite historical and current love of the soil. He traced, through art and photos, the positive aspects of the church's long rural tradition and Mennonite farmers' care of the land. Near the end, he symbolically hinted at the possible damage to ecology by careless agribusiness and expanding commercial practices.

Lawrence Hart, a Cheyenne Chief and General Conference Mennonite Church minister of Clinton, Okla., informed symposium participants of his matriarchal background and its significance for care of "mother" earth. "The earth is to be used for the common good," he said. "Our peoplehood concept and our tribally oriented thinking looks upon individual ownership of land as a foreign concept." It is meant to be a resource for the common good. Hart also pointed to the historic peaceful nature of the Cheyenne experience. "Scholars are finding evidence of a people who sought to live in harmony with others," thus exploding the myths of warlikeness growing out of a very brief period of the Cheyenne experience.

Perhaps the most practical and down-to-

Ron Byler, in charge of video-taping, and John Rogers, video editor.

earth suggestions came from Mary Beth Lind, who, in a soft but firm voice read her paper, "A Family Conservation Model of Reduced Expectations." While her suggestions were not necessarily new, they carried the authority of someone living them out. Raise as much of your own food as you can, she exhorted. Use more renewable energy sources: biodynamics, solar, wind, and water. "Can we learn to care for the air, water, and land as though they were our most valuable ... possessions...?" she asked. Lind and her husband, along with two other community members came from their discipleship unit in Harman, W.Va., to participate in and contribute to the symposium. The discipleship unit is organized under the auspices of Mennonite Board of Missions, Elkhart, Ind.

Other papers presented at the symposium included "Success and Failure in International Development," by Mark Charlton, Fort Erie, Ont.; "New Directions in American Agriculture," by Franklin Bishop, Goshen, Ind.; "Salvation Reinterpreted," by Donald Blosser, Goshen, Ind., and "A Mennonite Institutional Model for the 21st Century," by Al Keim, Harrisonburg, Va. Responses to the presentations were given by Art Meyer, Jocele Meyer, and Edgar Stoesz, Akron, Pa.; Jacob J. Enz and Neil Unrau, Elkhart, Ind.; Don Reeves, Central City, Neb.; Carl Keener, State College, Pa.; and Paul M. Lederach, Scottdale, Pa. *(see next page for statement.)*

Some of the symposium papers will be prepared for wider distribution.

Also, the congregational literature division of Mennonite Publishing House and the Mennonite Board of Missions media ministries, under the direction of John Rogers and Ron Byler, are preparing educational video tapes for distribution to congregations and institutions. A printed users' guide will accompany the video cassettes, which will be available this fall.

The sum of the symposium constituted a powerful encouragement for the church to get involved in earth care.—David E. Hostetler

Irish Mennonites hold first public meeting

The Mennonite community in Ireland, known as the Irish Mennonite Movement, held its first public meeting on Nov. 15. Celebrating completion of building renovation where several of the Mennonites live, the gathering took place in the new meeting room built especially for larger events.

Entitled "Who Are the Mennonites?" the meeting was planned because the community felt ready to have more visibility; to let people know it exists, and what it stands for. Mike Garde spoke on the history of the Mennonites, and Dawn Ruth Nelson on their beliefs, including discipleship to Christ, peacemaking, voluntary membership, community, and servant leadership. Brian Judge was the chairperson.

Ten people are currently involved in the Mennonite community: Joseph and Linda Liechty and Paul and Dawn Nelson from the USA; Irishman Mike Garde and German Christoph Bluth, members of the community since it began; Brian and Greta Judge, an Irish Baptist couple who have been part of the community since early 1982; and more recent participants, Colm Harte, a medical student, and Anna Moore, a neighborhood craft worker.

Nov. 15 was the first time this full group did something public together. In many ways it signaled a new beginning.

Intended for people who were not already acquainted with the Mennonites, the event was advertised in newspapers, magazines, and on the radio. Five people showed up, including some without previous contact with Mennonites; in that respect it was a resounding success. Afterward there was a loud buzz of conversation over tea as those attending asked questions.

The community is supported by both Mennonite Board of Missions and Mennonite Central Committee. The first three years of its existence in Ireland was heavily taken up with building both a house and a base for community. It was a time of listening and learning.

Now that more Irish people are becoming involved, the community has begun to talk about what kind of approach it might take in the area of poverty in Ireland. Though they live in and near an impoverished area of the city of Dublin, community members have not yet gotten involved in the way they would like.

Two of the American Mennonites, Joseph Liechty and Paul Nelson, have begun academic training, which also signals a new beginning. They hope to become self-supporting. Joseph has started doctoral studies in Irish church history, and Paul a one-year program in manufacturing engineering.

Weekly worship services continue.

Meeting year-end disaster needs calls for cooperation

Unseasonal weather during the Christmas week caused extensive flooding in Louisiana and triggered additional floods in Mississippi, Alabama, Tennessee, and Kentucky. Thousands more people were added to the number of homeless who suffered from storms in late November and early December.

"During the holiday season over 25,000 families in nine states were adversely affected by hurricanes, tornadoes, windstorms, and floods," says Nelson Hostetter, executive coordinator of Mennonite Disaster Service. "The recent flooding in Louisiana has made this area the current headliner."

From a base in Monroe, La., flood relief work has already begun. At Monroe, the Ouachita River was reported to have risen six feet above flood level during the height of the flood. State volunteers supervised by state MDS director Stan Mecum of Des Allemands, La., and Region II director Frank Kauffman of Goshen, Ind., are busy cleaning up the damage.

Hostetter cautions that while Louisiana is the area of urgent need today, facts and figures change quickly in disaster work. He notes, "Within MDS programs, progress and priorities can change within a week."

In late November, the first of the year-end disasters occurred when Hurricane Iwa swept through Hawaii. Reports from David Culnan, MDS representative on the Hawaiian island chain, state that unemployment on the islands is at a high of 60 percent in the construction trades. Since state funds are available to offset reconstruction costs and qualified, unemployed workers are plentiful, MDS decided against supplying volunteers.

However, MDS will supply help in the form of construction leadership. Five couples have already been selected to work in this capacity. They will provide their own expenses and serve 60-day terms on a rotating basis starting at the end of this month.

In other parts of the nation MDS teams continue to clear away damage caused by early December floods and tornadoes. In Illinois, the relief team is made up of volunteers entirely from that state. "With 70 congregations, 8,000 members, and 20 Amish districts, Illinois has been able to care for its own problems," explains Hostetter.

But in Arkansas and Missouri, the state volunteers welcome assistance from the MDS network in Oklahoma, Kansas, Nebraska, and Iowa to help clean up the hard-hit areas. In Times Beach, Mo., where severe flooding caused residents to lose everything they had, Marshal Ralph Case of Times Beach was heard to exclaim that the MDS workers "came here just like they came from heaven. That's how bad we need them."

Voluntary service workers commissioned

Seventeen persons serving with the Eastern Mennonite Board of Missions spent the week of Jan. 2-7 in voluntary service orientation at the Board's headquarters, Salunga, Pa.

The volunteers and their assignments are as follow:

Row 1, left (bottom to top): Roger Campbell, Canton, Kan., to Homestead, Fla.; Kevin Oberholzer, Hagerstown, Md., maintenance in New York City; Greg Detweiler, Harleysville, Pa., construction in Philadelphia, Pa.; Stanley Horning, Lititz, Pa., home repair in Syracuse, N.Y.; Nancy Mills, Elmira, N.Y., headstart in Anderson, S.C.; and Randy Lantz, Cochranville, Pa., hospital work in Mobile, Ala.

Row 2, middle: Sharon Kuhns, Chambersburg, Pa., tutoring in New York City; Jean Weinhold, Ephrata, Pa., child care in Americus, Ga.; Greg Barge, Bird-in-Hand, Pa., builder in John's Island, S.C.; Regina French, mental health in Anderson, S.C.; and Brenda Garber, East Petersburg, Pa., unit hostess in Anderson, S.C.

Row 3, right: Sue Burkholder, East Earl, Pa., child care in Birmingham, Ala.; Cynthia Smith, Allenwood, Pa., child care in Aflex, Ky.; Bonnie Detweiler, Nazareth, Pa., working with brain-damaged adults in Corning, N.Y.; Barb High, Ephrata, Pa., child care in Homestead, Fla.; Mary Weaver, Ephrata, Pa., teacher aide in Mobile, Ala.; and Glenn Garber, East Petersburg, Pa., youth worker in Anderson, S.C.

MWC projected attendance escalates

Latest attendance estimates have mounted to 6,500 for the XI. Assembly, July 24-29, 1984, in Strasbourg, France. The new figures provided the basis for further plans in recent meetings of the XI. Assembly organizing and program committees.

Illustrations of widespread interest in the 1984 gathering were given in support of the recent estimate increase. Dutch Mennonites have announced they will organize a "Menno Train" from the Netherlands to the Strasbourg conference. No fewer than 75 tours are currently being advertised in North America, reported MWC executive secretary Paul N. Kraybill.

Questions concerning the XI. Assembly

Symposium II—Conservation/ecology: a Mennonite mandate, December 27-30, 1982

"*The land must not be sold permanently, because the land is mine and you are but aliens and my tenants*" (Lev. 25:23, NIV).

The symposium, convened by an ad hoc group of planners—including Arnold Cressman, Cal Redekop, and James Horsch, among others—aimed at raising consciousness and motivating to action on matters of conservation and ecology from a biblical viewpoint and based on Mennonites' traditional values. What follows are a statement, some operational concepts, and selected actions prepared by the group. Report of the Findings Committee: Al Keim (chairman), Dave Cockley, Clifford Kenagy, Mary Beth Lind, Jocele Meyer, Alton Horst, and Illse Yoder.

I. Statement

Human enterprise has now subjected much of nature to its control. The consequence of that achievement is to place in jeopardy the survivability of human life on earth. The coincidence, in the 20th century of humanity's inhumanity in the form of massive wars, the unmentionable holocaust, and nuclear destruction, with the discovery of the fragile and limited character of planet earth to sustain humanity's exploitative habits, creates conditions never faced in human history.

This is a spiritual as well as a political issue. The church must engage itself in every way appropriate with the purpose to help chart an alternative future. This involves a complete reevaluation of our present mind-set and a return to the biblical principle of "shalom" which is inclusive of all ecosystems.

The church should always have a global focus, it must find ways and means to model new life-sustaining lifestyles, and it must treat all of history, past, present, and future, as sacred. Finally the church must be at the cutting edge of eco-justice issues. Mennonites must become more involved in public policy issues. Mennonites should pay more attention to nature in their theological and ethical reflection. There is need for a theology of creation to encompass the new eco-crisis of the 20th century.

II. The church should become a proponent of several operational concepts:

1. Salvation. The biblical theme of salvation must be seen as encompassing all dimensions of our lives. Consequently our practice of repentance must include our sins against other peoples, the land, the earth's ecosystems.
2. Interdependence. The world is an ecosystem. It is organically linked. The pollution from U.S. steel mills affects the quality of water in Canadian lakes.
3. Solidarity. This concept is rooted in the biblical understanding of God as Creator and sustainer of all of his world.
4. Sustainability. A key element in this is the search for a level of consumption appropriate to population needs. The issue is not only numbers of people but "how many can live well?"
5. Futuristic. We inherit the earth from our fathers and we borrow it from our children in a world of scarcity. Our work and values must be to correct the imbalances. It must be future oriented.

program schedule and its content topped the agenda for the Nov. 26-28 program committee meeting at Schänzli Mennonite Church in Basel, Switzerland. A week later at Thomashof, West Germany, organizing committee members laid out plans for the necessary technical arrangements and physical facilities.

The enlarged attendance estimate necessitated various changes in organizing committee plans. Additional facilities will be investigated for children's activities. More space for food services will also be necessary to accommodate the additional 1,500 participants.

In light of the recent developments, organizing committee members engaged in further discussion on cost and stewardship.

"We must design our program with the awareness that we are representing our brothers and sisters," stated MWC program committee Chairman Carl F. Brüsewitz, reminding his committee of the context for their work.

Discerning the needs and expectations within the international brotherhood proved to be a key task in the program committee's selection of main speakers. Do our people want to hear topnotch professionals or more practice-oriented persons? And on the basis of what experience should we select these speakers? asked committee members during the lengthy discussion.

Conferees agreed that a wide representation among speakers and devotional leaders would enrich the program. Recommendations of the 1981 MWC General Council in Nairobi were cited, supporting the participation of women as conference speakers. Addresses from persons of Third World countries, it was frequently underscored, would also serve as an invaluable contribution to the international conference.

In a similar vein, it is hoped that Third World youth will be able to come to Strasbourg in 1984. Organizers eagerly welcome their participation in a two-week work camp scheduled for July 24 to Aug. 1, 1984.

A proposal on language policy for the XI. Assembly drew much attention from both committees. In light of the equipment needed for language interpretation, one committee member succinctly remarked, "Communicating with one another is a costly undertaking."

Others noted that such equipment is indispensable if a wide majority of participants is to profit from the conference speeches. "Many language groups will be present," reminded organizing committee member Samuel Gerber of Nuglar, Switzerland, "Selecting four conference languages is the minimum we can offer."

Indeed, the two committees reflected the upcoming assembly on a miniature scale. Coming from five different countries, their membership encompassed four language groups and represented five conferences with the Mennonite fellowship.

Fruits of these multilingual meetings have already become visible. As a result of them, European Mennonite youth leaders met for the first time in 1982, and future consultations are being planned.—Rose Yoder

6. Awareness. We must put a major effort into education and consciousness-raising.
7. Adaptation. Preservation and development efforts must be flexible and appropriate.
8. Mutuality. An eagerness to share time, resources, and effort in the common task.
9. Ecological perspective. The 20th-century variant of the biblical message of shalom.

III. Some major themes and proposed actions follow:

- Mennonites have long practiced a "shalomic" ethic in expressions of nonresistance, voluntary service compassion, and reverence for nature. These should be extended, especially in the area of public policy at local, state, national, and international levels.

  ACTION: Mennonites need to be encouraged to get involved in intermediate agencies such as Mennonite Central Committee, Bread for the World, in public policy formation.
- Mennonites were driven to the land by religious persecution. For 400 years they have possessed and preserved the land. They are still the most rural of churches. And their land is now and will become an enormously valuable inheritance.

  ACTION: The church must find ways and means to assist landowners whose land is under pressure from urban development to preserve the land for agricultural use.
- Mennonite Church institutions control a substantial acreage of land. The church and her agencies should model appropriate land-use practices.

  ACTION: We request the General Board to identify church-owned land and establish land-use plans. (We note that some of this may already be done).
- The household continues to be the most appropriate level to implement many of the ideas which have emerged from this conference.

  ACTION: All appropriate means to be used to encourage households to choose and model alternative lifestyles in all settings—urban and rural.

MBM newsgrams

The 12 missionaries in Japan with Mennonite Board of Missions held their annual meeting Nov. 6-8 at a small inn nestled in the mountains of central Hokkaido. The weekend included business sessions, sharing times, devotions, and Sunday morning worship with Mennonite congregations in nearby Asahigawa and Furano. "To balance our business meetings, which can become long and tiring, we did some fun and relaxing activities such as an evening of table games," reported Mary Roth.

The special task force, which was appointed in November to evaluate MBM voluntary service, sent a questionnaire in January to nearly 500 current and former volunteers and other interested persons. "A 50 percent decline in applicants over a five-year period together with the current economic squeeze are the major factors that require an assessment of VS priorities," said service ministries director Mary Herr in a cover letter. The chairperson of the task force is Ike Glick of Edmonton, Alta. A former volunteer himself, Ike is currently a community organization and management consultant and a member of the home ministries committee. The other task force members are Allan Yoder of Surprise, Ariz.; Duane Beachey of Spencer, Okla.; Abraham Davis of Harrisonburg, Va.; Lucy Gerber of Goshen, Ind.; Henry Landis of Sellersville, Pa.; and Ervin and Ruth Graber of Eureka, Ill. Persons who would like to express their views on VS but did not receive a questionnaire may obtain one from Mary Herr, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

The Mennonite Church in the state of Bihar, India, is interested in evangelization and spiritual growth, according to John and Miriam Beachy of Scottdale, Pa., who recently completed a three-month assignment there with MBM. "We are encouraged when we think of the potential of the church in another ten years," John said. Beachys were missionaries in Bihar from 1948 to 1971 and were invited back to lead retreats, teach in the leadership training program, visit the scattered congregations, and encourage the pastors. Bihar Mennonite Church has 542 members.

Delbert Erb, worker in Argentina for 30 years, married Frieda Schellenberg, Mennonite Central Committee worker in Bolivia for 14 years, Dec. 31 at Frieda's home congregation of Bethany Mennonite Church in Watrous, Sask. They are scheduled to go to Bolivia on Jan. 9 for a one-year assignment sponsored jointly by MBM and MCC. After that they will go to Argentina longer-term. Delbert's first wife, Ruth, died of cancer last January while the couple was on furlough in Goshen, Ind. The new address for Delbert and Frieda is Casilla 213, Santa Cruz, Bolivia.

Don and Marilyn Brenneman of Goshen, Ind., left for Argentina on Jan. 10 for a one-year assignment. At the request of Argentine Mennonite Church, they will help train leaders

for the church. Brennemans are filling the gap between the departure last month of Frank and Anna Byler and the arrival next year of Delbert and Frieda Schellenberg Erb. Don and Marilyn served previously with MBM in Argentina from 1967 to 1974. Most recently Don was pastor of North Goshen Mennonite Church. Brennemans' new address is Jose Bonifacio 4252, Buenos Aires 1407, Argentina.

Angela Ulinski, a 72-year-old volunteer at Sunshine Children's Home in Maumee, Ohio, was invited to the White House on Oct. 19 for a special luncheon with first lady Nancy Reagan. She was one of 32 "foster grandparents" honored for their volunteer work with children. Their stories are included in the Reagan's new book about the Foster Grandparents program—*To Love a Child.* "We are extremely proud of Angela and our seven other 'foster grandparents' for the contributions they have made to Sunshine Children's Home," said Administrator Clayton Bender.

Nelson Litwiller, a worker in Latin America for 42 years and now a leader of the charismatic renewal movement in the Mennonite Church, was praised recently by a renewal leader in the Catholic Church. "Mennonites involved in renewal should know how outstanding the ministry of bishop Nelson Litwiler is in ecumenical circles," wrote Kevin Ranaghan in a letter to Roy Koch, executive secretary of Mennonite Renewal Services. "His preaching is powerful and deeply moving. His transformed love for the Catholic brethren here and in his beloved Latin America instills love among us for our Protestant brethren." The 84-year-old Mennonite renewal leader, who lives in Goshen, Ind., spoke to large crowds of Catholic charismatics in nearby South Bend last May and in St. Paul, Minn., in October. Ranaghan is executive director of the National Service Committee of the Catholic Charismatic Renewal of the U.S.

John Paul and Wendy Lederach, workers in Spain with Mennonite Board of Missions, completed their assignment and returned to North America on Nov. 23. They assisted in the development of a Mennonite-related community in Barcelona. John Paul served four years, and Wendy (Leichty) went to Spain in 1980 after her marriage to John Paul. Lederachs' new address is c/o Bob Mullett, Rt. 3, Box 178J, Paoli, IN 47454.

Frank and Anna Byler of Goshen, Ind., completed a special one-year assignment in Argentina and returned to North America on Dec. 21. They helped in Bible study and leadership training at the request of Argentine Mennonite Church. Bylers officially retired in 1981 after nearly 35 years of service in Argentina and Uruguay with Mennonite Board of Missions. Their address is 1422 Greencroft Dr., Goshen, IN 46526.

Tom and Disa Rutschman, workers in Spain since 1979 with Mennonite Board of Missions, arrived in North America on Dec. 16 for an eight-month furlough. They assisted in the development of a Mennonite-related community in Barcelona. Rutschmans' furlough address is c/o Fellowship of Hope, 414 W. Wolf St., Elkhart, IN 46516.

Marie Moyer, an MBM worker in India from 1949 to 1973, returned to that country on Nov. 29 for a six-month assignment. She will conduct Christian education seminars and visit former co-workers, health institutions, Mennonite congregations, and Indian friends.

Dana and Verna Troyer of Goshen, Ind., will go to India on Jan. 18 on a special two-month assignment with Mennonite Board of Missions at Nav Jivan Hospital in Satbarwa, Bihar. Dana, an eye doctor, grew up in India, where his parents were MBM missionaries. He and Verna have taken several short-term assignments in India before.

A deafness resource list is now available from the Deaf Ministries Office of Mennonite Board of Missions. The 18-page resource includes lists of books, audiovisuals, periodicals, and organizations related to deafness. It is intended for families with deaf persons, physicians, teachers, and libraries. Free copies of the resource list can be obtained from Deaf Ministries, MBM, Box 370, Elkhart, IN 46515.

mennoscope

A Youth Evangelism Service (YES) team sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., will leave the U.S. on Jan. 13 for 17 months of training and service which will take them to Scotland and Germany. The team will spend five months in preparation for their service assignment at a Youth with a Mission training center in Hawick, Scotland, and then go to Munich, Germany, where they will relate to the Mennonite Home Mission of Bavaria and join with German youth in Christian witness. Team members are Ronald Hershey, James Shuman, Jr., Barry Kreider, Judi Siegrist, Donald Miller, and Steve Hershberger. Kreider will join the group in Germany next May.

Selly Oak Colleges, a federation of Christian training institutions in central England, is receiving registrations through January for its 1983 international summer session. The four-week session begins on July 24 and ends on August 19. Built on the theme, "Britain in the 1980s—The Church in a Multicultural Society," the course provides academic credit for North American students through Milligan (Tenn.) College. Included on the staff is Harold W. Turner, director of the Study Centre for New Religious Movements in Primal Societies affiliated with Selly Oak Colleges. Inquiries may be directed to Willard E. Roth, Box 370, Elkhart, IN 46515, phone (219) 294-7523, office; or, 522-3001, home. Willard was resident on the Selly Oak Campus for six months in 1982.

David D. Yoder, Harrisonburg, Va., has been named associate director of development at Eastern Mennonite College and Seminary, announced Lee M. Yoder, EMC&S vice-president. In his new position, David Yoder will assist in raising annual and capital funds. His responsibilities also will include estate planning and soliciting charitable deferred gifts. His appointment was effective on Jan. 1.

Sunday, Dec. 26, Clarence Stallworth was ordained to the Christian ministry at the Oak Grove Mennonite Church, Atmore, Ala. He had been serving the congregation as a lay leader prior to his ordination. Paul Dagen, assisted by John Gehman, officiated.

The Mennonite Church of Nigeria ordained Brother I. U. Nsasak the first Mennonite bishop in that country on Dec. 26. Conference secretary S. M. Eka writes, "As the Lord has so elected Brother Nsasak . . . we

request ... prayers ... for God to grant Brother Nsasak wisdom in the new responsibility that he now shoulders for Christ in the church. Please extend this request to all your churches.

Contributions to the 1982 Christmas Sharing Fund reached more than $4,900 by Dec. 31, reports Wayne North, of the Mennonite Church General Board, Lombard, Ill. "That's far short of our goal of $25,000," continues North, "but gifts will continue to come through March. Some are channeled through congregational or conference treasuries and it takes longer to get here. So it's not too late to contribute." Projects for the 1982 fund are black and Hispanic leadership training, an urban Christian education consultant, and the General Board.

Lilly Endowment, Inc., of Indianapolis, Ind., has authorized a grant of $500,000 to Goshen college for energy-saving renovations, academic equipment, and other capital improvements. In order to receive the funds, however, the college must raise three dollars for every Lilly dollar for a total of $1.5 million by Nov. 30, 1985. Among the major capital needs facing the college in the next ten years is the renovation of Science Hall, says business manager J. Robert Kreider. Built in 1915, it is one of the oldest buildings on campus. The Lilly grant would permit the installation of energy-efficient windows and air-conditioning in equipment rooms and the updating of laboratories.

Voluntary Service of Mennonite Board of Missions has several urgent openings: Project director in Brownsville, Tex.; electrician in Champaign, Ill.; substitute day-care worker in Champaign, Ill.; child-care worker for the developmentally disabled in Philadelphia, Pa.; administrative assistant for a health center in Washington, D.C.; social worker in a women's emergency shelter in Washington, D.C.; occupational and physical therapists in Kidron, Ohio; administrator and community worker for an emergency food program in San Francisco, Calif.; medical records clerk for a hospital and nursing home in Browning, Mont.; and a nurse for a health center in Pearl River, Miss. Interested persons may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Community youth and adults were treated to a puppet show, refreshments, and gifts on Dec. 18 at Peace Community Church (Detroit) Christmas program, writes Eugene Seals. Local radio personality "Sandra J," Jim Jones, and their son Jimmy provided a puppet story on love vs. sin, uplifting music, and a time of proclaiming the "good news." The program was another step in building relationships with the community. Several persons visited the church once or twice during the week following the program. Expenses were shared by Indiana-Michigan WMSC, the United Forrer Block Club, and the congregation. The program's many volunteers were coordinated by Barbara Dodson.

The Calling and Review of Pastors will be explored at a weekend retreat at Laurelville Mennonite Church Center on Feb. 25-27. This event will explore ways congregations may proceed to call and review the ministry of those in pastoral leadership. Resource leaders for this event are Ralph A. Lebold, past conference minister in Ontario and current president of Conrad Grebel College, and head of the taskforce which developed the statement "Leadership and Authority in the Church"; and Wilmer Hartman, former pastor and current conference minister of the Ohio Conference of the Mennonite Church. For additional programs and registration information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Herman and Jo Tann left Goshen on Dec. 31 with some basics loaded in their small van and are now settling in California. Bill and Florence Wickey have asked to host them until other suitable housing is found. Faith Mennonite Church is willing to have their facilities used as a meeting place if the Lord so leads. The Tanns' temporary address will be: Mennonite VS Unit, 7126 Luxor St., Downey, CA 90241; phone (213) 928-8038.

The Western District Committee on the Ministry and the Inter-Mennonite Council on Aging are sponsoring a workshop for retired ministers and church workers, their spouses, and widows on Feb. 15. The meeting will be held in the Bethel College church in North

Debate on alternative service regulations continues

On June 7, 1982, the Selective Service System published for comment regulations for alternative service in the *Federal Register*. The regulations introduced major changes from policies and procedures followed during the I-W era, and were greeted with dismay and disappointment by Mennonites and others in the conscientious objector community.

Now, six months and a great deal of discussion later, Selective Service is planning a third publication of revised regulations for public comment. Mennonite Central Committee has been informed by a Selective Service spokesman that Selective Service intends to publish revised alternative service regulations during the first or second week of January for a 30-day comment period.

MCC and National Interreligious Service Board for Conscientious Objectors have been invited to meet in early January with Selective Service officials to hear an explanation of changes that have been made.

Elements of the regulations proposed to date have caused deep concern among Mennonites. Features which have been called unacceptable have included: the lack of an appeals procedure for job assignments or reassignments that violate the conscience of the alternative service worker, the "prioritization" of jobs to meet mobilization manpower needs violating the civilian character of alternative service work, and prohibition of overseas service.

Selective Service officials have told MCC U.S. Peace Section that the revised regulations that will be released in early January will contain substantial revisions. They say that the regulations will allow for the civilian review boards to review any job that an alternative service worker considers unacceptable, that standards for approval of alternative service jobs will be similar to those of the I-W era, and that some overseas assignments will be permitted. In addition, the membership of the civilian review boards will not be identical to that of the district appeal boards (dealing with classification) as previously projected.

MCC has maintained a consistent stance, based on specific principles, in negotiation with Selective Service officials. These principles were stated as follows in a Nov. 15 letter to Henry N. Williams, General Council for the Selective Service System: "Our goal is to secure the civilian supervision of alternative service, the civilian supervision of alternative service work, the right of the alternative service worker to appeal any job he views as unacceptable for deeply held reasons of conscience, the right of overseas alternative service work and fair treatment of all conscientious objectors whether motivated by religious, ethical, or moral beliefs."

In addition, MCC sees the alternative service debate in the context of nations preparing for total war. Nearly two years ago, on Mar. 17, 1981, MCC U.S. Peace Section wrote to Selective Service: "Our basic reservation about the [alternative service] concept paper is the overall assumption that the management of alternative service is a cog in the massive machinery of government gearing up for war."

Response by conferences and individuals to the June and September alternative service proposals have made an impact on Selective Service. MCC believes that such responses may again be crucial when the revised regulations are released in January. MCC *Draft Counselor's UPDATE* readers will be mailed a copy of the revised regulations with comments by U.S. Peace Section staff. Others may request a copy from MCC.

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

A **Mennonite Marriage Encounter** weekend will be held March 4-6 at Niagara Falls, Ont. For more information contact Fred Unruh, 20 Ramlee Rd., St. Catharines, Ont. L2M 2K5; (416) 934-3636.

The annual **Summer Bible School Workshop** will be March 18-20. Resource persons will help Bible school leaders and teachers to plan effective Bible school programs and classes. For more information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The annual **Retreat for the Formerly Married** will be March 25-27. Designed for those who have lost a spouse by reason of death or divorce/separation, the retreat will focus on communicating concerns and feelings to those who are primarily affected by the dissolution of the relationship as well as to those who wish to establish new relationships. Resource person is Nancy Williams. For more information contact Laurelville Mennonite Church Center, address above.

PRINT

An **Educational Resource List on deafness and other disabilities** is available. It provides information on audiovisuals, organizations and agencies, national religious offices for persons with disabilities, and magazines and books about deaf ministry, deaf awareness, etc. For a copy of the Educational Resource List write to *Signing*, Mennonite Board of Missions Deaf Ministries, Box 370, Elkhart, IN 46515; (219) 294-7536 (voice/TTY).

With Justice for All is John Perkins' plea and vision for justice in North America, challenging Christians to take responsibility for change. He advocates a practical three-step strategy by which Christians can do the work of biblical justice—the "Three R's" of relocation, reconciliation, and redistribution. The strategy is based on his Voice of Calvary Ministries experiences from over twenty years of working among the poor in Mississippi, developing models of spiritual regeneration, community development, and reconciliation. Six "Interaction" sessions are designed to enable classes or small groups to move beyond talking about justice to doing justice. $10.95 (U.S.)/ $14.25 (Canada) from Provident bookstores.

In ***The Holy Spirit in the New Testament*** David Ewert surveys the entire New Testament to discover what it has to say on the Holy Spirit and what this means for the life of the believer and for the church. The material is organized in three parts: (1) The Promise of the Spirit, considering all the passages of the Gospels that speak of the Holy Spirit; (2) The Coming of the Spirit, dealing with the Pentecostal outpouring of the Spirit in the book of Acts and the continual "overflow" of the Spirit in the growth of the church; and (3) The Spirit in the Life of the Believer, studying what the apostles have to say about the Holy Spirit in the epistles. $14.35 (Canada)/$11.95 (U.S.) from Provident and other bookstores.

AUDIOVISUALS

The Toymaker deals with human relations. Two hand puppets, after discovering that they are not identical, become suspicious and fearful, battle each other, and build a wall between themselves. Exhausted, they go to the Toymaker and learn that they were both created by him and he loves them equally. The 15-min. color film is available for a $7.50 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

mennoscope *(continued)*

Newton, Kan., and will feature presentations dealing with independent and creative living for both men and women. Ruth Koontz, David C. Wedel, Frank Keller, and Abe Krause together with Eldon and Martha Graber are planning the day's activities which will relate to concerns such as self-image and a retirement role, inflation and economic aspects, and maintenance of health and wellness. The workshop will include financial planning, health insurance information, and small-group activities. Widows of former pastors and church workers have been invited to participate. Eldon and Martha Graber, program directors for the Inter-Mennonite Council on Aging, will coordinate the program.

Special meetings: B. Charles Hostetter, Lancaster, Pa., at Sunnyside, Phoenix, Ariz., Feb. 20-25.

New members by baptism or confession of faith: Roxi and Todd Stutzman, Lynette Benson, Tom Gifford, and Carrie Burkey at _____, Neb. John DellaBarba and Warren Clowney at **Souderton,** Pa. Judy Waller and Dave Benfield by baptism and Cheryl Phillips, Virgil and Carolyn Fogt, John and Barbara Murray by confession of faith at **Salem,** Elida, Ohio. Joe Miller and Stanley Brenneman by baptism and Olen Meyers and Nona Meyers by confession of faith at **Springs,** Pa. Pah Vang at **Wilmot,** Baden, Ont. Marcia Bauman at **St. Jacobs,** Ont. Craig Martin, Eric Replogle, Kurt Kreider, and Nancy Zook at **Media,** Nottingham, Pa. Tammy Beck, Trent Hostetler, James Landis, Robert Newcomer, Jeff Schrock, Matthew Schrock, Jeff Lenagacher, Tim Schrock, Angela Schrock, Cheryl Brooks, and Phet Inthwong at **Holdeman,** Wakarusa, Ind. Tim Ball at **Hartville,** Ohio. Darrin Cross, Bryan Eash, Ron Hershberger, Randy Lehman, Doug Schleining and Mike Wittrig at **North Goshen,** Goshen, Ind. Amy Brunk, Mark Showalter, and Lisa Yoder at Lindale, Linville, Va. Marilyn Eichelberger, Becky Overholt, Brenda Wengerd, Carl Geiser, Don Graves, Tim McKay, and Kevin Pressell at **Hopewell,** Kouts, Ind. Kendra Coburn, Karen Hinson, Jenny Shenk, Shawn Yoder, Karen Mericle, Robert Mumaw, and Joseph Mumaw by baptism and Becky Esch Brydge by confession of faith at **Warwick River,** Newport News, Va.

Change of address: John Paul and Wendy Lederach, c/o Bob Mullett, R. 3, Box 178J, Paoli, IN 47454. **Tom and Disa Rutschman,** c/o Fellowship of Hope, 414 W. Wolf St., Elkhart, IN 46516. **Delbert and Frieda (Schellenberg) Erb,** Casilla 213, Santa Cruz, Bolivia. **Don and Marilyn Brenneman,** Jose Bonifacio 4252, Buenos Aires 1407, Argentina. **Leon Miller** from Virginia Beach, Va., to Groschenweg 61, 8000 Munich 82, West Germany. **Stanley and Susan Godshall and family,** Shirati Hospital, Private Bag, Musoma, Tanzania. **Carol Beechy** from Cooperstown,

N.Y., to Shirati Hospital, Private Bag, Musoma, Tanzania. **Tom and Elaine Dunaway and son** to P.O. Box 7, Musoma, Tanzania. After June 1: P.O. Box 7, Tarime, Tanzania. **Duane and Nancy Leatherman and son** to Box 34, Dangriga, Belize. **Jane Myers** from Elizabethtown, Pa., to P.O. Box 44838, Nairobi, Kenya.

The name of the Estella Mennonite Church has been changed to: Living Hope Fellowship, R.D. 1, Box 96, Forksville, PA 18616-9752. Tel.: (717) 924-3600.

readers say

With reference to the cover of the *Gospel Herald* (Jan. 4), doesn't the artist know how to make a Roman numeral four or is there something subtle that I am missing?—**R. T. Clark,** Pottstown, Pa.

I think it is likely that there were such clocks as this, but I cannot prove it. Does any reader know for sure?—**Ed.**

° ° °

The *Gospel Herald* for January 4 just arrived today, and I read almost every bit of it! I think it was the most interesting issue in years! I especially liked Raymond Byler's article on *welfare*.—**Vernon H. Schmidt,** Harrisonburg, Va.

° ° °

Amen to Raymond Byler's article, "I Have Changed My Mind About Welfare" (Jan. 4). We American Mennonites do pretty well by the so-called "free enterprise" system, and generally aren't prone to address its injustices and false premises. Here's hoping the church will start to broaden its vision, heed the admonitions of our Third World brothers and sisters, and vocally question this nation's security and economic policies.—**Charlie Kraybill,** Washington, D.C.

° ° °

I read with great interest Dean Brubaker's, "Hear, hear!" in the Jan. 4 issue of *Gospel Herald*. Unfortunately, I cannot support his position.

Several years ago, my congregation, University Mennonite Church, asked a husband-wife team to be copastors. Were we yielding to contemporary pressures by allowing a woman to be part of the pastoral team? Certainly not! The decision was the culmination of a careful study of the Scriptures within the community of believers.

I am particularly chagrined at Brubaker's implication that spiritually mature men will not follow female pastors. This is certainly not the case at UMC, unless, of course, we are not spiritually mature. We focus on the message, not the sex of the messenger.

Furthermore, I would question one's spiritual maturity when that person disregards a sermon or refuses counsel because it comes from a woman. Communicating God's Word and discharging other pastoral duties is not limited to a particular race or sex.

In this age of nuclear arms, great economic uncertainty, and "jello" ethics, the church must utilize all its resources to discern God's will and promulgate a coherent theology. To exclude women from this critical process would impoverish us all. Thankfully, some women have accepted the pastoral challenge, and I know the lives of at least one congregation have been enriched by the presence of a female pastor.—**C. D. Keener,** State College, Pa.

births

Atkinson, John W. and Sue K. (Weaver), Wakarusa, Ind., first child, Andrea Marie, Oct. 28.

Bender, Phil and Rosario (Guaristi), Santa Cruz, Bolivia, second son, John Paul, Dec. 29.

Billings, Tom and Luanne (Whitford), Ithaca, Mich., first child, Rachel Ann, Dec. 23.

Birky, Brian and Shelly (Manicke), Kalispell, Mont., first child, Contessa Rose, Dec. 29.

Bodenhamer, Mark and MaryJo (Bachman), Tempe, Ariz., second child, first daughter, Ashley Marie, Dec. 22.

Bontrager, Bradley and Janee (Hooley), Shipshewana, Ind., second child, first daughter, Jessica Renee, Jan. 2.

Brunk, Bob and Jean (Frey), Harrisonburg, Va., second child, first son, Jordan Michael, Jan. 2.

Byler, William and Carol (Troyer), Middlefield, Ohio, first child, William Henry II, Jan. 4.

Chesebro, Scott and Norene (Miller), Anderson, Ind., first child, Drew Elliott, Nov. 28.

Connor, James and Sharon (Chapman), Mio, Mich., third son, Mark Charles, Dec. 24.

Denlinger, Dwayne and Charlene (Miller), Middlefield, Ohio, first child, Courtney Lynn, Aug. 13.

Friesen, Len and Mary (Burkholder), Toronto, Ont., first child, Anna Ruth, Dec. 22.

Kieffer, Edward and Betty (Weber), Kitchener, Ont., first child, Steven Edward, Dec. 20.

Kendall, Terry and Karen (Yoder), Greentown, Ind., first child, Phillip Yoder, Jan. 2.

Krabill, Elvin and Connie (Albrecht), Princeton, Ill., first child, Andrew Lee, Dec. 11.

Loerchner, Wolfgang and Dianne (Zehr), Bayfield, Ont., third child, Jonathan Andrew, Dec. 11.

Petersheim, Kevin and Melodie (Polson), Chardon, Ohio, first child, Ashley Marie, Dec. 16.

Myers, Ron and Peggy (Miller), Elkhart, Ind., second son, Mark Allen, Sept. 1.

Schlegel, Clare and Catharine (Sweeney), Stratford, Ont., second son, Tobin Nicholas, Dec. 18.

Schumm, Bruce and Barbara (Steinman), Baden, Ont., third child, second son, David Ross, Dec. 26.

Sensenig, Carl and Julia (Weaver), Manzini, Swaziland, third son, Peter Michael, Dec. 25.

Shantz, Kim and Sheryl (Jantzen), Chandler, Ariz., first child, Lisa Marie, Nov. 25.

Sharp, John E. and Michele (Miller), Elkhart, Ind., second child, first son, Michael Jesse, Oct. 29.

Shetler, Peter and Jan (Bender), Nazareth, Ethiopia, first child, Daniel Luther, Dec. 11.

Simmons, Charles and Alexis (Nagel), Cambridge, Ont., second daughter, Rebecca LeAnn, Dec. 22.

Sinasae, Stephen and Rhoda (Steckle), London, Ont., first child, Jeanette Lillian, Dec. 14.

Stoltzfus, Robert and Debra (Alexander), Cochranville, Pa., second child, first daughter, Andrea Lynn, Nov. 24.

Stoltzfus, Ronald and Carla (Flemming), Smithville, Ohio, first child, Justin Ronald, Dec. 13.

Weaver, John E. and Cathy A. (Reimer), Elkhart, Ind., first and second children, Marion Marie and Chase Edward, Dec. 21.

Wilson, Frank and Ellen (Byler), Orwell, Ohio, first child, Julie Renee, Aug. 27.

Yoder, Lowell and Jacquey (Gantz), Bellefontaine, Ohio, third child, second son, Isaiah Ross, Dec. 21.

marriages

Brummitt—Sutter.—Jim Brummitt, East Peoria, Ill., and Becci Sutter, East Peoria, Ill., First Mennonite of Morton, by Clarence Sutter, father of the bride, and James Detweiler, Dec. 31.

Gnagey—Puffinburg.—Guy Gnagey, Meyersdale, Pa., Church of the Brethren, and Tammera Puffenburg, Springs, Pa., Springs cong., by Walter C. Otto, July 24.

Heil—Troyer.—Paul Heil, Lancaster, Pa., Evangelical Congregational Church and Shelia Troyer, Lancaster, Pa., First Deaf cong., by David Heil, father of the groom and Levi Troyer, father of the bride, Dec. 19.

Kurtz—Maloney.—Randy Kurtz, Middlefield, Ohio, and Marti Maloney, Burton, Ohio, both of Maple View cong., by Ervin Miller, Oct. 16.

Lehman—Richer.—Eric Lehman, Kidron, Ohio, Sonnenberg cong., and Marsha Richer, Archbold, Ohio, West Clinton cong., by Rocky Miller, Dec. 25.

Medcalf—Rediger.—Andy Medcalf, Shelton, Wash., and Julie Rediger, Salem, Ore., Salem cong., by John Willems and Lee King, Jan. 1.

Mullet—Miller.—Simon Mullet, Kalona, Iowa, East Union cong., and Ida Miller, Riverside, Iowa, Fairview cong., by John L. Hershberger, Jan. 1.

Peachey—Woofter.—Roger Peachey, Henry, Ill., Willow Springs cong., and Lorie Woofter, United Methodist Church, Champion, Ohio, by Gary Glazer, Nov. 27.

Steider—Fullerton.—Michael R. Steider, Cochranton, Pa., Sunnyside cong., and Edith E. Fullerton, Cochranton, Pa., Presbyterian Church by E. Ike Porter and Don Howard, Dec. 24.

Wheeler—Headrick.—Lee Wheeler, Center, Colo., and Susan Headrick, Monte Vista, Colo., East Holbrook cong., by Darrel D. Otto, Nov. 25.

obituaries

Bell, Justin D., son of David and Marlene (Aschliman) Bell was born at Wauseon, Ohio, Oct. 26, 1979; died at his home in Elkhart, Ind., Dec. 4, 1982; aged 3 y. Surviving are his parents, one brother (Matthew), paternal grandparents (Mr. and Mrs. Bernard Bell), and maternal grandparents (Mr. and Mrs. Vernon Aschliman), and a great-grandmother (Mrs. Pearl Aschliman). Memorial services were held at Associated Mennonite Biblical Seminaries on Dec. 6, in charge of Philip Bedsworth. Funeral services were held at Pine Grove Mennonite Church on Dec. 7, in charge of Fred Swartzendruber; interment in Pettisville Cemetery.

Garber, Iva, was born at Jackson, Minn., Mar. 16, 1899; died at her home in Jackson, Minn., Dec. 2, 1982; aged 83 y. On May 5, 1925, she was married to Edwin Guy Garber, who survives. Also surviving are one son (Deane Edwin), 2 daughters (Marjorie Lee Kauffman and Judith Lynn Bradley), 9 grandchildren, 5 great-grandchildren, one brother, and 2 sisters. One infant son (Gerald Guy) preceded her in death. She was a member of Alpha Mennonite Church. Funeral services were held at the Methodist Church on Dec. 6, in charge of Norman Geissinger; interment in Riverside Cemetery.

Grabill, Ollie F., was born in Waynesboro, Va., Oct. 4, 1886; died at Greencroft Nursing Center, Goshen, Ind., Nov. 22, 1982; aged 96 y. On May 9, 1904, she was married to Joseph M. Grabill, who died on Apr. 10, 1969. Surviving are 2 daughters (Mary E.—Mrs. Ralph Martin and Esther V.—Mrs. Harold Tyson), one son (Irvin), 8 grandchildren, 14 great-grandchildren, and 2 brothers (E. Clayton and Russell Shank). She was preceded in death by 2 sisters and one brother. She was a member of Prairie Street Mennonite Church. Funeral services were

held at Yoder-Culp Funeral Home, on Nov. 24, in charge of Philip Bedsworth and Arnold Roth; interment in Prairie Street Cemetery.

Kinsey, Walter S., son of Jacob and Jennie (Anthony) Kinsey, was born in Hanover, Pa., Jan. 26, 1910; died of acute myocardial infarction at his home in Quarryville, Pa., June 22, 1982; aged 72 y. On Mar. 18, 1933, he was married to Alma C. Hauck, who survives. Also surviving are 6 daughters (Beulah P.—Mrs. Harold Lehman, Mabel K.—Mrs. Mervin Siegrist, Marian E.—Mrs. Edward Roten, Linda A. Kinsey, Martha R.—Mrs. Tom Sandoval, and Teresa A.—Mrs. Michael Murry), one foster son (Kenneth Watson), his foster parents (Clarence and Anna Eshelman), 26 grandchildren, 4 great-grandchildren, and 3 sisters (Alice K. Bauer, Annie Kinsey, and Mary S. Pyfrom). He was preceded in death by one infant son (Leon Samuel) and 2 brothers (John K. Groff and Samuel D. Kinsey). He was a member of Mt. Pleasant Mennonite Church, where funeral services were held on June 25, in charge of Vernon D. Smoker, Daniel W. Keller, and Clarence R. Neff; interment in the church cemetery.

Morgan, Leslie C., son of George and Alice (Perry) Morgan, was born at Clarkston, Mich., July 11, 1909; died of a massive heart attack at Bradenton, Fla., Dec. 25, 1982; aged 73 y. On Oct. 28, 1929, he was married to Mabel Kuenne Morgan, who survives. Also surviving are one daughter (Shirley MacDermaid), 4 grandchildren, and 5 great-grandchildren. He was a member of Fairview Mennonite Church. Funeral services were held at Sherman Wilk Chapel on Dec. 29, in charge of Aubrey Phillips; interment in Lakeview Cemetery.

Mumaw, Harry, son of Amos and Catherine (Schaum) Mumaw, was born in Indiana on Aug. 30, 1884; died at North Lawrence, Ohio, Dec. 23, 1982; aged 98 y. In 1913, he was married to Minnie Hostetler, who died in 1972. Surviving are one daughter (Ethel Mumaw), one son (Mark), one brother (John R. Mumaw), and one sister (Anna Mumaw). A daughter (Gladys) died in 1980. He was ordained deacon in 1928. He was a member of Salem Mennonite Church, where funeral services were held on Dec. 24, in charge of Glenn Martin and Leon Shrock; interment in the church cemetery.

Nafziger, Emma Elizabeth, daughter of Simon and Katie (Short) Nafziger, was born near Archbold, Ohio, May 23, 1904; died of a heart attack at Archbold, Ohio, Jan. 4, 1983; aged 78 y. She was a member of Lockport Mennonite Church, where funeral services were held on Jan. 7, in charge of Walter Stuckey and Keith Leinbach; interment in Lockport Cemetery.

Ranck, Chester D., son of Enos G. and Hettie (Denlinger) Ranck, was born in Paradise Twp., Pa., Jan. 7, 1895; died at Landis Homes, Lititz, Pa., Dec. 21, 1982; aged 87 y. On Oct. 28, 1915, he was married to Anna Maria Rohrer, who died on July 6, 1968. On June 21, 1969, he was married to Elsie B. Gochnauer Martin, who died on Dec. 25, 1977. Surviving are one son (Lloyd H.), one daughter (Evelyn M.—Mrs. John B. Becker), 7 grandchildren, and 17 great-grandchildren. He was preceded in death by one son (Harold E.) Sept. 29, 1955. He was a member of Paradise Mennonite Church, where funeral services were held on Dec. 23, in charge of Clair M. Eby, Harold K. Book, and James R. Hess; interment in Strasburg Mennonite Cemetery.

Reschly, Esther Louise, daughter of C. M. and Elizabeth (Gerig) Roth, was born at Wayland, Iowa, Sept. 2, 1907; died at her home in Wayland, Iowa, Dec. 21, 1982; aged 75 y. On Apr. 24, 1930, she was married to Ervin Reschly, who survives. Also surviving are 4 sons (David, Lester, Christian, and Mark), 2 daughters (Mary—Mrs. Don Cross and Ann—Mrs. Sam Martin), and 11 grandchildren. She was preceded in death by one brother (Melvin). She was a member of Sugarcreek Mennonite Church, where funeral services were held on Dec. 24, in charge of Ed Miller; interment in adjoining cemetery.

Roth, Carl W. J., son of Herbert and Louisa (Oesterheild) Roth, Sr., was born at Rock Fall, Ill., Mar. 9, 1922; died of an acute coronary occlusion at Clinton, Iowa, Dec. 18, 1982; aged 60 y. On Feb. 28, 1948, he was married to Ruth Gohring, who survives. Also surviving are one son (John Roth), one daughter (Helen—Mrs. Robert Cunningham), one grandchild, 3 brothers (Beryamin, Herbert, Jr., and Melvin), and one sister (Mrs. Romilda O'Connell). He was a member of West Sterling Mennonite Church. Funeral services were held at Melvin-Schilling Funeral Home on Dec. 21, in charge of Melvin Hamilton and Phil Helmuth; interment in Science Ridge Mennonite Church Cemetery.

Roth, Matilda, daughter of John E. R. and Catherine Schwartzentruber, was born in Petersburg, Ont., Mar. 15, 1897; died at Kitchener, Ont., Nov. 29, 1982; aged 85 y. On Mar. 15, 1932, she was married to John L. Roth, who died on Sept. 19, 1971. Surviving are 3 daughters (Mildred—Mrs. Lawrence Hauder, Martha—Mrs. Jack Miller, and Beatrice—Mrs. John Holst), 3 sons (Arthur, Vernon, and Claire), 23 grandchildren, 7 great-grandchildren, and one brother (Clayton Schwartzentruber). She was a member of St. Agatha Mennonite Church, where funeral services were held on Dec. 2, in charge of Arthur Roth, Nelson Martin, and Elmer Schwartzentruber; interment in St. Agatha Cemetery.

Shore, Mattie, daughter of John and Mary (Burkholder) Hartman, was born at Harrisonburg, Virginia, Oct. 12, 1888; died at Sterling, Ill., Dec. 7, 1982; aged 94 y. On Feb. 26, 1914, she was married to William W. Shore, who died on May 23, 1977. Surviving are 2 sons (Floyd and Delbert Shore), 7 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Anna Shank, Mrs. Lena Landis, and Sallie—Mrs. Aldine Brenneman), and one brother (Henry Hartman). She was a member of Science Ridge Mennonite Church, where funeral services were held, in charge of Phil Helmuth; interment in Science Ridge Mennonite Church Cemetery.

Sommers, Norma, daughter of Alanzo and Selina (Lantz) Miller, was born in Wabash Co., Ind., Aug. 13, 1904; died at Greencroft Nursing Center, Goshen, Ind., Nov. 17, 1982; aged 78 y. On Dec. 27, 1924, she was married to Willard Sommers, who survives. Also surviving are 3 daughters (Waneta—Mrs. Sam Cutrell, Bonnie—Mrs. Vernon Ratzloff, and Idella—Mrs. Wilbur Troyer), 19 grandchildren, 13 great-grandchildren, 2 brothers (Ora and John E. Miller), and 2 sisters (Ruth—Mrs. Harley Mishler and Mary—Mrs. Alvin Keim). She was preceded in death by one daughter (Mary—Mrs. Newton Gingrich). She was a member of Pleasant View Mennonite Church. Funeral services were held at Howard-Miami Mennonite Church on Nov. 20, in charge of Floyd Graber and Olen Hochstedler; interment in Mast Cemetery.

Sommers, Willard, son of Daniel J. and Lizzie (Zook) Sommers, was born in Howard Co., Ind., June 18, 1903; died at Greencroft Nursing Home, Goshen, Ind., Dec. 17, 1982; aged 79 y. On Dec. 27, 1924, he was married to Norma Miller, who died on Nov. 17, 1982. Surviving are 3 daughters (Waneta—Mrs. Sam Cutrell, Bonnie—Mrs. Vernon Ratzloff, and Idella—Mrs. Wilbur Troyer), 19 grandchildren, 13 great-grandchildren, 4 brothers (Noah, Albert, Elmer, and Clayton), and 2 sisters (Fannie Birkey and Ester Troyer). He was preceded in death by one daughter (Mary—Mrs. Newton Gingrich), 3 brothers, and 2 sisters. He was ordained to the ministry in 1944 and served as pastor of the Marion Mennonite Church. In 1956, he was ordained as bishop. He was a member of Pleasant View Mennonite Church. Funeral services were held at Howard-Miami Mennonite Church on Dec. 19, in charge of Manasseh Bontreger and Olen Hochstedler; interment in Mast Cemetery.

Troyer, Nora Mae, daughter of Daniel A. and Elizabeth (Yoder) Miller, was born in McPherson Co., Kan., June 17, 1893; died at Schowalter Villa, Hesston, Kan., Dec. 28, 1982; aged 89 y. On Dec. 25, 1910, she was married to Roy S. Troyer, who died on Sept. 15, 1966. Surviving are one son (Ordo H.), one daughter (Vesta—Mrs. Paul E. Gingerich), 3 grandchildren, and 5 great-grandchildren. She was preceded in death by 6 brothers and 4 sisters. She was a member of Hesston Mennonite Church, where memorial services were held on Dec. 30, in charge of Jerry Quiring and Waldo Miller; interment in the Hesston Cemetery.

Winey, Miriam, daughter of John R. and Emma (Eby) Shreiner, was born in East Lampeter Twp., Pa., died on Dec. 26, 1982; aged 76 y. She was married to Lloyd S. Winey, who died in 1964. Surviving is one sister (Esther Zimmerman). She was a member of Mellinger Mennonite Church, where funeral services were held on Dec. 29, in charge of B. Charles Hostetter and Wayne Mast; interment in Mellinger Mennonite Cemetery.

Yoder, Angela Marie, daughter of Marvin and Rebecca (Amsden) Yoder, was born in Sarasota, Fla., July 19, 1982; died of a heart problem at St. Petersburg, Fla., Dec. 14, 1982; aged nearly 5 mo. Funeral services were held at Bahia Vista Mennonite Church, Dec. 16, in charge of Stanlee D. Kauffman and Marvin L. Miller; interment in Palms Memorial Park.

Yoder, Elsie Mae, daughter of Joseph J. and Fannie (Gerig) Roth, was born near Wayland, Iowa, July 6, 1916; died at Mercy Hospital, Iowa City, Iowa, Dec. 15, 1982; aged 66 y. On Feb. 28, 1937, she was married to Ivan Yoder, who survives. Also surviving are 3 sons (Robert, Richard, and Don), 2 daughters (Janet—Mrs. Duane Peterson and Sandra—Mrs. Reinhold Kunze), 12 grandchildren, 2 sisters (Helen Beachy and Mary Swartzendruber), and 3 brothers (Levi, Orie G., and Ray). One infant son (Russel) preceded her in death. She was a member of Sugarcreek Mennonite Church, where a family funeral service was held on Dec. 18, in charge of Doug Reichenbach; interment in the adjoining cemetery. Memorial services were held at the church on Dec. 19 in charge of Ed Miller.

Correction: The obituary for Sara Brilhart in the Jan. 4 issue, p. 14, should have read Sara Brilhart *Leasure*.

$344,942

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $344,942.96 as of Friday, Jan. 14, 1983. This is 46.0% of the total needed. Contributions have been received from 339 congregations and 199 individuals. Individual gifts represent $78,249.45 of the total.

Goal: $750,000

Credits: P. 52 bottom, Bob Heinnchs; pp. 62, 63 by David Hiebert.

calendar

Pastors' Workshop, Associated Mennonite Biblical Seminaries, Mennonite, Elkhart, Ind., Jan. 24-28
Mennonite Central Committee U.S. annual meeting, Harrisonburg, Va., Jan. 27
Mennonite Central Committee annual meeting, Harrisonburg, Va., Jan. 28-29
Marriage Reconciliation Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 4-6
Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12
Annual House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 11-13
Mennonite Publication Board, Chicago, Ill., Feb. 11-12
Conservative Conf. Ministers' Fellowship, Feb. 14-18

New tent city for homeless planned in capital park facing White House

A Christian social action group that set up a "Reaganville" tent city last winter to protest administration welfare cutbacks plans to erect two tent cities this year if the courts don't stand in the way. The Community for Creative Non-Violence plans a 20-tent "Reaganville" in Lafayette Park across from the White House in December to call attention to the plight of the homeless poor. The camp will be double the size of last year's tent city, says CCNV spokesman Mitch Snyder. They also plan to erect a 40-tent "Congressville" on the mall, "as a way to express the complicity of Congress" for the cuts in social programs. The tent camps are part of a national campaign of education and direct action planned by CCNV to focus national attention on the plight of the homeless poor.

One third of survey respondents think nuclear war is inevitable

A majority of Minnesotans think a nuclear holocaust may never happen, but about one third think it's inevitable, according to the Minnesota Poll. The copyrighted poll, sponsored by the *Minneapolis Star & Tribune*, said most Minnesotans wouldn't settle for a freeze in nuclear weapons production by the United States and the Soviet Union. They would rather reduce existing stockpiles or even destroy them, according to the poll. And although those polled want strong nuclear arms agreements between the superpowers, 70 percent say they wouldn't trust the Soviets to keep their end of the bargain.

Muggeridge completes religious journey at 79; says it felt like a 'homecoming'

Malcolm Muggeridge, internationally known writer, lecturer, broadcaster, and one-time Communist Party member, has been received into the Roman Catholic Church at the age of 79. His wife, Katharine, who is 78, was also received during a mass celebrated by Bishop Cormac Murphy of Arundel and Brighton in a chapel owned by the Earl and Countess of Longford in Sussex. The Muggeridges live nearby. The Longfords served as baptismal sponsors. He is a prominent Catholic layman and reformer, and his wife, a well-known biographer. Mr. Muggeridge's journey from atheism to Christianity has been well publicized but, until now, he has always refused to identify himself with any particular denomination. He has also never gone to church but now says he will go to mass every Sunday. Asked afterward what had most influenced his decision, Mr. Muggeridge said it was the Catholic Church's sure stand on such issues as contraception, abortion, and euthanasia. "This greatly appealed to me," he said. Once he had decided to become a Catholic he says he felt that "a sense of homecoming" has prevailed.

One in three U.S. families reports a drinking problem

One third of the families in the United States have drinking problems, says a new Gallup Poll. Some 81 percent of those interviewed for the poll also called alcoholism a major national problem. The poll, taken by Gallup in cooperation with the Care Unit Program, interviewed 1,566 adults by telephone. A key question was: "Has drinking ever been a cause of trouble in your family?" That question got an affirmative response from 33 percent of the people, up from 22 percent last year when the word "liquor" was used instead of "drinking." The number of families affected has risen in the surveys since 1947, when 12 percent said liquor had been a problem.

Church critics of baby formula marketing practices refocus attention on broader causes of infant mortality

More than a year after the World Health Organization adopted guidelines governing how companies should market infant formula, controversy continues unabated. But a new phase in the debate is emerging—an effort to put the baby formula issue into context so all the root causes of infant mortality in the Third World can be addressed. Church groups have for years been in the forefront of the campaign to halt what they perceive as unethical marketing of infant formula, which they say is fatal when used in poor, unsanitary conditions. The boycotters want to pursue this focus until they get satisfactory response from Nestlé, the Swiss firm that sells a major share of baby formula in the world's market.

However, some Nestlé critics acknowledge that the firm appears to be moving toward compliance of the 1981 World Health Organization's international marketing code for breastmilk substitutes. The United Methodist Church, following a two-year study by its infant formula task force, decided not to join the boycott against Nestlé products now. Instead, the task force recommended that the church shift its major focus to overall Third World health needs—such as relieving hunger and malnutrition and providing clean potable water to the 85 percent of the world's population that doesn't yet have it. It is also being acknowledged that strident attacks against unethical advertising that glamorized the product obscured the fact that the product has saved the lives of millions of babies. They included infants who couldn't digest breastmilk and those whose mothers couldn't breastfeed. Also many middle- and upper-class mothers—who can use the product safely—want it as a nutritious supplement for their infants.

Helen Caldicott says Andropov election means 'doves have won'

Helen Caldicott, the pediatrician who has spoken to millions of Americans about the medical consequences of nuclear war, has hailed the choice of Yuri Andropov as new Soviet leader. "I think the doves have won," she said in answer to a question following a town hall forum lecture at Westminster Presbyterian Church in Minneapolis. "Thank God." Later, at a luncheon, she said she believes that Mr. Andropov is "going to make some unilateral moves. He is for détente. Thank God, I think we've got a man we can work with." Dr. Caldicott said that Leonid Brezhnev, the former Soviet president who died recently, "wanted to die with some form of arms control." She said the Soviet people cry when they think of the 25 million Russians who lost their lives during World War II.

In her lecture and in her luncheon remarks, Dr. Caldicott, national president of Physicians for Social Responsibility, said Americans should be "very tough" on their politicians and insist on a nuclear freeze. But most politicians, she said, "don't know a whole lot. We have to educate them. We need to get millions and millions of people calling for nuclear disarmament." Dr. Caldicott said she would like to get 20 doctors like herself going around the country talking about the medical effects of nuclear war.

North Carolina survey reveals that majority accepts Genesis

A poll conducted by the University of North Carolina school of journalism reveals that the majority of North Carolinians believe that man was created rather than being evolved over a period of time. A total of 584 people were polled by telephone and asked: "There has been a lot of talk these days about the origin of man. Which comes closest to your view: that human life was created in its present form at one point in time; or that human life was evolved over millions of years from less advanced forms, or you don't know?" Of those polled, 51 percent said they believed in the creation of man in the way described in the Bible. Evolution was chosen by 22 percent, while 27 percent said they didn't know which theory most closely coincided with their beliefs. Even among college graduates, more of those polled believed in creation than evolution. A total of 42 percent of college graduates said they believed in creation, while 10 percent believed in evolution. The remaining 17 percent said they didn't know.

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Words, technology, and responsibility

For as long as I can remember, words have been important to me. I like their feel, their sound, and the images they stir up. With them, I can enter into other people's experiences. With them, I can communicate with other persons. I'm sure you feel the same way. The Bible exhorts us to use them judiciously, sparingly, and with great care. Yet, use them we must.

Someone has called the church a "community of moral discourse." Jesus seemed to endorse this when he discussed important questions with the learned men of the temple and, later, in his public ministry. His most important teachings came through public discourse.

To become such a community of discernment takes time and words. Turn to nature for an analogy. Trees produce millions of seeds over a lifetime which will never germinate, but at the right moment a new tree will sprout up to take the place of the one which is dying. Or take the photographer, who said he took from two to three hundred photos just to get the one he wanted.

So, too, moral questions have to be viewed from many angles. Ideas have to be tested. Positions must be forged out of a challenging community. I propose that we get some of the more significant modern issues on our congregational agendas. While we seem to be obsessed with organizational questions and show great concern for the carnal sins, as we should, some of the bigger questions go begging. One of the concerns I think the church should be addressing is the whole area of science and technology.

Let's apply it to the area of communications. Although we make sporadic attempts to assess the impact of mass media and to give guidance, we haven't begun to explore their beneficial use for humanity. On the other hand, it's possible to overestimate their performance. Robert Wood, once head of CBS TV, spoke about the future of television at Syracuse University some years ago. Following his lecture, one of the brighter students asked him whether he and the networks didn't feel threatened by the expanding cable TV enterprises. He said no, that no matter how many channels were opened, there was only so much talent to go around.

More pervasive mass media such as television, satellite communications, and, now, daily newspapers via satellite, have not assured us improved communications. Increasingly powerful computers and laser technology have raised information storage, retrieval, and transmission to unprecedented levels.

These new technologies' potential for good and evil has not yet been fully assessed. The question is, who can determine whether computerization, for example, will be a boon or a curse? From a security point of view, one well placed nuclear weapon could paralyze the communications system of a whole country, as well as put much of the equipment dependent on chips out of commission. Or who can say what the laser will contribute to war and peace?

Some gun owners insist, "Guns don't kill people, people do" That looks fair enough on the surface. But such an argument fails to come to terms with the fact that handguns make it more convenient for people to kill people. So it is with the communications and information technologies. With the capacity now in place, those who control the larger computers can set up dossiers on every man, woman, and child in North America or anywhere else. That's not news. But it becomes significant when a country considers registration for the draft or other reasons to track and control persons.

Personally, I have never felt threatened by new technologies, except for nuclear weapons. To the contrary, I welcome them. They have an almost infinite capacity to improve the quality of life for all people, especially the more so as they wean themselves from dependence on nonrenewable sources of energy to fuel their output and create better means of renewable energy usage. That doesn't mean they and the benefits they produce should be accepted uncritically. Nor does romantically extolling the Amish or damning the inventions help us cope with the potential let loose with the new technologies.

Perhaps it's time to get serious with these questions. As it might be with a customer who wants to register a complaint in a department store and can't find the complaint department, a diner wants redress for a lousy meal and can't find the manager, or someone lost in a confusing social situation, maybe someone should stand up and scream, "Who's in charge around here?"

If no one else seems to be listening, the church should have an ear to the wind. After all, isn't the church humanity's complaint department, especially in matters that really count? Shouldn't the church also be spending more time at the frontiers of science and technology so that these might be guided into more productive solutions to human problems? Shouldn't Christian young people be encouraged to go into solar energy engineering, or finding how to more perfectly harness the wind, or how to improve food distribution systems?

In the meantime, shouldn't the church bring its own light to bear on the immoral misuse of high technology?

The church has a tough job to do in discerning the times. But therein lies the great challenge: to continue generating the insight, courage, and energy to bear on all things, including high technology. If it does this, it will find a light brighter than any laser to aid in its task.—David E. Hostetler

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"The Finding of the Book" by Harold Copping

Biblical authority

by Phil Bedsworth

Once the people of God were in serious trouble. For several decades their leaders had compromised faith by taking cues from the surrounding culture. They were helping God's people to act and behave like everyone around them; they were losing their difference.

Then a new leader took office. He ordered a renovation of the meetinghouse which had been sadly neglected. During the cleanup, a book was found, which was brought to the leader. As he heard the words read aloud, he became agitated and ripped his clothes crying, "Great is the wrath of the Lord awaiting us. We have not obeyed the words of this book."

A conference was called for elders, council members—in fact, for everyone, great and small. The leader read the book and before those gathered, promised to follow the Lord and obey his commandments. All the people joined in this promise.

This is a story of biblical authority, a story that actually took place during the reign of King Josiah, about 600 BC. Judah was sliding into apostasy until the book (probably Deuteronomy) was found during repair of the temple. Josiah changed course because in the words of the book

Biblical authority is inspired authority. Along with the inspiration of writing there is the inspiration of reading.

he heard the voice of God calling for renewal and promising redemption. Does the book speak in a similar fashion today?

The Bible in our day is the centerpiece on a vast theological battlefield. The battle rages over the problem of inspiration and its implications for biblical authority. To help focus the issue, consider these two approaches.

Position 1: ***The Bible is a witness to revelation.*** In this view, inspiration rests not in the words but in the insights and recognition of God's work in the world. Biblical authors reflect the culture they lived in and for which they were writing.

We should therefore not be surprised by some outdated world-views. No modern geneticist would increase his flocks by allowing breeding animals to view stripped sticks as Jacob did (Gen. 30). It's unlikely the sun "stopped" moving in Joshua 10. The Bible wasn't written with scientific precision as we now understand it.

Nor should we be surprised by contradictions. Where Genesis 1 has male and female created last, Genesis 2 has male created first. Consider the Acts accounts of Paul's conversion: in chapter 9 the companions heard the voice but saw nothing; in chapter 22 they saw the light but heard nothing; in chapter 26 they all fall to the ground with Paul.

Biblical authority must be tested by human experience. The Ten Commandments are valid but we've discarded bigamy and animal sacrifice. We respect the New Testament command to forgive, but ignore its injunctions about slavery and sex discrimination. In short in this view, the biblical witness is uneven and thus biblical authority is selective.

Position 2: ***The Bible is revelation in writing.*** Since God cannot lie or contradict himself, God's Word—the Bible—does not contain any errors or inconsistencies. Inspiration of the writers extends to the words the authors wrote. The Bible is entirely true and every part of it authoritative. It is a treasury of truth and revelation by which we can order our lives as God's people.

Apparent mistakes can be explained. Genesis 1 is an overview of Creation, Genesis 2 "unpacks" day six. Jesus knew the mustard seed was not the smallest seed in Mark 4. Yet, since his listeners believed it was, Jesus accommodated the truth to make his point.

Seeming contradictions can be harmonized. Mark predicts that Peter will deny Jesus before the cock crows once; the other three gospels state the cock crows twice. The "conflict" is resolved by two sets of denials: one before the first crowing, one after. In short in this view, the Bible's authority is absolute because God is the author of the words.

People holding both of these positions are trying to be faithful. Position 1 will not close its eyes to the signs of humanity in the Bible. Position 2 takes the Bible with the utmost seriousness as the only valid authority for faith and life. Is there another way? I believe that there is and I want to describe it as follows.

I believe in biblical authority. I believe the Bible is the trustworthy guide to a saving faith in Jesus Christ. I believe in its complete adequacy and authority as: (1) a written witness to God's self-revelation and (2) a guide for faith and practice.

The Bible's purpose is to lead us to a saving faith in Jesus Christ. God has given us the gift of the Scripture to understand who God is, to understand who we are, and to respond to God's call in Jesus Christ. Scripture is abused when asked to settle scientific or historical debates. J. C. Wenger observed in *God's Word Written,* "People who go to the Bible asking for scientific answers to their questions about the universe are asking the wrong questions of the sacred Scriptures . . . they were written to enlighten us about the salvation which God offers us in Christ."

Biblical authority grows out of its *witness* to God, not as the *words* of God. Position 2 approaches the Bible as a treasury of timeless truths; yet the God described in the Bible is not a God of timeless truths. Rather God reveals himself in human history. God could have sent the Ten Commandments parcel post; he delivered them to Israel at Mt. Sinai. God could have given us the Sermon on the Mount on cassette tape—but he sent Jesus to dwell among us and die for us. The biblical God is not "out there," but a God who makes covenant and keeps covenant with his people. God is known through the history of his people and the Bible is the normative account of that history. Exodus and the exile happened. The cross and Easter happened. We are not free to erase those events.

I believe the Bible is a wholly adequate witness to God's revelation in history; that does not require inerrant words. The factual discrepancies, cultural restrictions, and outmoded scientific views make interpretation more difficult, but they do not diminish or destroy the Bible's authority as a witness to God's character and to our calling. Scripture speaks with a single voice in describing God who loves us enough to send his only Son for our salvation.

How is biblical authority expressed? Position 1 expects the Bible to exercise *persuasive* authority—the authority of logic. In a similar way I might invest in an IRA for the tax benefits; it makes sense. I submit to Scripture when I agree with it, when it makes sense. Position 2 finds *coercive* authority in the Bible—the authority of the policeman who stops me when I'm speeding. Since the Bible is truth, it has the weight of law and must be obeyed.

I do not believe God intended the Bible to be a lawbook; nor are all its admonitions logical (the call to peacemaking is not necessarily logical). Biblical authority is *inspired* authority.

Philip Bedsworth is pastor of the Prairie Street Mennonite Church, Elkhart, Ind.

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Along with the inspiration of writing there is the inspiration of reading.

The Bible is not just a story from our past; it continues to be alive among us through the work of the Holy Spirit. The 1975 Mennonite General Assembly Statement on Biblical Interpretation affirmed, "We believe that the Bible is given to us through the work of the Spirit of God. Therefore, the Spirit brings the meaning of the text to light in community with other Christians."

Biblical authority is tied to the church. I believe 1 Corinthians 12:7, "To each is given the manifestation of the Spirit for the common good." I further believe the personal gift grows out of the corporate gift. Jesus told the disciples in John 14:16, "I will pray the Father, and he will give you [all] another Counselor, to be with you [all] for ever." The Spirit is given to the fellowship of believers. The biblical word comes alive with authority as the Spirit joins with our spirits to recognize in Scripture God's call to renewal and promise of redemption.

Peacemaker language

by Katie Funk Wiebe

In 1949, in his futuristic novel *1984*, George Orwell predicted that by that year the official language of the nation would be Newspeak. This language had the ability to persuade the populace that "ignorance is strength" and "war is peace."

With only another year left until the target date of Orwell's political science horror fiction, the addition of President Ronald Reagan's recent labelling of the MX missile as the "Peacemaker" to the already long list of newspeak items convinces me we're ahead of schedule in learning this language.

The newsletter of the National Council of Teachers of English on doublespeak, the term commonly used today for Orwellian misuse of language, defines the term as language that manipulates meaning to gain advantage over the listener. It is most dominant when issues are obscure or buried because both sides agree somewhat. The doublespeak user comes across as saying, "Let us work at the problem together, for we have the same goals." Usually the solution offered is some grand linguistic abstraction, says the newsletter, which smooths over the conflict. For example, President Reagan knows the people want peace; he also wants peace. So he offers the grand solution: the Peacemaker.

Doublespeak gained a strong tonguehold during the Vietnam and Korean wars, when society was offered terms like "pacification" for "annihilation of the enemy," "offing" for "killing," and "protective reaction strike" for a bombing raid.

The Watergate era added its trove of doublespeak wonders to give us words like "containment" for "withholding information," and "intelligence gathering" for "breaking and entering."

At the same time doublespeak entrenched itself in the television industry and became known as boobspeak, a fitting term for what Fred Allen termed "chewing gum for the eyes." Boobspeak deliberately separates words from truth to mislead, confuse, and deceive the viewer. Overweight and unhappy? Try a diet pill. Girlfriend refuses to kiss you? Use Brand X mouthwash. Friends few in number? Take home a six-pack.

To doublespeak and boobspeak has now been added nukespeak. An atom bomb, the kind that devastated the cities of Japan and killed and maimed thousands, is now a nuclear warhead. Nukespeak offers words like "damage limitation" for ways of keeping casualties down to a "manageable" 20 million people. It explains relocation plans in case of evacuation, including "emergency change of address cards" to enable survivors to plan for the future.

The U.S. Department of Housing and Urban Development has a plan for requisitioning houses "whose owners have disappeared," glossing over the horror of nuclear warfare with casual absurd language to make total annihiliation less bothersome.

Because language constructs our world-view and because it has infiltrated nearly every aspect of life, we need a greater commitment to precise language. Last fall I learned that taxes are now "revenue enhancement," and "economic depression" is "negative growth," and the nation's capacity to make war is its "deterrent." Always with any form of doublespeak, the referent doesn't change; only the language to make the emotion toward the referent more casual, less harsh.

Next in line to succumb to doublespeak is the religious community; and some writers accept that churchspeak, the imprecise language of the Christian, has already arrived. It includes human interpretation of Scripture offered as absolute truth without the grace of humility. It settles deep human and spiritual issues with a few Scripture verses.

Its peripheral characteristics include using multisyllabic words like "salvifying" and "epistemology" to confuse and mystify the unenlightened. It is the language in which Christians never pray, but always have "a word of prayer"; in which they are never leaders, but always "give leadership," in which they never worship," but only "engage in worship." In short, it is the language which separates doer and act.

I see the solution as each person carefully monitoring his or her use of language. Each beginning of the year I commit myself once again to the challenge in Oswald Chambers' words: "If you cannot express yourself on any subject, struggle until you can.... Always make a practice of provoking your own mind to think out what it accepts easily. Our position is not ours until we make it ours by suffering." His words hold true for writing, speaking, and for praying.

Unless we heed Orwell's and Chambers' admonitions, the next step is Mennospeak. And some say it's already showing up in high places.

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4. All or nothing: Solomon and the two harlots

by Calvin Laur

Making a wish is a ritual many persons go through at least once a year. A wish is not just a passing fancy or a whimsical daydream: it is a formal act, accompanied by rites such as blowing out all the candles on the birthday cake. If we get the words right and perform the rituals properly, so the theory goes, our wish will be granted. The desired object or state of affairs will be summoned, magically, into existence.

There are two things that need to be said about wishes. The first is that they do not come true. The second is that this never stopped anyone from making them. In fact, we would be much more careful about wishing if we knew our wishes would be granted. Were everyone's wishes to come true we would have a global catastrophe on our hands within minutes. Not that we aren't close to one as it is. But at least this way we can see it coming.

On the whole, it is better that we do not have the power to speak things into existence. I say "on the whole" because there is one case on record of someone being given, by God, the chance to wish for anything. That person, who was Solomon, made a decent and responsible wish. Even so, the offer has not been extended to anyone since, so far as we know.

The Lord appeared to Solomon in a dream and said: "What shall I give you? Tell me." That was a risky question to ask. It is impossible to read this text without thinking about the things Solomon did *not* ask for: health, wealth, long life, vengeance on his enemies. I personally would have asked for an infinite supply of chocolate chip cookies, which is no doubt why this offer has not been extended to me. Evidently God knew that he was taking a calculated risk by inviting Solomon to make a wish, because he seemed pleasantly surprised by Solomon's answer. Solomon asked for wisdom or discernment in administering justice to his people: he felt unequal to the task.

Politicians are not noted for their humility. The prospect of lording it over the masses fills them with pleasure, not nervousness. But their conceit is a measure of the lack of respect they have for the people they govern. Solomon was an exceptional politician in that he took his subjects seriously. Each person, in Solomon's view, was a sacred mystery; and to complicate things further, there were quite a few of them, "too many to be numbered or counted." Far from advertising his suitability for the job, Solomon readily admitted that he could not do it justice.

The Lord was opposed from the beginning to the institution of monarchy (1 Sam. 8:1-22), because he knew that no human being could or should be trusted with so much power. Solomon was merely facing up to what the Lord had said all along. Only God was fit to be King over Israel, because only he had the knowledge and discernment to dispense justice to so many people. Solomon realized that he would need a superhuman endowment of perception, "a heart with skill to listen," in order to govern "this great people of thine."

Solomon, we would hasten to agree, made an honorable wish: yet one cannot help but feel that he "choked" under pressure. So overwhelmed was he by the thought of what were, after all, just *people*, that he forgot to be selfish. But it is not Solomon who had things backwards. There are people who imagine that once they are secure, once their health is assured, once their enemies are defeated, once their country is safe—that *then* they will have time and leisure to do a little justice or gain a little wisdom. They are kidding themselves. Prosperity and security flow out of wisdom and justice—not vice versa. Thus Solomon received not only a heart "wise and understanding" but also the things for which he did not ask: wealth, honor, long life.

Solomon would be dismissed as narrow and obsessive by the "realists" who normally run the show. He made a host of assumptions that no realist or advocate of "common sense" would ever make: 1. This case mattered, its participants had rights. 2. There was only one just and acceptable solution. 3. He, Solomon, could find that solution. Under the obscurity and complexity of the surface, Solomon believed, was a pure, limpid reality. One of these women was the mother, the other was pretending to be. One of them loved that child; the other loved the idea of having a child. The women appeared to be equals on the surface; in reality they were infinitely separated. Somehow Solomon would have to outmaneuver them, forcing them beyond the wrangling and contradicting. It was not unlike the test Solomon himself had just undergone: was he a true king or did he just want to look like one?

Solomon took a drastic step: he called for a sword and ordered the living child cut in half. He could have proposed a carefully worded compromise giving custody of the child to both women, thereby averting a possible miscarriage of justice. But Solomon wished to show how, in the midst of this arguing, the child was lost sight of; how all disputes are not property disputes and do not admit of being divided down the middle like a parcel of land. Any compromise, even a less brutal one than the one he chose, would destroy the child.

So Solomon took compromise to its extreme, announcing that the child should be halved and the pieces distributed. It was the only way to flush out the real mother, the only way to find out who really cared about this infant.

Paradoxically, the true mother showed her colors by *withdrawing* her claim, once she heard Solomon's judgment. "Oh sir, let her have the baby; whatever you do, do not kill it." By losing the case she won it. She did not "stick up for her

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rights," once she saw that by so doing she would injure the one she loved. Would that those who build nuclear weapons to protect their "rights" might come to the same understanding. By insisting on our "fair share" we destroy both ourselves and the world.

The false mother betrayed herself, paradoxically, by sticking to her rights, by commending the king on his "fair" decision. She wasn't selfish: "Let neither one of us have it; cut it in two." But her willingness to compromise was fatal. The other harlot, the real mother, knew that it was all or nothing. To the sophisticated eye she appears selfish, narrow, moralistic, absolutist, judgmental. She was in the right. That is the simple possibility which the "realist" seeks to deny. It is "more complicated" than that, he would say.

But we do not rest easy with our compromises and complex solutions. Much as we may publicly deny it, we continue to acknowledge that the ideal is a possibility. It makes no sense to talk about "second best" if there is not a best. And how can we say that "nobody's perfect" if we don't know what perfect is? Ideals are buoyant, like beach balls; they keep surfacing in our guilty consciences, though we seek to suppress them.

Perhaps we are too quick to jump on the bandwagon of mediocrity. G. K. Chesterton once said that "the Christian ideal has not been tried and found wanting; it has been found difficult and left untried." It is not the complex, but the *simple* answers which are most difficult. The wisdom of Solomon was not "common sense," or shrewdness, or sophistry: it was, in its essence, an idealism that penetrated beyond the fog of human deceit to the burning clarity of truth.

The writer of 1 Kings was not slow to give an example of Solomon's unique gift. Two women "came into" his presence and gave flatly contradictory testimonies. There were no witnesses, and neither woman had a reputation for honesty—they were harlots. Both women had recently given birth, they reported, but one woman's baby had died. The question was, whose baby? Each claimed the living one as her own. They "went on arguing" in the king's presence and presumably would have continued to do so indefinitely, if he had not stepped in. They wouldn't budge from their stories, so the problem seemed to be intractable.

A lesser man than Solomon would have settled upon one of two options. He could settle the case arbitrarily, flipping a coin or drawing straws. Or he could compromise, satisfying each litigant, at least to a degree. Either one of these would be satisfactory, especially the latter, because it would give the appearance of fairness. Given the questionable occupation of the mothers, the lack of outside witnesses, and the need to get on with more pressing business of state, a compromise solution would seem to be in order.

But Solomon would settle for no such thing. Call him an idealist or a perfectionist, he was determined to get to the bottom of this case. He was not there to get the case over with: he was there to discover the truth. He did not make the easy, fatal transition from observing that there are many conflicting opinions to stating that there is no such thing as truth. Solomon never lost sight of the fact, in the midst of all this wrangling and mutual accusation, that *one of these women was right: and the other was wrong.*

Now that sounds simple and obvious, but it is remarkable how easily simple truths are obscured. There are any number of pithy little deceptions whereby we excuse ourselves from the necessity of moral and intellectual integrity: "nobody's perfect," "you have to get your hands dirty," "there are no easy answers," "everyone's entitled to his own opinion." We justify our failure to measure up to the ideal by making failure the ideal.

I'm listening, Lord, keep talking

Sunday in the raspberry patch. The fall weekend was crowded, extremely crowded. On Saturday I had literally worked from dawn until dark, and yet the everbearing red raspberries were not picked. I asked the wife, "Do you think the Lord would mind if I got up early tomorrow, picked the berries before going to church?"

She refused to answer for God: it would need to be my decision.

Early Sunday morning, long before the neighbors were awake, I was in the patch, plump berries dropping rapidly into the pail. We would use those same berries that very evening, when a small fellowship group from church met at our home. This part made me feel better. I was confident that the Lord would understand.

And we talked together in the crisp morning air. I reviewed for him the hurry and scurry of Saturday, the reason why I needed to pick on Sunday. And he nodded understandingly until I mentioned the Mercury.

We have a 1963 Mercury station wagon that sits beside the garage. It is left over from the time there were five children at home, today used to haul lawn mowers to and from the cemetery, an occasional item from the auction sale. On Saturday, noting its dirt encrusted exterior, I took an hour or so to wash it down, to rub the extensive chrome to a healthy shine. When I got to the Mercury washing during my raspberry patch recounting that Sunday morning, I sensed the Lord had a few things to say. I listened.

"Bob, I'm not opposed to your pulling the ox out of the ditch on the Sabbath, but I think you sort of pushed him in on Saturday. Your pride kept you from the raspberry patch on Saturday. You had to have that Mercury shining when your church friends came in the evening. If you would have spent Saturday running around for me instead of yourself, I would have no word of complaint for this Sabbath breaking of yours. My Son told you it was all right to do good on this day, but you are out here because of some bird droppings, twigs, and dirty chrome on that ancient car of yours. Can I be pleased with that?"

I finished the patch, not nearly as happy at the end as I had been at the beginning. My twisted sense of values put me in the patch on Sunday.

It's easy to fool people, impossible to fool God.—**Robert J. Baker**

The Mission Hall of Faith

presents an intimate look at the years 1941-1960 through the eyes of

Nelson E. Kauffman

Nelson E. Kauffman, 1904-1981

The E in Nelson Kauffman's name does not stand for Evangelism, but it could. As mission pastor in Hannibal, Missouri, for twenty-two years (1934-56) and then as the first secretary for Home Missions in the Mennonite Church, he lived and breathed evangelism.

The E could also stand for Edison. Like the inventor, Nelson was not afraid to experiment, seeking for that one most effective model of witness. At Hannibal, Nelson developed not only his own skills in preaching and Bible teaching, but those of many others as well. His children remember few meals together without the presence of the young people Nelson was grooming for ministry.

Nelson influenced the shape of home missions in the Mennonite Church long before his move to Elkhart, Indiana, in 1956. While the post of churchwide Home Missions administrator was natural for Nelson, he had reservations about the move. He liked the front line and wasn't sure about this move to the "Pentagon."

The Mission Hall of Faith series is prepared by Mennonite Board of Missions, Elkhart, Ind.

Although some joked that Nelson came to Elkhart to slow down, he threw himself into the job with characteristic abandon. Along with regular visits to help established outposts become self-sufficient, Nelson planted the seed for new mission. Under his initiative new congregations emerged in Brooklyn and the Bronx, Cleveland, Chicago, Saginaw, St. Louis, South Texas, on the Navajo reservation in Arizona, and among the scattered Choctaw people of Mississippi. Many of the missionaries he recruited for these locations were those he had trained at Hannibal years earlier.

Nelson E. Kauffman made a name—but not for himself. A plaque on his desk read: "The reputation of Jesus is in our hands." With Nelson that reputation was in good hands.

(The place: 1711 Prairie Street, Elkhart, Indiana. The time: (1960)

Mission Hall of Faith: Thanks for taking time to talk to me about the growth of mission in North America.

Nelson Kauffman: There's nothing I'd rather talk about. I hope you don't mind doing this in my office. I'm expecting a few phone calls. (R-R-R-R-Ring!) Hello, Nelson here . . . fine, and you? . . . yes, just got back from St. Louis . . . great, great, I preached at a baptism service for eight new converts . . . no, I'm leaving again this afternoon for the Navajo reservation in Arizona . . . no, well I get back on Thursday and don't leave again until the next afternoon . . . fine, fine, we'll make it then. (Click.) Well, that's one down.

MHF: Are all your weeks this busy?

Kauffman: This is a slow week. There are times when my wife meets me at the train station in Elkhart, picks up my dirty laundry, and sends me on my way with clean.

MHF: Does it ever get to be too much?

Kauffman: Occasionally. Once I returned from a trip, stopped in at the mission board office long enough to get my ticket before hurrying off to the train station. At the station I had to call back to the office and ask my secretary where it was that I was heading.

MHF: The 1940s and 1950s were a busy time for the entire Mennonite Church. Between 1860 and 1960 Mennonites started new ministries in about 600 places. Of these, over half—356 to be exact—began in the 40s and 50s. Why such an explosion?

Kauffman: Do you have an hour?

MHF: If *you* do.

Kauffman: In the first part of this century Mennonites went to the city to do mission. We sent money and some of our best people into these missions and succeeded to a degree. We didn't, however, plant the number of churches or make the number of converts we had hoped for. For good reasons or bad, Mennonites began to lose heart in city mission and turn their attention to rural areas.

MHF: And what were some of the reasons?

Kauffman: I think Mennonites just felt more comfortable in the country. As one Midwestern bishop liked to point out, Mennonites were 98 percent rural, so rural work was their natural calling.

MHF: If rural work was natural, why didn't Mennonites begin there rather than in the city?

Kauffman: Some would have liked to. Mission work had emerged in the Mennonite Church as a way to combat the evils of the city. Beginning in the 1900s, in a strange twist of logic, the evils of the city were used as a reason to do mission in the

country. Mennonites were discouraged that so many of the young they worked with, or the converts they made, went back into a life of sin. As one worker argued the case at the annual board meeting in 1915, rural work would mean not having to deal with "life insurance agencies, labor unions, Sunday and night work, theaters, picture shows, saloons, and other evils."

Mennonites had a host of other reasons as well: we could teach the simple life better in the country, rural people responded to the gospel better, rural missionaries could grow gardens and support themselves better, the country was a more desirable place for children, and so forth. Some even argued that because so many rural folk were moving to the city, the time to evangelize them was before they moved. As I said, some reasons were better than others.

MHF: Those all may be reasons Mennonites began rural work, but they don't explain its success.

Kauffman: By the 1930s we Mennonites had become very mission minded. At one time in our history we felt guilty if we didn't show enough humility. Now we felt guilty if we weren't reaching out to others.

J. D. Graber's famous challenge, "A mission outpost for every congregation," became the battle cry for this new movement. Congregations began to see that the real world wasn't just out there, but also within a six-mile radius of their homes.

MHF: So, if I'm to understand you right, rapid church growth in North America began once Mennonites decided that rural mission was for them.

Kauffman: The growth was also the result of another battle cry—World War II. Mennonites were pried away from their home communities and brought into contact with the needs of the world. Five thousand Mennonites served in Civilian Public Service as everything from smoke jumpers to orderlies in mental health institutions.

MHF: Couldn't you say almost the same thing about the First World War?

Kauffman: That war did help make Mennonites more aware of the world, but there were some important differences. Mennonites in World War I were stationed at military camps facing mental, spiritual, and sometimes physical persecution. After the war ended they were only too glad to head for home. In World War II Mennonites lived in separate units. Not only were they spared the same kind of persecution, their efforts were often praised. When the war ended and the economy boomed, Mennonites were ready to take on new opportunities with confidence. Over three fourths of all the mission work that began in these two decades was the result of work by individuals or congregations or a conference. While these people often worked with or kept in touch with the mission board, this was truly the dawning of the era of the nonprofessional missionary. It was a great time in the life of our church in spite of the problems.

MHF: Never say "problems" to an interviewer. I thought this was all too good to be true. What were the problems?

Kauffman: It was too good to be just human. Mission work was done by human vessels and there were problems. We thought that by working away from the city we would not have to compete with the vices there. We found that the country had its own and sometimes the same competition.

One of the great things that happened in the 1940s was a reawakening of the Anabaptist vision in the church. Persons such as Harold Bender taught us the meaning of discipleship, the ethics of community, and the believers concept of the visible church. Ironically these concepts made our missionary contacts more difficult. Many who were converted went to other denominations where the expectations weren't so severe.

Perhaps the biggest problem of all was culture. J. D. Graber came to regret his term "outpost." He said you never saw a *post* that grew and some congregations wanted their stations *out* and away too far for fear of the changes other cultures might bring. (R-R-R-Ring!) Yes, hello, Nelson Kauffman here . . . perhaps I am the right person . . . have you accepted Jesus as your Savior? . . . I don't know of a better time than right now . . . all right, you think about it and I'll call you back later . . . can I have your number? . . . fine, good-bye. (Click.)

MHF: Uh, who was that?

Kauffman: Wrong number. Now, let's see, where was I?

MHF: You were talking about the problems new cultures brought to the church.

Kauffman: Another way of saying that is: the problems the church brought to new cultures. We made some horrendous mistakes. As late as 1950 in Cass Lake, Minnesota, Mennonite workers tried to avoid local frictions by constructing a separate building for Indians to worship in. An Indian spokesman informed them if they weren't good enough to worship in the white man's church, they would not attend any Mennonite service.

But work with new cultures brought tremendous opportunities. In the 1950s Mario Snyder developed a five-year plan for church expansion in Spanish-speaking communities. Many of us thought the plan was extremely visionary, but every goal was accomplished.

MHF: I'd like to ask you just one more . . . (R-R-R-Ring!)

Kauffman: Nelson here . . . yes, hello J. D. . . . yes, I wanted to talk to you about the proposal we'll be bringing to the board . . . I really do feel like it's the right thing to do with conferences getting stronger and stronger . . . it's time Mennonite Board of Missions takes on the role of enabler and coordinator rather than initiator of new program . . . yes, certainly if we saw a kind of work that we felt should be done we could strongly suggest it, but work in North America must be done in cooperation with our conferences . . . yes, the proposal is being typed and should be on your desk in the morning. (Click.)

MHF: Today we know more about how to do mission than we did twenty years ago when the explosion began. Our theology is more highly developed and yet the church is slowing down in starting new mission. Why?

Kauffman: Working for a board, this may sound like heresy, but I believe that wouldn't be true if we spent less time and money *talking* about evangelism and more money just *doing* it.

MHF: I see you looking at your watch. Before I let you get back to your work, can I ask what your challenge would be to the church as it goes about the task of evangelism?

Kauffman: With a question like that you're lucky I'm in a hurry or I'd keep *you* here another hour. We must know what it is we have to say, and how to say it! Let us pray to God for wisdom and speak so that the man of the street can understand. Let us *be* the message, but also *speak* the message.

Nelson E. Kauffman's comments are recreated from a variety of sources including *Gospel Versus Gospel* by Theron F. Schlabach, Herald Press (1980); the numerous *Gospel Herald* articles he wrote; and his funeral service conducted at the Belmont Mennonite Church, Elkhart, Indiana. Though fictitious, they are intended to be consistent with his spirit and style.

A large poster of General Sandino, the national hero, appears in front of the entrance of the cathedral on the central square in Managua.

Nicaraguan church asks for understanding from North American evangelicals

Ron Sider, who recently visited Nicaragua, reports that evangelical Christians here are "deeply disturbed by what they consider to be a highly distorted picture of their country in the U.S." Sider, evangelical author and lecturer whose trip was partially funded by Mennonite Central Committee Peace Section, toured Nicaragua with seven other North American evangelical leaders. Their visit was at the invitation of the Evangelical Committee for Aid Development (CEPAD), which represents Protestants in Nicaragua.

CEPAD had earlier protested to North American churches when reports surfaced that the U.S. had launched a massive campaign to destabilize and eventually remove Nicaragua's Sandinista government. *Newsweek* (Nov. 8, 1982) reported that the CIA provided funding for armed attacks in Nicaragua by former members of Somoza's National Guard. In a highly polarized situation the evangelical church in Nicaragua, which historically has had strong ties with North America, has had to struggle to find its identity.

Sider reports that while "Nicaragua today is not a utopia," most Nicaraguans claim that life is much better than life under Somoza. Government priorities under the Sandinistas have shifted from favoring a small wealthy minority to programs which "promote basic education, health care, and an adequate food supply for the majority who are very poor," Sider says.

The church has been affected by society's new emphasis on aiding the poor. Thelma Pareira, who manages an evangelical radio station, says that evangelicals in Nicaragua are now concerned "not just with the soul but with integral growth." Rodolfo Fonseca, a Pentecostal, confessed that formerly he was not concerned for hungry people and injustice, but now the evangelicals have discovered Luke 4:18-19 and want to transform both the soul and the environment.

Is there religious freedom in Nicaragua? Sider observes that virtually everyone the group spoke with reported complete freedom of religion. "Joaquin Gato, a pastor in the Pentecostal Church of God, said he traveled all over the country and found full religious freedom everywhere. There is freedom to worship, to evangelize in public places, and to dis- U.S. ambassador flatly asserted that he had no tribute Christian literature freely. Even the fear that religious freedom would be threatened even in the long term."

The director of the Bible Societies in Nicaragua, Ignacio Hernandez, spoke of the rapid increase in Bible distribution, some of it due to the government's successful literacy program. He reported that about 400,000 copies of the New Testament had been given to people who had just learned to read and appealed for help to fund an additional 400,000 that they want to distribute to other newly literate people.

In spite of reports that the government allows religious freedom and that the church is growing, Sider reports that tensions between the church and state during 1982 were troubling.

A few evangelicals waged a highly visible campaign in May and June declaring that the devastating spring floods were "God's judgment on atheistic Nicaragua."

During late summer, tensions between the state and church escalated and a number of churches were taken over by unauthorized local popular organizations, Sider relates. Hostile slogans were painted on churches and the government newspaper, the *Barricada*, attacked all evangelicals as "sects."

CEPAD, which has good relations with the government, promptly protested the anti-church crackdown to the government. It also met with top government officials and demanded the return of church properties. Approximately 80 percent of evangelical groups, which claim to have 400,000 members in Nicaragua, participate in the work of this organization, which was established under the leadership of Gustavo Parajon immediately after the earthquake in 1972. MCC, which has four workers in Nicaragua, also works directly with CEPAD.

church news

Nativity pageant attracts friends of Mennos: a first for Oxford Circle

Despite a donkey that never arrived, an unruly sheep that twice broke loose and dashed across a busy street, and wet snow falling, the Oxford Circle Mennonite Church, Philadelphia, Pa., nativity pageant was a success. The weather was an uncertainty and a prayer concern. But in fact, as one observer commented, the falling snow enhanced the presentation.

An estimated 100 visitors from the surrounding community and Philadelphia Mennonite Council congregations watched and listened to the three presentations of the Christmas story on Sunday evening. Dec. 19. The nativity pageant was a first for Oxford Circle congregation. The idea was envisioned by Sharon Weber, member at Oxford Circle, who rallied the congregation under her direction to prepare the story of the birth of Christ in Scripture, drama, and song.

Sharon Weber did much of the costuming.

Others joined in to erect a burlap covered lean-to stable and a manger and set up sound and lighting. During the presentations, Pastor Jim Leaman narrated the story from the Gospels of Luke and Matthew over the public-address system. Outside on the church lawn, lights were directed on persons playing the roles of Mary, Joseph, the baby, shepherds, angels, and the wise men. Because of the unpredictability of the two sheep, some real-live shepherding needed to be done.

Following each of the three showings, visitors were invited into the church basement for cookies and hot drinks. This provided opportunity for becoming acquainted with one another. —Jim Leaman

Krefeld honors those who brought help after WW II

As part of the festivities commemorating the 300th anniversary of the sailing of 13 Krefeld, West Germany, families and their establishment of Germantown, Pa., a reception was held on Jan. 9 in that city to formally thank Mennonite Central Committee for the food kitchens established in the wake of World War II. Peter Bartel of Wichita, Kan., and Katherine Derksen of Mountain Lake, Minn., who worked as volunteers in Krefeld in early 1946, were the honored guests.

During the war, 90,000 of the 150,000 inhabitants of Krefeld lost their homes and thousands were dead. Homeless people from the countryside crowded into the city seeking refuge. Gaunt prisoners of war returning home found a city that was hungry, cold, suffering, and bitter.

Less than a year after the war, in March 1946, Bartel and Derksen began their two years of service at Krefeld. Bartel wrote of his reason for going to Germany: "I would like to think that my objection to war is more active than passive, so I feel that I owe it to society and to the ideals that I hold dear to help in my small way to eliminate the causes of wars as well as the suffering caused by war."

The Mennonite congregation in Krefeld with MCC's help and in cooperation with city officials began a feeding program for children and people over 65. Soon nearly 30,000 citizens were receiving meals. Clothing was distributed to the needy. Bartel and Derksen also worked in a community center, providing sewing machines for women to repair clothing.

Cornelius J. Dyck, who also worked in Germany with MCC, wrote: "The greatest difficulty encountered by Bartel and Derksen in Krefeld was facing the many people that they could not help because there were not enough supplies."

During their years of activity in Krefeld, Derksen and Bartel were often asked why the Mennonites were helping and who they were. Actually, Mennonites were not new to Krefeld since they first settled there in the early 1600s. The city provided refuge for the Anabaptists who were persecuted by authorities in other places in Europe. Dyck writes, "In the long sweep of history these acts of kindness were now finding their reward."

Lancaster Conference church members share groceries

For most Christians, Christmas is a time for celebrating Christ's birth and God's love by sharing with others. This Christmas was no exception. Mennonites in Lancaster (Pa.) Conference churches spent the month of December filling grocery bags for needy people in nearby cities.

"People were ready and willing to share," notes Geneva Rufenacht of Eastern Mennonite Board of Missions and Charities (EMBMC), who coordinated the Lancaster Conference Grocery Sharing Project. "Our goal for the month was 500 bags. I was worried that we would not be able to collect that many bags in such a short time." But by December 18, the deadline date, church members had filled about 700 bags.

Nathan Hege, a pastor at Willow Street (Pa.) Mennonite Church, one of the participating churches, notes, "One Sunday morning I made an announcement, indicating that this grocery-sharing project is one way to respond to the inner-city needs. And that same morning before the congregation had disbanded, people were asking me for more bags." He notes that they could have easily filled more than the 25 bags they were allotted.

Rufenacht began the work in November by notifying "contact people" in 34 churches throughout the conference. She notes that not every church responded in time to help, but that all those who were too late indicated that they would be interested in filling bags if the project were done again.

Three hundred bags were taken to Mennonite churches in New York City. Another 200 went to Mennonite churches in Philadelphia, Pa. Members of these churches then distributed the groceries to senior citizens, women who are single heads of households, and other people in need.

"The response of those receiving groceries was overwhelming and gratifying," comments Gerry Keener, pastor of Seventh Avenue Mennonite Church in New York City. "One senior citizen living alone claimed, 'No one has ever done anything so kind to me in my whole life.' "

Not all the bags were transported long distances. Jose Santiago, pastor of El Buen Pastor Mennonite Church in Lancaster, Pa., distributed 25 bags to people there needing food. Rafael Ramos requested 90 bags for the Lancaster County Hispanic Council. Members of the council's 10 churches then distributed these groceries to needy people in their neighborhoods.

This Lancaster Conference project is an extension of the Grocery Sharing Project initiated by Mennonite Central Committee U.S. in June 1982 as a four-month pilot project. Explains H. A. Penner, director of MCC U.S. program, "Responses from those who gave grocery bags and from those who received them have been so positive, that we decided to recycle the project for one more four-month period." Other conferences will be gathering bags in January, February, and March.

Relief organization hit by hard times

The current financial squeeze is forcing Mennonite Central Committee U.S. and its parent organization to take a hard look at its plans and programs. The executive committee of the U.S. organization spent much time at its Dec. 15 and 16 meeting in Akron, Pa., examining the question.

Besides the budget, the committee reviewed the 1983 program plans. "Even though the MCC U.S. 1983 budget is restricted, creative and imaginative planning has still taken place," notes Heisey. "Staff has been working hard."

Through the urban community development summer service program, it was projected that 35 minority college students will work in their home communities with local congregations and organizations during the summer months of 1983. Other minority and disadvantaged youth will develop their vocational skills and receive on-the-job training through the IMPACT program.

Sally Schreiner, assistant director of U.S. programs, reported that in 1983 she anticipates placing over 100 workers in voluntary service positions. New initiatives for 1983 include: a new victim-offender reconciliation program in Atlanta, Ga., a program with Hispanics in Minneapolis, and a program with blacks in Miami. "Over the next few years, we want to strengthen our Native American and criminal justice programs," she observes.

The office of criminal justice plans to continue to help interested people and groups determine the Christian response to crime, the victim, and the offender. Notes Howard Zehr, director of the office, "The program will focus on 'filling in the gaps' and stimulating new thinking, rather than duplicating the work of others."

For 1983 program plans for the U.S. Peace Section include assisting five local peace committees: Dallas Peace Center, Mennonite Minority Peace Project, Lombard Mennonite Peace Center, New York City Mennonite Peace Center, and New England Disarmament Coordinator. "It is small initiatives like this that we want to encourage," says John Stoner, executive secretary for the U.S. Peace Section.

A portion of the money forwarded to these groups will come from Showalter funding.

Another new item for the U.S. Peace Section in 1983 will be the October conference in Atlanta, Ga., planned by the Black Council of the Mennonite Church. The conference theme is "The Black Church, the Third World, and Peace."

Paul Leatherman in his SELFHELP Crafts report indicated that projected U.S. sales for 1983 are $2.4 million, an increase of 40 percent over 1982 levels. U.S. sales of SELFHELP Crafts in 1982 were $1.7 million.

John Hostetler, director of Material Aid, said that in 1982 MCC shipped over 9.7 million pounds of material aid to 32 countries overseas. Of this total, 3.4 million pounds were donated by constituent groups in the U.S.

The executive committee also received reports from Mennonite Mental Health Service, Mennonite Disaster Service, and the Development Education offices.

The day before the executive committee meetings, the four regional directors of MCC U.S. also met in Akron, Pa., for their first joint meeting.

Student and young adult workers meet in four cities

Persons involved in ministry among scattered young Mennonites participated recently in student and young adult workers conferences in New York, Chicago, Denver, and Los Angeles.

Participants included contact persons, campus pastors, pastors of urban congregations, seminary students, youth and young adult ministers, and other denominational leaders in student and young adult ministry.

In Los Angeles, Oct. 8-10, conferees met at Calvary Mennonite Church. They were addressed by Hubert Brown, the congregation's pastor and former director of student and young adult services for Mennonite Board of Missions.

Other speakers were Patricia DeJong, a campus minister at San Francisco State University; Al Dueck, a psychology professor at Fresno Pacific College; and Florence Richer, a psychologist.

In New York, Oct. 22-24, some 20 persons heard Martin Sawatzky, inter-Mennonite student services coordinator for Ontario, say that the need for campus pastoral ministry in secular institutions is greater than ever because students are confused, afraid, and under pressure. The first part of the conference was held at Menno House.

Other speakers were Dorothy Savage of the National Council of Churches; Joseph Shenk, campus pastor of Eastern Mennonite College; and Myrna Burkholder, director of Student and Young Adult Services.

In Chicago, Oct. 29-31, over 25 persons gathered at Lakeview Presbyterian Church. A highlight was a challenging presentation by Marilyn Creel of United Community College Ministry Organizing Board for Illinois.

Participants also heard from three people involved in three different kinds of young adult ministry and visited Urban Life Center and Grace Community Church.

In Denver, Nov. 12-14, the conference was held at St. Francis Interfaith Center. In an opening address, former Bethel College campus pastor Jerry Weaver said the task of young Mennonites is to find both roots and wings.

The 20 participants also heard a panel discussion on models of young adult ministry, toured centers of young adult ministry in the city, worshiped at First Mennonite Church, and received a closing challenge from James Dunn of the General Conference Mennonite Church Commission on Education.

The four conferences were sponsored by department of higher education of the General Conference Mennonite Church and SYAS of the Mennonite Church.

Louise Buhler, Mr. Hoang (on her right), and a group of Christians standing on the rubble of their church.

Assistance planned for Typhoon Nancy victims

On Oct. 20, Typhoon Nancy unleashed a ferocious storm on provinces in north central Vietnam. "With little warning, and at a time when farmers were confident that this year's rice crop had been spared, the typhoon struck," reports Louise Buhler of Warman, Sask., Mennonite Central Committee worker in Thailand.

In early December Buhler visited hard-hit areas in Vietnam where people, still recovering from typhoons in late 1980, now suffer further disruption. Thousands of acres of rice ready for harvest were lost or heavily damaged.

The typhoon's winds, heavy rains, and resulting floods and tidal waves affected two million people in the Nghe Tinh, Thanh Hoa, Ha Nam Ninh, and Thai Binh provinces. Factories, schools, hospitals, and homes were destroyed and 100-year-old trees were uprooted. Electrical lines were torn down, dykes, roads, and bridges were damaged and 70 people were killed. According to officials, the most immediate needs now facing disaster victims are for medicine, adequate clothing, and food.

Shortages of food will likely persist at least until June when the next rice crop is harvested and full recovery may not be realized for some time. "Many of the losses, I was reminded, cannot be listed or calculated," says Buhler. Some 3,000 hectares (6,413 acres) of rice-growing land were covered with salty seawater in the Nghe Tinh province alone and will remain unproductive for years to come.

In response to the new crisis, "a people-helping-people movement was immediately launched" within Vietnam, according to People's Committee officials. Distribution centers were set up throughout the country and provinces which had reasonably good rice

harvests were asked to share their bounty. Still, there is not enough to fill the needs. One official pointed out that "we know the government can only give little because they only have little." United Nations Disaster Relief Office delegates, after meeting with Vietnamese government officials and confirming the extensive damage, have put out an international appeal for assistance.

Mennonite Central Committee is responding to this plea for food and clothing by sending material aid shipments. The first shipment, 290 tons of milk, clothing, bedding, soap, and flour, is ready for departure from Vancouver. A second shipment of 414 tons will include beef and medicine as well as milk, clothing, soap, and flour. It is scheduled to be shipped in late February. In midyear an additional shipment is planned. The shipments are designated specifically for institutions such as hospitals and clinics in the hardest-hit areas, Thanh Hoa and Nghe Tinh.

Montana congregation to take responsibility for VS household

Mountain View Mennonite Church in Kalispell, Mont., will take administrative responsibility on Feb. 1 for the voluntary service household of Mennonite Board of Missions in Browning, Mont.

The transfer is part of a plan by MBM and Northwest Conference of the Mennonite Church to concentrate on a spiritual ministry among the 6,000 Blackfeet Indians with a probable goal of starting a Mennonite congregation in Browning, where the tribal headquarters is located.

The 95-member Mountain View congregation has for years considered Browning—75 miles away over a mountain range—part of its outreach ministry. In 1970 the congregation persuaded MBM to open a VS household in Browning, and its members formed a VS committee to assist the volunteers.

The work of the volunteers with local social service agencies for the Blackfeet Indians has been much appreciated. They have served as recreation leaders, teachers, day-care center aides, and youth workers. The current household leaders, Janet Schumm from Tavistock, Ont., is a home health nurse for Blackfeet Health Services.

"The big need now for the Blackfeet Indians is spiritual," said director Dale Wentorf. "They suffer from low self-esteem, thanks to 100 years of injustices committed against them by white people."

Dale will assist the VS committee of Mountain View Mennonite Church in any way he can, including recruitment of volunteers. The seven-member committee is chaired by Paul Boss.

Ray Horst, director of evangelism and church development, will work closely with Northwest Conference's Commission on missions and service. Orvin Boettger of Kingman, Alta., is chairman.

Scholars talk to each other: Who's listening?

When Anabaptist scholars get together to talk, the 16th century listens—or so it seems by the volume of research in progress.

Teachers and students met Nov. 19-20 at Associated Mennonite Biblical Seminaries, Elkhart, Ind., for the biannual Anabaptist colloquium.

Planners of the event were C. J. Dyck of AMBS, Walter Klaassen of Conrad Grebel College and John Oyer of Goshen College.

Presentations dealt with Anabaptist anthropology and eschatological motifs and Anabaptism.

In discussion of research in progress graduate student Rick Bailly of the University of Waterloo identified a "deafening silence" in the *Mennonite Quarterly Review* since 1970 on Melchior Hoffman, founder of the Melchiorite movement. (After Hoffman's imprisonment his followers adopted a chiliastic and revolutionary focus, which subsided with the fall of the Muenster kingdom in 1535.)

Bailly is taking a closer look at the nonfanatical side of Hoffman, who "as a pastor and as a man . . . maybe wrote some of the best theological stuff we have coming out of the sixteenth century," he said.

Another student, Steve Kerr from Waterloo, is interested in the Muensterite movement of the 1530s.

Marlin Jeschke of Goshen College participated to "improve my mind" for his new assignment as book editor of the MQR. Denis Schultz, AMBS student, read a paper on Friday evening on "Anabaptist Anthropology."

Walter Klaassen told of his five-year start in writing a general description of apocalypticalism in the sixteenth-century radical reformation. "I keep nibbling away at this," he said.

In a larger address to the group he underscored some of his findings under the title, "These Last and Dangerous Times: The Remnant Waits for the End." He traced the sense of urgency in end times expectations among the Swiss Brethren and other Anabaptist groups.

All Dutch Anabaptists prior to 1535 were likewise preoccupied with the end time, Klaassen said. The separate groups had different views on the end time, ranging from expecting Christ to come to set up a theocratic kingdom to usher in the millennium—some holding this viewpoint violently took over the city of Muenster—to those who pulled back and interpreted Christ's kingdom as a spiritual kingdom which assumes concrete, physical dimensions in the church. They saw themselves living in the kingdom of God, although already in the millennium, Klaassen said.

Werner O. Packull, of Renison College, University of Waterloo, presented a paper on "A Reinterpretation of Melchior Hoffman's *Exposition Against the Background of Spiritualist Franciscan Eschatology*."

Packull said he is "trying to contextualize Anabaptism in the reformation of the common man." The concept of the commoner changed in the years 1520-25, he said, perhaps triggered by Luther. A positive image replaced the old notion of common men and women as the personification of fallen humanity.

James M. Stayer, of Queen's University, Kingston, Ontario, gave a commentary and research report on David Joris. Stayer has written on the historical influence of Joris for the *Theologische Realencyclopaedie*.

In the research report Stayer focused on the views held by Joris of the kingdom and the promised David, and on polygamy.

In other research in progress, Arnold Snyder of Bluffton College reported completion of his PhD dissertation for publication on the "Life and Thought of Michael Sattler." He is continuing his interest in identifying the connections between Anabaptist and liberation theologies.

Denny Weaver of Bluffton College is working on a one-volume contextual history of Mennonites from the sixteenth century to the present, focused on "what Mennonites did and became in following Christ."

John Oyer is "still working" on the topic of recantations and continues his interest in hymnody and melodies of the 16th century.

Ray Gingerich of Eastern Mennonite College said his attendance reflected the "dire need of having my Anabaptist vision rejuvenated." He is reworking his dissertation on Anabaptist mission. Anabaptist inwardness, he finds, stands in tension with mission as outward or final product of church.

John Rempel of Conrad Grebel College is dealing with systematic theological questions in his thesis on the "Theology of the Lord's Supper in Hubmaier, Marpeck, and Philips."

Lee Harder of AMBS reported completion of 10 years of editing and pending publication of the Conrad Grebel documents.

The next Anabaptist Colloquium will be held at Conrad Grebel College, Mar. 25-26. The main focus will be on identifying new areas of Anabaptist research.

New governance design tentatively approved at EMC&S

Conference representatives and the executive committee of the Eastern Mennonite College and Seminary trustees have given tentative approval to a new governance design for EMC&S.

The proposed design would place the col-

Beth Shalom is a coffeeshop owned and operated by seven members of Obihiro Mennonite Church in Japan. Here Tsukada-San chats with customers while taking his turn as cook and waiter. The coffeeshop opened two years ago, using as its name the Hebrew words for "house of peace." "Beth Shalom is a halfway house into church life," said Marvin and Mary Alene Miller, Mennonite Board of Missions workers who helped start the ministry. "It is a place to meet people and share the good news."

lege and seminary on an equal basis with Hesston College, Goshen College, and Goshen Biblical Seminary under the Mennonite Board of Education.

The model will now be considered by the 10 constituent conferences of EMC&S. Responses will be evaluated by the constituent conferences committee at its October meeting.

Meeting in joint session on Jan. 6, the constituent conferences committee and trustee executive committee voted to recommend the proposed design for testing by the conferences. Final approval must be given by the full board of trustees.

EMC&S is currently affiliated with but not governed by the Mennonite Board of Education.

In addition to full MBE governance, the proposed design would reduce the size of the EMC&S board of trustees from its current 32 members. The constituent conferences committee would have a more defined relationship with the trustees and a new, official relationship with the board of education.

A new "President's Partnership Council," composed of leadership persons and donors of record, would also be created to assist in fund raising and making EMC&S more financially stable.

Salvadoran peasants on farm cooperative massacred by army

Approximately 100 Salvadoran soldiers surrounded nine houses that belonged to members of the La Florida Farming Cooperative on Nov. 20. After night fell they forced the men out of their shacks leaving the women and children inside. The soldiers then killed seven members of the cooperative by cutting their throats, states a report from Santa Ana.

CREDHO, the social arm of the small Salvadoran Episcopal church that oversees the project, denounced the massacre. News of the massacre stunned Mennonite Central Committee workers who had visited the project several times in the last year.

The army apparently carried out the massacre under orders from higher officials. CREDHO stated, "The soldiers' commanders did not hesitate to call each other by their own names, as if they wanted to leave proof of their presence and participation in these acts, thus showing the extent to which they felt they had an absolute guarantee of impunity."

It also reported that the bodies remained in the sun under soldier guard for two days and that no legal authority visited the site of the massacre to certify the cause of death.

The denunciation continues. "Being such hard workers, it seems ridiculous to make any kind of connections between these people and suspicious, underground political activities. In the face of such indescribable acts of violence, the CREDHO Association can do no less than condemn and repudiate these criminal and barbaric acts and raise its most energetic protest to the highest leaders of the army and the government, who are obliged to protect and respect human rights in El Salvador."

Some of the six widowed mothers and 24 fatherless children have left La Florida and are now living in displaced persons' camps, which abound in El Salvador. The massacre was a cruel blow to a church-related, nonviolent attempt at land reform.

MCC worker Philip Hofer, who visited the project last March, wrote of the hope that La Florida brought to over 60 impoverished families who were landless due to the endemic land distribution problems in El Salvador or as a result of the civil war. In El Salvador less than 3 percent of the population owns over 90 percent of the land, leaving most peasants without even a small plot of their own. This system creates large numbers of migrant farm workers who must work on the large landholdings in order to survive.

Land reform in El Salvador is fraught with setbacks and discouragements. The large landowners, backed by the army, want to keep things the way they are. In a May 18, 1982, MCC News Service Release on the La Florida farm cooperative, Hofer, who then worked in Guatemala, alluded to possible difficulties ahead for the La Florida cooperative, "One wonders how long such a project can continue without being affected by the political violence."

The U.S. government recognizes that land reform and an improvement in human rights in El Salvador are necessary to stop a leftist revolution from occurring. By the end of January the Reagan Administration, which sends both economic and military aid to El Salvador, must certify to Congress that the Salvadoran government is making progress in these areas if the nearly $100 million in military aid is to continue flowing to that country of 5 million. In spite of crimes by the army in the past, the most publicized cases being the murder of four North American church women and two land reform workers also from the United States, Congress has always granted certification.

Peace Church talks turkey after Thanksgiving

Everything seemed normal about the Dec. 22, 1982, midweek meeting at Peace Community Church (Detroit). Closer inspection revealed that one pew was full of visitors who had enjoyed the church's Christmas program the prior Saturday.

In the basement, another drama was reaching its climax. On the heels of a successful Thanksgiving food basket distribution, the small congregation had begun to focus its energies on its day-care center project. At the last minute, concerned members of the congregation began to look ahead and encourage a Christmas food basket project.

Funds amounting to $500 were received and designated for the project. Betty Heard began to organize the effort, delegating major responsibilities to Donald Kendrick. Thirty-five families were contacted. One poultry seller provided 41 turkeys for the price of 35. This was fortunate, for six extra families showed up for baskets.

Given the great need in the church community, the congregation is giving thought to how they might become involved in providing an emergency food pantry on an ongoing basis.—Eugene Seals

The Peace Mennonite Church, Portland, Ore., has called Laurence and Marian Horst to serve as pastoral couple during February and March on an interim basis. Their address for the period will be 19626 Gilsan, Portland, OR 97209; phone (503) 667-2762.

Bruce Lyndaker was installed as associate pastor of the Forks Mennonite Church, near Middlebury, Ind., on Jan. 2. Willis Breckbill, Indiana-Michigan conference minister, preached the sermon, and the charge was given by John J. Yoder, pastor of the congregation. Bruce's wife, Pam, was encouraged to lend her support to Bruce in his ministry, as well as express in her own way her talents and gifts for the enrichment of congregational life.

Bluffton (Ohio) College, genealogist Delbert L. Gratz, author of *The Bernese Anabaptists and Their American Descendants* (1953), will serve as keynote speaker at the fifth annual Genealogy Conference, sponsored by the Lancaster Mennonite Historical Society, Lancaster, Pa., on Saturday, Mar. 26. Open to the public, more than twenty sessions of registrants' choice will convene on the campus of Lancaster Mennonite High School. Held in the 300th anniversary year of the coming of Germans to Pennsylvania, this conference will feature European backgrounds and migration patterns as well as aids to genealogical research in the U.S. On Friday, Mar. 25, the society will offer a pre-conference, historical field trip, "Religion and Colonial Germantown," to Philadelphia. More details and a program for the conference and field trip plus registration and lodging information is available from David J. Smucker, Lancaster Mennonite Historical Society, 2215 Millstream Road, Lancaster, PA 17602; phone (717) 393-9745.

Although Manchester College does not have a program in nursing, it can now offer its incoming students the opportunity to earn a nursing degree through a cooperative program with Goshen College. An agreement reached between the two colleges will permit Manchester students who wish to study nursing to transfer to Goshen College after two years. Such students can retain all the credits they earned at Manchester and can complete their bachelor of science in nursing degree in four years—the same period of time it would have taken if they had come to Goshen College as freshmen.

New members by baptism and confession of faith: Brian Gindlesperger at **First Mennonite,** Johnstown, Pa. Kenneth Howard by baptism and Richard Martin by confession of faith at **Pike,** Harrisonburg, Va. Tony Ramsey and Harley Weaver at **Stuarts Draft,** Va. Sam and Maysie Kite at **Waynesboro,** Va. Shelly Litwiller, Debbie Myers, Craig Rogers, Jeffrey Rogers, and Lynn Rogers at **Dewey,** Ill.

Nuclear issue addressed, radio spots available

Radio spots addressing the myth that nuclear arms create security are now available for congregational leaders to place on their local stations, reports Lois Hertzler, coordinator of distribution for Mennonite Media Services, Harrisonburg, Va.

Narrator David W. Augsburger has worked with faculty and students of the Associated Mennonite Biblical Seminaries in Elkhart, Ind., to pinpoint specific moral dilemmas concerning militarism and the nuclear question and to suggest a Jesus kind of response.

Augsburger says, "In the emerging ground swell of concern for reconsidering nuclear disarmament, a voice is still needed that points clearly to the teachings of Jesus, and our hope is the Mennonite Church can do that with integrity."

The series of nine spots is designed to call listeners to a new understanding of peace and justice in a nuclear age. The spots highlight Christ's teaching that security cannot be found in weapons of warfare. They call Christians to promote life, not genocide.

Pastors or business and professional persons are encouraged to take these spots to their local stations for sustaining (non-paid) use or for release on sponsored time.

To reserve placement on local radio stations, write to Lois Hertzler, Mennonite Media Services, 1251 Virginia Avenue, Harrisonburg, VA 22801.

births

Bachman, Randall and Debra (Plantz), Pomeroy, Iowa, second child, first daughter, ShanonLeigh Mae, Jan. 2.

Bechtold, Nelson and Connie (Stutzman), Bainbridge, Pa., second child, first son, Ryan Matthew, Nov. 8.

Boshart, Mark and Linda (Harper), Wayland, Iowa, first child, Katie Dawn, Aug. 9.

Boshart, Ron and Elizabeth (Hackett), Wayland, Iowa, third child, first son, Jonathan Cole, Aug. 16.

Fouts, John and Karen (Hofstetter), New Philadelphia, Ohio, third child, first daughter, Dianne Renee, Jan. 10.

Freed, Ray and Beverly (Hoover), Lederach, Pa., second child, first daughter, Monica Ranae, Nov. 23.

Hostetler, Curtis and Bobbie (Hatfield), Harper, Kan., third son, Regan Lucas, Jan. 5.

Johnson, Rickey and Marcia (Jorgensen), Ft. Dodge, Iowa, first child, Heather Marie, Oct. 14.

King, Lamoine and Becky (Hawthorne), Harper, Kan., fourth child, third daughter, Amy Lee, Jan. 7.

Landis, Ernest and Fern (Reinford), Creamery, Pa., first child, Brice Alan, Dec. 25.

Leatherman, Herbert and Miriam, Ottsville, Pa., third child, second daughter, Rebecca Joy, Nov. 24.

Lucas, Steven and Karen (Hershberger), Marklesburg, Pa., first child, Andrew Joseph, Dec. 28.

Martin, Reginald and Debra (Graber), Phoenix, Ariz., first child, David Jay, Dec. 11.

Nyce, Philip and Maribeth (Nafziger), Bowling Green, Ohio, first child, Peter Lynn, Jan. 10.

Nyce, Richard and Eileen (Miller), Archbold, Ohio, third child, first daughter, Hope Christine, Jan. 5.

Parrish, Don and Charlene (Schloneger), Louisville, Ohio, second son, Jordan Matthew, Jan. 14.

Rice, Donald and Kathy, Pipersville, Pa., third child, second son, Daniel Owen, Dec. 18.

Ruth, Daniel L. and Joyce Z. (Allebach), Telford, Pa., third child, second son, Ammon Paul, Dec. 12.

Schooley, Dave and Kathy (Meyer), Bloomfield, Iowa, second child, first son, Benjamin David, July 23.

Spogn, Keith and Shirley (Schweitzer), Friend, Neb., third son, Todd Christopher, Aug. 1.

Stutzman, Mark and Gretta (Rediger), Friend, Neb., second child, first son, Shane Christopher, Dec. 21.

Yoder, Charles and Debby (Cady), Marion, Ohio, first child, Abigail Ruth, Dec. 27.

Yoder, Cleo and Charlene (Wenger), Fairview, Mich., third child, second son, Carlon John, Jan. 8.

marriages

Barron—Otto.—Craig Barron, Friedens, Pa., Lutheran Church and Debra Otto, Springs, Pa., Springs cong., by Steven Heatwole, Oct. 23.

Beare—Grove.—Ray Beare, Pickering, Ont., Zion cong., and Danette Grove, Markham, Ont., Wideman cong., by Jim Shantz, Sept. 25.

Beiler—Brownlee.—Larry Beiler, Grantsville, Md., and Natalie Brownlee, Springs, Pa., both of Springs cong., by Melvin Beiler, father of the groom, Sept. 24.

Cressman—Ries.—James Paul Cressman, Berea cong., Alma, Ont., and Karen Lisa Ries, Salem cong., Freeman, S.D., by Roland Goering, Dec. 18.

Frey—Balmer.—Terry Frey, Marietta, Pa., Mount Joy cong., and Belle Balmer, Mount Joy, Pa., Church of the Brethren, by Robert Kettering and Shelley R. Shellenberger, Oct. 2.

Frey—Stoltzfus.—Larry Frey, Maytown, Pa., and Tina Stoltzfus, Gordonville, Pa., both of Mount Joy cong., by Shelley R. Shellenberger, Nov. 25.

Heinz—Neumann.—Bryan Heinz and Lisa Neumann, both of Metamora, Ill., Metamora cong., by Larry Augsburger, Jan. 8.

Heisey—Hess.—Craig Heisey, Lititz, Pa., Brethren in Christ Church, and Linda Hess, Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, Jan. 1.

Kreider—Hershey.—Barry Kreider, Mount Joy, Pa., Mennonite cong., and Sharon Hershey, Mount Joy Brethren, by Robert Kettering, Sept. 18.

Leatherman—Miller.—Duane M. Leatherman, Pipersville, Pa., Deep Run East cong., and Renita K. Miller, Harleysville, Pa., Franconia cong., by Earl Anders, Jr., and Floyd Hackman, Jan. 8.

Lehman—Myers.—Wayne Lehman, Nairobi, Kenya, Huntington (Va.) cong., and Sheryl Myers, Nairobi, Kenya, Mount Joy (Pa.) cong., by Roy Brubaker, Aug. 7.

Sensenig—Martin.—Kevin Jay Sensenig, Denver, Pa., Weaverland cong., and Sherry L. Martin, New Holland, Pa., Red Run cong., by Luke L. Horst, Jan. 8.

Yoder—Good.—Dale Yoder, Bay Port, Mich., Pigeon River cong., and Phyllis Good, Harrisonburg, Va., Mt. Clinton cong., by Richard Good and Luke Yoder, fathers of the bride and groom, Dec. 31.

obituaries

Cline, Mattie B., was born on Jan. 13, 1889; died at Virginia Mennonite Home, Harrisonburg, Va., Nov. 7, 1982; aged 93 y. On July 9, 1919, she was married to Edgar J. Cline, who survives. Also surviving are 2 daughters (Kathryn Eshleman and Pauline Good), 9 grandchildren, 9 great-grandchildren, and 3 sisters (Naomi Cline, Ann Brunk, and Marie Brunk). She was a member of Zion Mennonite Church, where funeral services were held on Nov. 10, in charge of Harvey Yoder and Herman Ropp; interment in Zion Mennonite Church Cemetery.

Detwiler, Samuel E., son of Benjamin and Laura (Brubaker) Detwiler, was born in Birch Tree, Mo., Apr. 13, 1901; died at Hutchinson, Kan., Dec. 11, 1982; aged 81 y. On Sept. 1, 1938, he was married to Anna Kauffman, who died on Sept. 27, 1977. Surviving are one foster son (David J. Stafford), 4 foster grandchildren, 3 brothers (Albert, Milton, and John), and 4 sisters (May Larrew, Esther, Alice, and Mary). He was a member of Yoder Mennonite Church, where funeral services were held on Dec. 14, in charge of Daniel Kauffman; interment in Yoder Mennonite Cemetery.

Hess, Timothy D., son of Dwight L. and Cheryl M. (Rohrer) Hess, was born in Lancaster, Pa., Dec. 21, 1981; died of complications since birth, at Hershey, Pa., Dec. 29, 1982; aged 1 y. Surviving are his parents, one brother (Michael B.), maternal grandparents (Mr. and Mrs. Robert H. Rohrer), paternal grandmother (Kathryn Hess), and maternal great-grandfather (Paul Sauder). Funeral services were held at the Mount Joy Mennonite Church on Dec. 31, in charge of H. Raymond Charles and Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

Egli, Louie Levi, son of Chris B. and Emma (Grim) Egli, was born at Minier, Ill., Jan. 13, 1900; died of cancer at Steward Memorial Hospital, Lake City, Iowa, Jan. 5, 1983; aged 82 y. On Dec. 27, 1922, he was married to Rose Ulrich, who died on July 1, 1966. On Sept. 22, 1967, he was married to Lettie Wenger, who survives. Also surviving are 2 daughters (Fern—Mrs. Don Kaufman and Kathryn Egli), one son (Paul Egli), 7 grandchildren, 4 great-grandchildren, 3 step-great-grandchildren, 4 brothers (Joe, Emery, Jesse, and Stanley) and three sisters (Mrs. Maude Swartzendruber, Elsie—Mrs Chancy Litwiler, and Ida Egli). He was preceded in death by one son (Dale). He was a member of Manson Mennonite Church, where funeral services were held on Jan. 7, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Good, William G., Jr., son of William H. and Emma (Groff) Good, was born on June 17, 1912, died at Spring City, Pa., Jan. 6, 1983; aged 70 y. Surviving are one brother (Norman), and 6 sisters (Fannie—Mrs. Samuel Greaser, Edna—Mrs. Ellis Mack, Mary—Mrs. Jacob Kolb, Emma—Mrs. Jonas Minninger, Ruth—Mrs. Clyde Eby, and Naomi). He was preceded in death by one sister (Bertha Sharp). He was a member of Vincent Mennonite Church, where funeral services were held on Jan. 10, in charge of Earl Glick and Charles Gogel; interment in Vincent Church cemetery.

$344,962

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $344,962.96 as of Friday. Jan. 21, 1983. This is 46.0% of the total needed. Contributions have been received from 339 congregations and 200 individuals. Individual gifts represent $78,479.45 of the total.

Goal: $750,000

Hottinger, Owen W., son of Jessie and Birtha (Southerly) Hottinger, was born in Rockingham Co., Va., Dec. 15, 1920; died at Rockingham Memorial Hospital, Harrisonburg, Va., Nov. 27, 1982; aged 61 y. On June 22, 1940, he was married to Gladys Bynacker, who survives. Also surviving are one daughter (Irene Thompson), 4 sons (David, Joseph, Everett, and Gerald), 11 grandchildren, one great-grandchild, 2 brothers (Jason and Billy), and 2 sisters (Pauline Mohler and Janet Riggleman). He was a member of Zion Mennonite Church, where funeral services were held on Nov. 29, in charge of Harvey Yoder, Teddy Rollins, J. Ward Shank, and John Shank; interment in Zion Mennonite Cemetery.

Kulp, Linneaus, son of Abram C. and Annie (Freed) Kulp, was born at Kulpsville, Pa., Oct. 19, 1893; died at Grand View Hospital, Sellersville, Pa., Dec. 30, 1982; aged 89 y. On Oct. 24, 1915, he was married to Katie Moyer, who survives. Also surviving are one daughter (Ruth—Mrs. Allen Godshall), 2 sons (Stanley and J. Wesley), one sister (Mattie Landis), and one brother (William F.). He was a member of Salford Mennonite Church. Funeral services were held at Eastern Mennonite Home on Jan. 4, in charge of Willis Miller, John Ruth, and Loren Swartzendruber; interment in Salford Mennonite Cemetery.

Landis, Edna G., daughter of John L. and Anna Mary (Oberholtzer) Landis, was born in Manheim Twp., Pa., Aug. 26, 1898; died at Pleasant View Rest Home, Manheim, Pa., Dec. 31, 1982; aged 84 y. Surviving is one sister (Anna Mary—Mrs. C. Earl Charles). She was preceded in death by 3 brothers (Walter, Noah, and Elam). She was a member of Landis Valley Mennonite Church, where funeral services were held on Jan. 4, in charge of Paul W. Weaver, John G. Landis, and Irwin M. Weaver; interment in adjoining cemetery.

Miller, Alfred B., son of Noah and Sophronia (Hummel) Miller, was born in Holmes Co., Ohio, Oct. 4, 1885; died at Mercy Hospital, Moundridge, Kan., Jan. 5, 1983; aged 97 y. On June 6, 1905, he was married to Lavina Yoder, who died on Sept. 27, 1958. Surviving are 4 sons (Richard, David, Lawrence, and Alfred), 2 daughters (Bernice—Mrs. Emery Bontrager and Louise—Mrs. Ivan Headings), 18 grandchildren, 41 great-grandchildren, and 3 brothers (Billie, Harold, and Levi). He was a member of Yoder Mennonite Church, where funeral services were held on Jan. 8, in charge of Milo Kauffman, Calvin King, John Landis, and Daniel Kauffman; interment in Yoder Mennonite Cemetery.

Moser, Emma, daughter of John N. and Veronica (Erb) Widrick, was born at Kirshnerville, N.Y., Apr. 27, 1903; died at Lewis Co. General Hospital, Dec. 24, 1982; aged 79 y. On Aug. 15, 1923, she was married to Andrew R. Moser, who died on June 15, 1970. Surviving are 3 sons (Elmer, Elton, and Ellis), 3 daughters (Lorenna—Mrs. Nelson Moser, Florence—Mrs. Wilbur Jantzi, and Sharon—Mrs. Delvin Mast), 36 grandchildren, 26 great-grandchildren, and 2 brothers (John E. and Aaron E. Widrick). She was preceded in death by 2 daughters (Irene—Mrs. Leo Zehr and Loretta), one grandson, 3 brothers, and 3 sisters. She was a member of Naumburg Mennonite Church. Funeral services were held at Croghan Mennonite Church on Dec. 27, in charge of Richard Zehr, Vernon Zehr, and Lloyd Boshart; interment in Croghan Mennonite Cemetery.

Moyer, Preston A., son of Nathaniel and Emma (Alderfer) Moyer, was born at Souderton, Pa., Feb. 9, 1893; died at Dock Terrace, Lansdale, Pa., Jan. 5, 1983; aged 89 y. He was married to Alice Musselman, who died in August 1979. Surviving are one son (Russell M.), 7 grandchildren, 14 great-grandchildren, one brother (Nathaniel), and 4 sisters (Martha Hartzell, Emily Kolb, Betty Groff, and Ethel Moyer). He was preceded in death by a brother (Raymond). He was a member of Souderton Mennonite Church, where funeral services were held on Jan. 8, in charge of Glenn Egli and Russell B. Musselman; interment in Hillside Cemetery.

Showalter, Vada Elizabeth, daughter of Irvin D. and Sallie (Shank) Showalter, was born at Broadway, Va., Sept. 3, 1926; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., July 18, 1982; aged 55 y. Surviving are 3 sisters (Alma S. Hartzler, Eula M. Showalter, and Arlene S. Hartman), one foster sister (Naomi Shank Brunk), and 2 brothers (Clayton D. and David E.). She was a member of Zion Mennonite Church, where funeral services were held on July 20, in charge of Harvey Yoder and J. Ward Shank; interment in Zion Mennonite Cemetery.

Siegrist, Maude K., daughter of John M. and Ella (Hornberger) Kofroth, was born in Lancaster Co., Pa., Jan. 1, 1902; died at Lancaster (Pa.) General Hospital on Dec. 14, 1982; aged 80 y. On Nov. 29, 1923, she was married to Warren W. Siegrist, who died on Dec. 17, 1978. Surviving are one daughter (Dorothy Jane—Mrs. Donald S. Hess), 5 grandchildren, 3 brothers (John, Arthur, and Paul), and one sister (Mary—Mrs. John Wein). She was a member of Landis Valley Mennonite Church, where funeral services were held on Dec. 17, in charge of Lester M. Hoover and Irwin M. Weaver; interment in adjoining cemetery.

Sweigart, D. Wayne, Sr., son of Calvin S. and Grace (Myers) Sweigart, was born in Cambridge, Pa., Feb. 11, 1906; died at Elizabethtown, Pa., Jan. 6, 1983; aged 76 y. On Nov. 25, 1926, he was married to Mary Byler, who survives. Also surviving are 2 daughters (Dorothy S.—Mrs. Joseph B. Hostetler and Nora J.—Mrs. Glenn S. Good), 2 sons (David W. and Arthur P.), 18 grandchildren, 9 great-grandchildren, one brother (Alfred W.), and 2 half brothers (Leroy F. and Calvin S. Sweigert, Jr.). He was a member of Mount Joy Mennonite Church, where funeral services were held on Jan. 9, in charge of H. Raymond Charles, Shelley R. Shellenberger, and Henry W. Frank; interment in Kraybill Cemetery.

Yoder, Harry, son of Daniel P. and Leah (Harshbarger) Yoder, was born in Allensville, Pa., Mar. 29, 1896; died at Chambersburg (Pa.) Hospital on Jan. 2, 1983; aged 86 y. On June 24, 1919, he was married to Carrie French, who survives. Also surviving are 2 daughters (Corena—Mrs. Wilmer Stauffer and Sophia Yoder), 3 sons (Ambrose, Raymond, and Daniel), 3 brothers (Bennett, Roy, and Emory), and 4 sisters (Mrs. Minnie Baker, Mrs. Elsie Eby, Mrs. Samuel Yoder, and Mrs. Claire Miller). He was a member of Mattawana Mennonite Church, where funeral services were held on Jan. 5, in charge of Leon Yoder and Samuel Kauffman; interment in Mattawana Cemetery.

Yoder, Helen B., daughter of Melvin F. and Mary (Yoder) Miller, was born in Johnson Co., Iowa, Jan. 19, 1922; died of a heart attack at Mercy Hospital, Iowa City, Iowa, Jan. 1, 1983; aged 60 y. On Aug. 14, 1971, she was married to Clifford Yoder, who survives. Also surviving are one stepdaughter (Petty—Mrs. Harold Blosser), her mother, one stepgrandaughter, and 2 brothers (Cecil L. and Orval L. Miller). She was a member of Kalona Mennonite Church, where funeral services were held on Jan. 3, in charge of Howard Keim and Elton Nussbaum; interment in East Union Cemetery.

Credits, p. 80 Philip Hofer; p. 82 by Louise Buhler; p. 84 by Charles Shenk.

calendar

Marriage Reconciliation Conference, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 4-6.
Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12
Annual House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 11-13
Mennonite Publication Board, Chicago, Ill., Feb. 11-12
Conservative Conf. Ministers' Fellowship, Feb. 14-18

House intelligence group discounts Soviet influence on freeze movement

Soviet efforts have had no significant influence on the nuclear-freeze movement in the United States, says a report by the U.S. House Select Committee on Intelligence. Based on hearings held in July, the 337-page document concluded that the Soviet Union attempted to influence the movement but that its efforts were more successful in Western Europe than in the United States. "The bottom line is that the hearings provide no evidence that the Soviets direct, manage, or manipulate the nuclear-freeze movement," said the panel's chairman, Rep. Edward P. Boland (D-Mass.). John McMahon, deputy director of the Central Intelligence Agency, told the panel that there is "good evidence" that in Western Europe "the Soviets have sought to exploit and manipulate the movement, and we believe that the Soviet covert support has enabled it to grow beyond its own capabilities."

Episcopal Church council denounces man-raping-Indian-woman video game

A planned video arcade game called "Custer's Revenge," which depicts a naked male ravishing an Indian woman, was denounced by the 40-member Episcopal Church executive council. The council passed a resolution condemning the game as "prurient, lascivious, and pornographic. The game, expected to be marketed by the American Multiple Industries of Northridge, Calif., features a naked male figure who crosses desert obstacles to ravish an Indian woman figure. The resolution called on church groups to pressure state, regional, and municipal governments to bar the installation and sale of the game.

Methodist tracking system enlists computer to keep faithful in fold

In an effort to curb declining church membership, the United Methodist Church men's group will computerize and take over a program which keeps track of the estimated 450,000 church members who relocate every year. Church research shows that about half of the moving members transfer to United Methodist congregations in their new locations. The remainder drop out or join a church of another denomination. This latter category is the prime target of the United Methodist Men, which is developing a new computerized system aimed to reduce membership loss as well as reduce the trauma people can face with relocation.

The "moving members" program was started some 40 years ago by the former Methodist board of evangelism. Until recently, the evangelism unit of the board of discipleship has operated the program, processing an average of 300 moving notices weekly. The new program operated by the United Methodist Men, also a unit of the board of discipleship, will be essentially the same. But moving notices can be handled more efficiently with computer technology.

'War tax' withholders lose case, are penalized by U.S. Tax Court

A Rhode Island couple who have refused to pay their federal income taxes since 1977 as a way of demonstrating their opposition to military spending have lost their fight with the U.S. Internal Revenue Service. The United States Tax Court in Washington has not only ordered Kevin and Linda Regan to pay $4,138 in back taxes and $206 in interest for 1978 and 1979, but it has also slapped the couple with a $500 fine for having "wasted" the government's time and money on "frivolous" actions. Although the decision was reached last August, the IRS office here only announced it November 23.

Keith Johnson, an IRS public affairs officer, said the agency was publicizing the Tax Court decision because the Regans had been the subject of a long *Providence Journal-Bulletin* story last April in which the couple attempted to justify their nonpayment of taxes on religious and moral grounds. In the interview, the Regans argued that the arms race contradicted the Christian belief against the taking of human life. "What we were presented with were taxpayers who were saying they could withhold tax payments on moral grounds," Mr. Johnson said. "This is an argument that neither the IRS, nor the courts, accept."

Diets of Mormons and Adventists reduce susceptibility to cancer

Death rates of Mormon Church members from cancer are less than one fourth of the general population because of Mormons' abstinence from smoking, drinking, hot spices, and extramarital sex, says the president of the Australian Cancer Society. "It is completely established that smoking can cause lung cancer while excesses of alcohol, fat, coffee, smoked and pickled foods, charred foods, cyclamates, saccharine, and fungally contaminated carbohydrates are inadvisable," said cancer society president John Williams, a biochemist. "A diet rich in fiber," he said, "green vegetables such as broccoli, brussels sprouts, cabbage and cauliflower, with adequate vitamin C and A, gives protection. If present knowledge of cancer prevention were put into practice, 80 percent of cancer could be prevented."

Members of the Church of Jesus Christ of Latter-day Saints (Mormon) abstain from smoking and alcoholic beverages, tea and coffee. Their diet is based on scriptural health guidelines called the "word of wisdom." Studies in the United States have also shown that Mormons have a lower than average cancer rate. However, Seventh-day Adventists have a lower cancer rate than Mormons. In addition to abstaining from alcohol and tobacco, Adventists are vegetarians; Mormons are not.

American religious visitors warn not to expect major Soviet shifts

Americans should not expect major changes in the Soviet Union in the near future under the leadership of Yuri Andropov, say two U.S. religious leaders who recently visited that country. Rabbi Arthur Schneier, president of the Appeal of Conscience Foundation, and Dr. David Randolph, senior pastor of Christ Church United Methodist in New York, made the trip with Auxiliary Bishop Methodios of the Greek Orthodox Archdiocese of North and South America to arrange for the visit of a 12-member ecumenical delegation to the Soviet Union in 1983. At a news conference at the Overseas Press Club, Rabbi Schneier and Dr. Randolph agreed that the collective nature of the Soviet leadership makes it unlikely that any individual will be able to make major changes in the nation's policies.

"You're dealing with a collective and not individuals calling all the shots," Rabbi Schneier said. "I really do not see any major changes taking place in the next few months because it just doesn't happen that way." Dr. Randolph said he felt that "the impact of Andropov has been exaggerated in the West." He asserted that it is "not realistic" to expect the new Soviet leader to make major changes.

400 religious leaders say U.S. promotes war in Central America

Four hundred U.S. religious leaders have signed a pastoral message urging American churchgoers to pressure the government to end all military intervention in Central America to avoid a regional war there. "As citizens of the United States we are particularly sensitive to the responsibility that our government bears in the oppression and violence in Central America," said the pastoral message, coordinated by the Interreligious Task Force on El Salvador and Central America and Clergy and Laity Concerned.

"The slaughter in El Salvador and Guatemala continues; tensions between Honduras and Nicaragua increase; border incursions and provocative military maneuvers could inflame the whole hemisphere," the pastoral said. ". . . At this time, our government is embarked on a course which we believe will only increase the bloodshed and the violation of people's rights and dignity, as well as increase the danger of regional war."

NEWSPAPER

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Let the buyer beware

"It's no good, it's no good!" says the buyer; then off he goes and boasts about his purchase."—Prov. 20:14 (NIV)

The tug of war between seller and buyer is an old one as Prov. 20:14 testifies. The situation described there reminds us of the less sophisticated interchange of the open market. In these days of organized merchandising, an old Latin expression, *caveat emptor*, is more likely to apply. Translated, "Let the buyer beware," it implies that what you buy is what you deserve, for it is your responsibility. This attitude on the part of the seller should not be acceptable in the Christian community. Indeed, the laws and regulations of our North American countries seek to restrain the efforts to sell useless or harmful products on false premises. But it is an ongoing struggle to enforce them and when it appears that progress is being made in the effort to restrain the greedy, a new example of merchandising cleverness emerges.

Among the products about which buyers need to be particularly wary are those offered as pain-killers and as pleasure inducers. Other things to watch for are claims that the product is better than another of the same sort, or an appeal that is really not related to the product. The advertising of pain-killers catches us at our most vulnerable. Who would not be willing to shell out an extra dollar or two for this instead of that if this will make you feel better faster than that? And how will you ever know whether or not it happened?

Some horror stories of the past can help to make the point. In *Herald of Truth*, a respected ancestor of the *Gospel Herald*, I find an ad which describes a product recommended "For dyspepsia, mental and physical exhaustion, nervousness, weakened energy, indigestion, etc., etc." What could be expected to treat all of these ailments, especially "etc., etc."? It is "Horsford's Acid Phosphate. A liquid preparation of the phosphates and phosphoric acid. Recommended by physicians. It makes a delicious drink. Invigorating and strengthening" (*Herald of Truth* November 15, 1886, p. 352).

Who am I to say that Horsford's Acid Phosphate would not do all these things? Nevertheless, I doubt whether such a product could be advertised today without running afoul of the Federal Trade Commission.

The Commission has been fairly busy with some other matters as described in the January 1983 issue of *Consumer Reports*, a sassy little magazine which accepts no advertising and purports to give the lowdown on a variety of commodities made available in the marketplace. It provides ratings of products from the best to the worst on the basis of criteria which generally add up to: how well does this product do the job for which it is designed? The ratings at times have a decided impact on a company marketing a product which is considered inferior and I sometimes wonder what would happen if everyone took them seriously. Suppose nobody bought any but the top rated automobile for example? Yet in an open economy such as ours something like this is needed to supplement the work of the regulatory agencies which can never quite keep up with the marketers' inventiveness.

An example is the case of Brown and Williamson and Barclay cigarettes. Who has not seen the Barclay cigarette ad? Who could avoid seeing the Barclay ad? According to *CR*, beginning in 1980, B and W spent around $150 million to introduce this new cigarette and as a result by 1982 had gained 1.3 percent of the U.S. cigarette market, well ahead of what is considered necessary to be successful with a new brand of cigarette.

Cigarette advertising in the U.S., as you may have noticed, contains contradictory messages. At the top of the ad is the usual spiel, but at the bottom is a warning that the U.S. attorney general has determined that smoking is harmful to your health. In between are some data from the Federal Trade Commission and therein lies the tale.

The data from the FTC report the amount of tar in the smoke and tar is understood to be bad for the lungs. So the FTC rates cigarettes on a smoking machine which measures each brand to let the buyers know what degree of chance they are taking. Tar in cigarette smoke is regulated by filters and B and W according to the FTC and reported by *CR* discovered a way to make a filter which tricks the cigarette smoking machine. In other words, a human being smoking these cigarettes is thought likely to get much more tar than the machine.

At *CR* press time the issue involved court action between B and W and the FTC. It would not be expected that a mighty tobacco company would accept such a charge without a fight.

In the meantime, let the buyer beware. We cannot expect that the tobacco industry should be concerned with our physical welfare. They have a living to make, from the tobacco farmer through the manufacturer to the seller. It is one of the painful ironies of our time that many people earn their keep by providing substances which harm the health of the users. Indeed, if all North Americans would suddenly stop using tobacco, the economic impact would be more than one can imagine. But that doesn't mean the tobacco people are out to help us. *Caveat emptor.*—Daniel Hertzler

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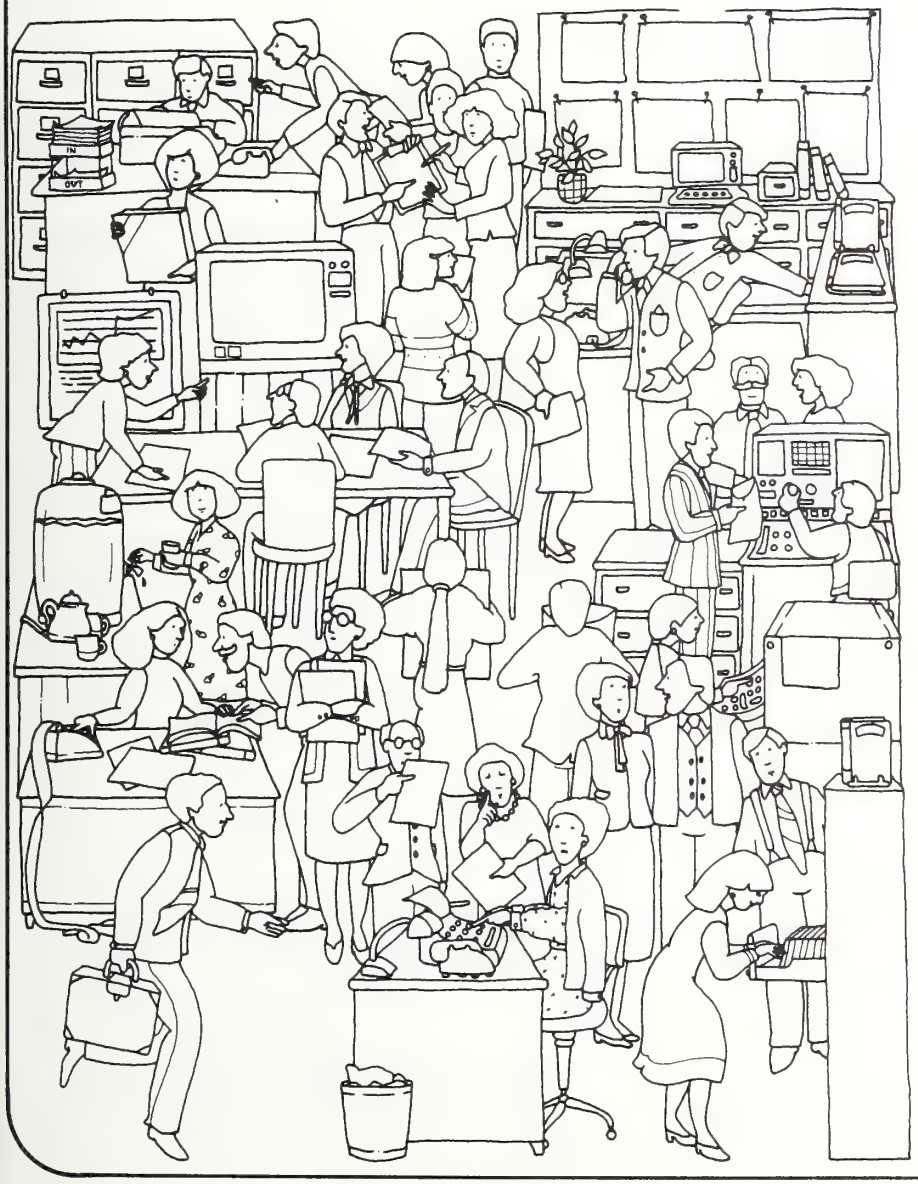
The idea that mission involves persuading non-Christians to change their faith and turn to Jesus Christ arouses disgust and even hostility



The scandal of catching people

Luke 5:1-11

by C. Rene Padilla

To be a disciple of Jesus Christ is to be called by him both to know him and to participate in his mission. He himself is God's missionary par excellence, and he involves his followers in his mission. This is clearly illustrated in this passage whose focal point is in Jesus' words, "Don't be afraid; from now on you will catch people." This is biblical language, and there is a danger of misusing it.

Yet the figure of "catching" people is central to the whole passage and should be allowed to control our interpretation of it. Addressed as it is to fisherfolk, it could hardly fail to convey Jesus' intention to involve them in a work which in some ways would resemble their own trade—fishing—but which would be related to people. Fishing for people was to be their trade. For this they needed not only a vision of the multitude and a vision of Jesus Christ, but also a vision of Christ's call to mission.

A vision of the multitude. The episode depicts Jesus standing by the Sea of Galilee, surrounded by a multitude, preaching the Word of God. The previous chapter provides background information (cf. vv. 40-44). After Christ finished a preaching tour throughout the synagogues of Judea, the crowd gathered on the shore of the Sea of Galilee listening to the Word of God. In Jesus' ministry there was no dichotomy between word and action—he healed the sick, fed the hungry, and cast out demons, but also preached the Word of God.

And while Jesus preached, his disciples washed their nets. After a night of hard work in which they caught nothing, they had no time to join the crowd and listen with them to the Word of God. In order to make his disciples aware of the crowd, Jesus acted out a parable: he sat in Simon's boat and taught the people from it (v. 3), then asked Peter to "put out into deep water, and let down the nets for a catch" (v. 4).

Christ's purpose was not merely to give them a good catch of fish; there is nothing here to suggest that he intended to show himself as their provider. Rather this is an action oracle which would explain to the disciples their mission—to catch people for the kingdom. And Jesus does just that—catching people for God by teaching them the Scriptures. In order to catch people, Christ's disciples had to see the multitude as if it were a sea of the where they could fish with the Word of God.

There are several ways to look at the multitude: as cheap labor—a means of production; as a market—a means to increase sales; as a human mass—a means to get elected. Jesus' disciples are invited to see the multitudes, in the overcrowded cities of Calcutta, London, Tokyo, Mexico, New York, and Bombay as a sea of people who need the Word of God.

A vision of Jesus Christ. How did Peter, James, and John see Jesus? This episode took place at the beginning of Jesus' ministry, before they had spent much time with him, yet two statements show their attitude towards him:

When Jesus asked Simon to try for a catch, Simon answered, "Master . . . because you say so, I will let down the nets" (v. 5). The striking thing is that these fishers should be willing to let down the nets when the night—the most appropriate time for fishing—was already past, and that they should be willing to do so after a tiring, unsuccessful effort which had lasted all night. Why? "Because you say so." Later on, in fishing for people, Jesus' authority would continue to be the determining factor.

After the catch of fish, Simon Peter fell at Jesus' feet and said, "Go away from me, Lord; I am a sinful man!" (v. 8). His words recall those of the prophet who had a vision of God in the temple: "Woe to me! I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

Thus the second requirement of fishing for people is a vision of Jesus Christ as the Master on whose word the nets are let down, and as the Lord in whose presence we recognize our sinfulness and render our worship.

A vision of Christ's call to mission. Catching people is a figure which expresses Christ's call to mission in the context of his own mission to the multitude. Christ's call is preceded by a word of comfort, "Don't be afraid." Afraid of what? In the context, the fear is astonishment at the manifestation of Jesus' power. The kind of fishing in which the disciples would be involved from now on—the fishing of people—would also require Jesus' power; but though the task is still great, the multitude is numerous, we are not to fear.

Jesus' words, "From now on you will catch men," are not a commandment, but a promise; not law, but grace. Catching people for the kingdom is a privilege granted to those who have had a vision of the multitude and a vision of Jesus as Lord.

The mission of the church is the prolongation of Christ's mission, and it involves "catching" people—an attitude which might be expected of a sect, not of a learned society like International Association for Mission Studies concerned with the scientific study of mission. Furthermore, in a pluralistic society, tolerant of every kind of religious position, there is no tolerance toward people who insist on the absoluteness of Jesus Christ as the Lord of the universe and the Savior of the world. The idea that mission involves persuading non-Christians to change their faith and to turn to Jesus Christ is something that arouses disgust and even hostility.

What then are we to do with Christ's call to his disciples to catch people? If he himself proclaimed the Word of God to the multitudes and called them to "repent and believe the good news" because "the kingdom of God is near" (cf. Mk. 1:15), can we simply discard his commission to go and "make disciples" (cf. Mt. 28:18)?

Would the church of Jesus Christ exist today if Christians, beginning with the apostles, had adopted the motto, "Dialogue, not conversion"? At the risk of being regarded as a narrow-minded sectarian, I have to affirm that the proclamation that Jesus Christ is the Lord and that "salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:12) is a missionary imperative, no matter how high our view of the values and virtues of other religious traditions may be.

A clear commitment to Jesus Christ is not incompatible with genuine openness toward recognition that we all—Christians and non-Christians—are sinners, totally dependent on God's grace. But that must not prevent us from pointing to Jesus Christ as the way, the truth and the life, and to call everyone to be reconciled to God through him. Instead, it must encourage us to be involved with him in his mission to make disciples and the Christian mission is essentially Christ's mission—God's way of pulling people out of the multitude into his kingdom, just as fishers pull fish out of the sea.

C. Rene Padilla is the associate general secretary for Latin America of the International Fellowship of Evangelical Students. This is the first of five Bible studies given at the 1982 conference of the International Association for Mission Studies. It is reprinted from *Missiology* magazine by permission of the editor, Arthur F. Glasser.

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Gospel Herald Volume 76 Number 6

At Hyde Park they care for people

by Sanford and Orpha Eash

What's it like at the Hyde Park Mennonite Fellowship in Boise, Idaho? Established only in the late seventies, it has a lot of young families, most of them college educated. Evidently it is a friendly and a caring church.

On the day we visited, one of their number, Marcia, had become seriously ill and on this Sunday the tone of the service seemed to be involved with that concern. The sermon by pastor Larry Hauder was on "Friendship in Crisis. Power in Personal and Group Prayer." A new thought struck us when he said, "Unbelief is common among us. We weep, we get angry—those reactions cause doubt which really is unbelief. But God forgives and we have hope." But he didn't come up with easy glib answers about healing, only that the sick one, Marcia, was in the hands of God. But Marcia was not healed. It was a serious lesson for the young church, and a growing experience for them.

The sermon was not brief; neither was the testimony service. The time between the sermon and Sunday school was filled with excellent singing and instrumental music. We usually like our services fast moving and on time. Hyde Park didn't watch the clock, but we thoroughly enjoyed all of it. By 1:30 p.m. our usual hunger for a good Sunday dinner had come and gone, but even that didn't hurt us.

The Boise church was started by a Voluntary Service group in the late sixties. Others became interested and they obtained a pastor and they purchased a beautiful old church building. The church took a strong stand on peace but the local community did not tolerate it. So the church was discontinued, although the building was used for social gatherings. The VSers attended worship services at Nampa.

In the mid-seventies the idea of reestablishing the church was revived. Richard and Ruthanne Garber came back from a long term with Mennonite Central Committee in Kentucky. Richard farmed with his father, Robert, the pastor at Nampa. The Garbers were interested in the Boise church and were active in looking for a pastor.

Larry and Becky Hauder were called to Boise in 1977 after Larry had attended Goshen Biblical Seminary. The group was still worshiping in Nampa, so they had their final fellowship and communion, and separated peacefully and formed the Hyde Park Mennonite Fellowship. Only a small number of Nampa people came to Boise. Where do the people come from? They came from various backgrounds—Catholic, Lutheran, Presbyterian, Methodist, Pentecostal, some are from parents who were former Mennonites.

The Hyde Park group did not impress us as a wealthy church. Not all have found the jobs they were trained for, but they are willing to work at jobs available. They are dedicated to supporting the program of the church. Larry Hauder says he misses having older people in the church. He feels the lack of people with experience for advice: a wide range of ages can be a good thing. We felt a bit conspicuous with our white hair.

The elders at Hyde Park are not so old. Left to right: Kelley and Ann Miller, Karen Nolt (husband Leonard missing), Richard and Ruthann Garber, Larry and Becky Hauder.

As could be expected, families coming from such diverse backgrounds would not always know all about peace issues and conscientious objection to war. They would not all choose it. The attitude of the church seems to be to teach it quietly and hope they will learn to accept it. Some feel it is wrong to pay war taxes; others feel it is wrong not to.

Larry has a board of elders to work with. They assume responsibilities in areas of outreach, education, administration, and so forth. Larry says: "I'm excited about how they take responsibilities. I wasn't aware of this potential. I don't have to deal with all the problems that come along. We have learned to trust each other."

The Boise congregation cares about people. Their concern has been mostly about issues people face here and now. They haven't spent much time on the world issues such as hunger. Some face some problems in getting on with living.

Pastor Larry says recently there are six new persons involved in membership classes. Elane Watson Koenig is one of this group. Elane attended a United Protestant high school. She joined and was involved with various denominations during the college years and afterward, but was never quite satisfied. Elane says: "No church is perfect. Hyde Park Mennonite Fellowship has offered many components of a Christian life which I have been wanting and needing. Among the most important to me are an emphasis on works, a simple lifestyle, and the issue of peace.

"Every individual at Hyde Park is unique, be that individual man, woman, or child. At Hyde Park Christianity is more than a philosophy. It is a dynamic central force in people's lives."

Sanford and Orpha Eash are a Mennonite writing team from Goshen, Ind.

5. To those who wait: Moses, Aaron, and the golden calf

by Calvin Laur

It is easy to become very frustrated while reading the biblical account of the exodus from Egypt. The children of Israel appear to be just that—children. They seem incapable of self-control, wisdom, fidelity, gratitude. They never learn from their errors. But before we become too indignant with the wayward Israelites we should remind ourselves that we are no different. This may seem hard to believe—after all, we are not the ones who worship golden calves or wish we were slaves back in Egypt. But that is a mere technicality. We make essentially the same mistakes as they did, for the same reasons; only the outward form of unfaithfulness has changed.

Too often we treat the Scriptures as if they were about other people and their sins; in reality, they are about *us*. Insofar as they describe or narrate the actions of people and societies that existed in the past they are of course about other people; but that is not their main purpose. The Scriptures become the Word of God, and not just a curious ancient document, when they address us, here and now, in judgment and grace.

So long as we read the story of the golden calf as something shocking and alien, something we would never do, we have not heard the Word of God but have only confirmed our own prejudices. Admittedly there are strange, foreign, alien elements in this story. But we must understand that underneath the pecularities of that particular cultural context were people like ourselves. *That* is what should upset us, if anything. And it is that humble understanding that prepares us to hear what the Scriptures are saying.

The exodus story makes it clear, in several places, that the Israelites were not entirely comfortable with Yahweh, who had liberated them from bondage in Egypt. Their relationship with the Lord was hot and cold; one minute they were happily feasting on manna, the next they were feeling nostalgic for Egypt. The uneasy alliance between Israel and Yahweh was sustained, by the shuttle diplomacy of Moses and Aaron. Moses was intimate with the Lord. Aaron was a popular and eloquent leader of the people. Together they managed to preserve and develop the tenuous bond between God and his people.

The Israelites, who usually expressed their concerns through Aaron their leader, felt insecure with Moses and the Lord. They were afraid of the unseen, unpredictable power who had inexplicably decided to help them. They were not sure that they wanted this kind of help, which seemed to test their patience and endurance to the breaking point. At the outset of the incident of the golden calf, Moses had been absent for some time and once again the people felt abandoned.

In an effort to lift morale and unite the community the people asked Aaron to "Make us gods who will go before us;" gods who would be visible, palpable, concrete, there when you needed them, in contrast to Yahweh, who was conspicuous by his absence. The Israelites ultimately wanted God to be an appendage of themselves which they could control and manipulate. So they fashioned a golden calf, or rather Aaron fashioned it for them. Apparently he had other talents besides eloquence.

Not that the Israelites were being deliberately *wicked* in all of this; on the contrary, they were being quite pious. Aaron was a religious man, a priest. It was not so much that the people of Israel were rejecting the Lord or what he had done for them: they were simply trying to make him more attractive, less terrifying. They were still committed to the central fact of their faith—namely, the deliverance from Egypt. After the calf was completed, the people said: "These are your gods [or, this is your God], O Israel, who brought you up out of the land of Egypt!" Aaron built an altar and arranged for a "festival to the Lord" (Yahweh) next day. The calf constituted an effort to get closer to God, to have a god who would "go before us" rather than behind, above, or beyond. It was their way of being chummy with God.

Moses eventually returned to the camp, and he was not pleasantly surprised by how well the Israelites had held up during his absence. He found them singing, dancing, enjoying themselves; he already knew the reason why, Moses had pleaded on their behalf before the Lord: now, by contrast, he was very firm. He challenged those who were for the Lord to "go back and forth through the camp," each killing "his brother and friend and neighbor." He sternly rebuked Aaron and destroyed the golden calf. This was one worship service which ended in disaster.

The moral of the story is not that golden calves are wrong. We find the idea of worshiping a golden calf repugnant, but I suspect not for the right reasons. We are offended for cultural rather than moral reasons; in our society people do not picture or portray God as a calf. It's not the custom, and it strikes us as primitive. But it was not the fact that the Israelites made God only a *calf* that was the problem. The real mistake was making him into anything at all. I am afraid that it is the calf, rather than the *making*, which upsets us. And in that case we have completely and utterly missed the point.

For if the point is to keep us from erecting statues of calves and worshiping them, then of course we have nothing to worry about. No one in this society would think of doing such a thing. But I reiterate what was stated in the introductory section: *The Word of God is not about other people and their sins; it is about*

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and ours. If we are committed to the Scriptures as the Word of God, then we will not allow ourselves off the hook in this way.

It does not do justice to the passage, either, to rehash the old homily about the idols of modern man—wealth, technology, success, etc. This story is about the idols of *believers:* it is about pious, religiously committed people. It illustrates the battle that has been going on since the beginning for the heart and mind of the church, indeed of each believer. This battle is a struggle between genuine faith and unbelief masquerading as faith, between Moses and Aaron, between the faithful and the backsliders.

The disturbing fact is that the unbelieving mind can be either skeptical *or* pious. Usually we associate unbelief with open skepticism, the refusal to believe anything except what can be proven on the basis of physical evidence. This kind of "unbelief" is often associated with the scientific enterprise. But is this so very different from the pious unbelief of Aaron and the Israelites? They too had no patience for what was transcendent, invisible, absent. They insisted on a god whom they could see, touch, control. If faith is belief in what cannot be seen or proven, then they had no faith. But they were not for that reason any less *pious* or *religious.*

Whenever anyone equates faith in God with faith in something concrete—a doctrine, a creed, the Bible, the pope, a sacrament, a theory, a golden calf—he is an idolater and an unbeliever. It is not that these things are bad or untrustworthy in themselves; they may be useful aids to faith in God. But they must never be *equated* with God, and faith in them is not a substitute for faith in God. God cannot and will not be manipulated in this way; he will not be pinned down and made into an object. He is greater than any of the symbols that point to him, any of the words we say about him. It is unbelief, insecurity, that drives us to make images of a God who is invisible—who cannot be proven or disproven, analyzed, or predicted.

A good illustration of the underlying connection between skeptical unbelief and pious unbelief is the creation/evolution debate. It would appear at first glance that those on either side of this debate could not be further apart from each other than they are. But on closer inspection that is seen to be inaccurate. For one thing, it is impossible for people who have nothing in common with each other to argue; argument presupposes a common set of understandings and values. Two people who vehemently disagree about the best way to prepare roast turkey are less different from each other than they are from someone who doesn't care *how* roast turkey is prepared.

This is analogous to the creation/evolution debate: both sides are really similar to each other in that they operate on the level of what is concrete, tangible, physical; in other words, they operate on the level of unbelief. The creationist imagines that he can "prove" God by showing that the world is six thousand years old. That is equivalent to "making gods that will go before us" by building a golden calf. In each case the pious unbeliever is unwilling to have faith in a God who cannot be "proved" or, what is the same thing, made visible. The skeptical scientist imagines that because the world is five billion years old, or because all living things have evolved, that he has "disproven" the reality of God.

Faith stands in contrast to both types of unbelief. Faith is not in a theory which can be proven or disproven; it is not in a set of words; it is not in a statue which can be broken, as Moses broke the golden calf. Faith is in God. It has no need to suppress or be afraid of anything which science may discover, because it is directed to one who is beyond the provenance of scientific research. Similarly, faith does not fret because Moses is so long gone, or because there is no food or water; it is not threatened by tragedy, illness, death; it does not seek to hide from or deny the precarious, unstable, terrifying moments in life. Instead, faith sees God through and beyond all of these things.

"Neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God. . . ." This is the meaning of genuine faith.

I'm listening, Lord, keep talking

Mistake found, message lost. He was an able preacher, studious, one of God's servants. Each time I heard him, his message touched me, moved me, and I praised God for his ministry.

Not an English teacher, not a great student of what is correct in the spoken word, I failed to note slight grammatical errors in his speech: they were lost among the good things he said. Then, my friend came to me, told me of such mistakes, of syntax errors in his messages, cited fleeting examples of incorrect grammar, questionable pronunciation. And I was surprised, for I had not caught them.

Then I listened more carefully to his single words, sought out the tiny, the small that once was lost among the rich and beautiful he said. And I heard the slight deviation from the king's English, from that which is considered grammatically correct, tiny inconsistencies of speech became magnified. Told that they were there, I found them. In the process I lost that which once came to me from God through him.

So, I talked to God about it, not in complaint, but in pain. I said, "Lord, why is it that I hear no more a message from you through this man? Once he preached powerful sermons that swept and cleansed my soul, but now I hear only the sentence that dangles incomplete, the wrong verb, the mispronunciation? Why did you change him?"

God said sadly, "I changed him not. He is still my servant, my spokesman. But you have now learned to see the man, not the message. You have become conscious of his imperfections: now you see him, not the vision I gave him for you.

I said, "Lord, I wish that such unimportant discrepancies had never been called to my attention: they blind me to the message."

God said only, "True, now learn from it. Tell no one of the dust particle on the picture frame, for then he will fail to see the beautiful picture it encloses. Let not your attention to the single unhappy moment destroy the golden hour."

With sadness I agreed. My friend told me to study the tiny cloud above the horizon, and in the process I missed the splendor of the entire sunset.—**Robert J. Baker**

The Mission Hall of Faith

looks at the years 1961-1982 through the eyes of

Vern Miller

Vern Miller, Cleveland, Ohio

Mission Hall of Faith: The history of Mennonites in the city is short, and in many ways not too sweet. Ninety years ago Mennonites described Chicago as a Sodom or Gomorrah and announced the opening of mission work there. For several decades following, the city captured the imagination of the church. Some of the brightest and best Mennonite men and women left the farm for such far away and foreign places as Chicago, Philadelphia, and Fort Wayne.

Then a couple of things happened. Overseas mission, which was even more far away and foreign, replaced the city in the mission-minded Mennonite's imagination. In North America, rural mission replaced city mission as Mennonites concluded that urban evils were just a little too evil.

Vern Miller: I like the way you avoid oversimplifying or making general statements.

MHF: Thanks. The city began creeping back into our lives following World War II. Service programs brought many Mennonites to urban areas. Others came for jobs or education. Some, particularly in the East, stayed right where they were and the city grew out to meet them.

By the 70s the city was once again part of our consciousness, albeit a troubling part. There's a joke about *Mennonite War Heroes* being one of the shortest books in the library. Would you rank *Mennonites and the City* alongside it?

Vern: Actually, what Mennonites have to say about the city would make a very thick book. Apart from rhetoric, however, there was no strong evidence by 1970 that our denomination was really serious about the city. Most of our urban congregations were struggling with little awareness, let alone help, from the balance of the church. There had been a lot of serious effort put into "mission work," but the results were spotty.

MHF: It seems to me that Assembly '77 at Estes Park was the time when the church finally became aware of both the problems and potential of urban mission.

Vern: Yes, it was a real milestone. For the first time we paused to listen to our urban brothers and sisters.

MHF: Following Assembly the church pledged to increase our urban witness. Did that happen?

Vern: We increased paper pronouncements of this strategy and that program to blizzard proportions. Generally, though, it was much ado about nothing.

MHF: Were there any successes?

Vern: I define success as the planting and bringing to maturity of an independent congregation. By this definition there were few successes since many of the missions merely filled up with migrant Mennonites. One example would be Wally Fahrer who is now serving at the London Mennonite Centre in England. He helped his congregation begin a second church at Springfield, Ohio. That congregation is well on its way to being independent.

MHF: What about failures?

Vern: Failure is even more difficult to define than success. Nothing is a failure if we genuinely learn from the experience! We fail when we give in to pressures from society to let differences get in the way of true brotherhood.

MHF: You bring up a major point of Mennonite mission for the 60s and 70s—the growth of minority membership. Mennonites had dabbled in programs that included minorities since early in the 1900s. Few, however, became members. What suddenly made the Mennonite Church appealing to blacks and Hispanics?

Vern: I suspect that all people who are attracted to a church have been influenced by someone from that church, not, as some of us would like to believe, that there is something super-attractive about us or our tradition. Wherever our churches were growing during the sixties, someone was living and witnessing responsibly. In most instances it was black and Hispanic members themselves who were primarily responsible for winning others.

MHF: In a word, how has the Mennonite Church done in overcoming racial differences?

Vern: Terrible.

MHF: That's a strong word.

Vern: Unfortunately it's an accurate description. Both the in-group and the out-group have chosen the worst possible way to

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Vern Miller is pastor of the Lee Heights Community Church in Cleveland, Ohio. Along with his wife, Helen, he has served in Cleveland for over three decades—six of those years in the inner city and the balance in a second church in the central city (between city and suburbs). The Mission Hall of Faith Series is prepared by Mennonite Board of Missions, Elkhart, Ind.

bring about true brotherhood. Of course, the white church is the offender because they have acted in a discriminatory way, whereas the Latin and black victims of our exclusiveness are merely reacting to social oppression.

MHF: Could you be more specific?

Vern: We—I'm talking about the white majority—have failed to include a significant number of black and Latin brothers and sisters at every level of power and decision making in the church. As a result they are left with nothing to do but take charge of their own affairs.

Minority churches have been encouraged to develop separate associations. This has to be a mistake. At the same time all the mainline denominations have dissolved their separatist jurisdictions and absorbed black and Latin churches.

MHF: As I stated earlier, Mennonites did much better in rural mission than at the city mission we had tried earlier in the century. What is the main difference between mission work in the city versus the country?

Vern: I suppose there are a lot of little differences—dress for instance. Once I invited a group of boys playing basketball on the church playground to come in for services. They weren't dressed for church but I assured them that wasn't important. Casual dress became a part of our congregation's acceptance and welcoming anyone who wished to worship, rich or poor.

The main difference is just sheer numbers. I would like nothing better than enjoying a rural setting, especially as I get older. You have a feeling out there that you can cope, that you are caught up with your work and all is relatively well in the community. It's frustrating for us to admit that we are never caught up, that things are not well with too many people, and that in our lifetime not much will change. Of course the opportunity to witness to so very many is thrilling and compensates in part for other frustrations. The potential for a mature independent church is also here.

MHF: What are some of those opportunities for witness?

Vern: We need apartment ministries, retirement housing, halfway houses, nursing homes, day treatment centers, temporary shelter facilities, and on and on. Of course the people providing these services should be filled with the Holy Spirit and be active and effective witnesses. People arrive at faith in Christ only when they see the good news actively portrayed.

MHF: You bring up a key point. In the last fifty years Mennonites have become uncomfortable with the relationship between word and deed, between spiritual and physical needs. Yet it seems in the city, particularly in situations where people face oppression, becoming involved often means dealing with the social and political issues that we as Mennonites would rather avoid. How do you deal with this tension?

Vern: Ah, that's creative tension you're talking about. No caring person can ignore issues that are only political to the haves but actually hurt the have-nots. You can ignore such issues only at your own peril. Take affirmative action issues: inadequate welfare, busing, and rising utility bills—all those things that force people on fixed income to decide between health care, food, and a place to live. At least the poor should know that they have a friend in the church.

I guess it will get worse before it gets better. When you've seen the kind of physical need I have, you become willing to do anything—even beg. In fact I'd like to beg right now if you don't mind.

MHF: I, uh, didn't bring my checkbook.

Vern: Just send your contributions to Southeast Ecumenical Ministries, 4612 Lee Road, Cleveland, OH 44128, or a city ministry nearer you. Better yet, take some time to come visit and find out what life and witness in the city is all about.

MHF: You mentioned the boards of the church. Have the boards been helpful in planting and nurturing urban congregations?

Vern: The boards have helped find and finance leadership and meeting space for urban congregations. But there is a limit to what boards can do. If a voluntary service staff plants a church it will be an outpost of the denomination. And, as J. D. Graber said, posts don't grow because they lack roots. The local church must be spearheaded and owned by local people who support it and do the work.

MHF: Is this why so many mission stations closed their doors during the 70s?

Vern: Yes. They didn't adapt. We veteran Christians find it hard not to call the shots. We wouldn't give up power or influence, not even for Christ's sake. We did not trust the community to set the agenda, not even in the church. We spelled failure s-t-u-b-b-o-r-n-n-e-s-s.

I don't mean to say that we can't develop viable urban congregations by coming in from the outside. There are, however, more failures than successes when outside dominance remains in place twenty or fifty years down the road.

MHF: Just what does it take to succeed at building the church in the city?

Vern: I don't want to oversimplify or make general statements. . . .

MHF: No, please don't do that.

Vern: It takes adaptability, identity, and commitment. These major requirements must be bathed in more than the usual amount of spirituality, generosity, and just plain love for people.

MHF: Do you see any signs of this happening?

Vern: I would say that we are just beginning to learn the degree to which we must adapt, and we certainly have a long way to go to perfect it.

MHF: Despite frustrations there continues to be a steady flow of Mennonites moving to the city. Many of these are young adults coming for schooling or for work. And many of these are getting involved with Mennonite congregations or starting new churches and fellowships. Is this a positive trend?

Vern: Sure it is. Again I would say that the degree of their success will depend on how open they are to their urban neighbors. In fact, I would hold these questions up as the most important signs of success for a church: Are you as likely to attract out-people as the in-group? Can you integrate the two into one fellowship?

MHF: It doesn't take a crystal ball to see that if the Mennonite Church is going to witness effectively in North America in the next 100 years, we will have to come to grips with the city. Our population is already over 75 percent urban, and by the year 2000 it's expected that nine out of ten people will live in the city. Do we have a chance?

Vern: I believe we do if we can overcome our exclusiveness and sectarian tendencies. We must begin by recognizing our clannishness for the handicap that it is, and then move on to a true inclusive sister/brotherhood that knows no natural boundaries because it is a supernatural organism, the body of Christ!

Halima Abdul Nabi (above and inset) ekes out her discouraging existence.

One woman's tragedy

The continuing heartbreak of the displaced Palestinians can perhaps best be seen when one focuses on the plight of an innocent individual. Look for a moment at Halima Abdul Nabi, a transparent woman to her several hundred Israeli neighbors. They choose to look through her and see maybe a battered house, perhaps a few trees but never a woman, a widow, someone's mother.

Halima's husband was killed about 35 years ago as he worked in his orchard. It was a senseless killing but he was gone nonetheless and she was left alone to raise her family.

Fortunately, they had a 12-acre orchard and garden which allowed the woman to earn money for her family. She is not a politically active women—she never was. She never even knew about the land confiscation order in 1970.

What she knows is that one week she went to visit her daughter in nearby Bethlehem and came home to find that bulldozers had razed her orchard. Soon thereafter some people came and told her that her home would be demolished to make way for a new Israeli settlement. When she refused to leave her home she was jailed for three days.

After she ws released she found that her kitchen, bathroom, cistern, and veranda had been bulldozed and a little stone wall had been built separating the remains of her home from the land under construction. She is an old woman. She does not want to move. This is the home that she and her husband built. Even though only four Palestinian families remain in the area—families who have also suffered humiliating injustices—she wants to stay.

Mennonite Central Committee workers have given some material aid, but things will never be the same for Halima. She has planted donated olive trees on the tiny amount of land that remains. With the food from her garden and the olives that her little plot will produce, she hopes to squeeze by. But it is a depressing existence to be totally ignored by people who live virtually on her doorstep and to know that it is no fault of her own; she is merely a victim.—Gretchen Hostetter Maust

church news

Consultations keep leaders informed

"How can you keep up with what is happening across the church when the Mennonite Church operates in such a decentralized way?" was a question recently posed to Ivan Kauffmann, general secretary of the General Board. "Conference consultations are one way," he replied.

Consultations are occasions when district conference leaders and staff persons of the churchwide boards and agencies inform one another of the programs and concerns in which each is involved.

Kauffmann described a consultation as "being six to seven hours in length with meals together, which provide good opportunity for fellowship and building relationships." He further explained that a consultation is planned for each of the 22 district conferences once per biennium.

Arrangements for each consultation are made by the General Board office in Lombard, in counsel with the leaders of each conference.

Kauffmann announced that in 1983 consultations with 12 different conferences are scheduled. In February consultations will be held with Southwest Conference at Los Angeles; Pacific Coast Conference at Salem, Ore.; Rocky Mountain Conference at Denver, Colo.; and Illinois Conference at Metamora.

Dates for consultations in May, September, and December are being negotiated with Iowa-Nebraska, South Central, Gulf States, Southeast, Virginia, Franklin, Allegheny, and New York State Fellowship.

Puerto Rico church responds to media opportunity

When radio station WLEY in Cayey, Puerto Rico, offered the Mennonite hospital in Aibonito free time for a program on Good Friday, the hospital accepted the opportunity and turned to the local Mennonite church for help.

The program they prepared—and earlier Spanish Mennonite Broadcast releases—impressed the station manager so much that he offered the Aibonito Mennonite Church ten minutes of free time the following Sunday.

The congregation, caught by surprise, asked for several weeks to prepare a program. The manager agreed and gave them until May 2. If they had not come up with a program by then, he would have given the time to someone else.

The congregation turned to JELAM (The Spanish Mennonite Broadcast Board based in Aibonito) for help and obtained the scripts for *Comentando*, a short daily radio program that discusses a current issue and ends with an appropriate Christian message.

The new, ten-minute program, named *Dialogando (Dialoguing)*, can be heard on WLEY from 9:15 to 9:25 a.m., with Enrique Ortiz as speaker.

The program tag line gives visibility to the Aibonito Mennonite Church, and a free copy of *The Upper Room*, a devotional guide, is being offered to listeners.

The congregation is excited about the program because nobody else is talking on radio about community problems and offering insights to deal with them, according to José

Luis Vázquez, chairman of the conference broadcast committee.

This opportunity arose because the hospital had been buying spots on the station for advertising purposes. The time slot had been used by the local mayor to communicate to the community, but when the city suspended the program, the station offered it free to the Aibonito Mennonite Church. The station normally does not offer free time for religious broadcasts because of the experience with programs that speak out against other religions.

Harley Wagler to lecture on Eastern Europe

Harley Wagler, who has served with Eastern Mennonite Board of Missions in Eastern Europe, will spend the first part of 1983 interpreting Eastern Europe to Mennonites in North America. For ten years a student in Yugoslavia and Bulgaria, Wagler has studied languages and culture and related to Christian believers.

Currently lecturing on the Eastern Mennonite College campus, Wagler will emphasize the importance of creating understanding between the churches of the East and West. "We cannot afford a paternalistic attitude toward the churches in Eastern Europe; we must be ready to learn from Christians living in a socialist context," he says.

Associate overseas secretary for Europe Millard Garrett says, "Mennonite agencies see involvement such as Wagler's as a legitimate way to build bridges, which is increasingly important as the conflict between East and West escalates."

Wagler plans to write a history of the Baptist Church in Bulgaria which, he says, can trace its origin to a Mennonite family who migrated there from the Ukraine. He points out that in the late 19th century there was a close relationship between the Mennonite Church in the Ukraine and the Baptist Church in Bulgaria. "Bulgaria has a deep and rich tradition which we need to appreciate and recognize," he says.

Responsible living campaign canceled

Citing an inability to obtain necessary funding as its key difficulty, the Inter-Mennonite Media Group (IMMG), meeting in Chicago, Jan. 3-4, canceled plans to carry out the responsible living campaign.

The project, under development since 1979, included a proposed, prime-time television special based on the book, *Living More with Less*.

"We still strongly endorse the basic theme of Christ's call to a responsible lifestyle and its importance in the 1980s," noted Barth Hague, IMMG project director, "but the economic environment among our churches has changed. There's now reluctance to finance such a venture."

The Inter-Mennonite Media Group is a consortium of broadcast media agencies from the Mennonite Church, the General Conference Mennonite Church, the Mennonite Brethren Church, and the Church of the Brethren.

"The size and complexity of this campaign overtaxed the current IMMG structure," stated Ken Weaver, IMMG chairman. "Extended delays caused by the difficult decision-making procedures of the member agencies, coupled with the financial problem, brought the project to a halt about eight months ago. Today we officially took action to discontinue further work on the project as IMMG."

During its meeting, IMMG expressed appreciation for organizations which supported the campaign, including Mennonite Central Committee, Herald Press, Presbyterian Church U.S., Mennonite Mutual Aid, and local women's groups.

Materials developed will be made available to certain groups which have expressed an interest in them.

Report on non-cooperators fund

The "fund for the support of conscientious noncooperators," established in November 1982 for the support of Mennonite young men who believe it is their conscientious duty not to register for the military draft, has received $1,735 (as of Jan. 7).

Money from the fund will assist in payment of such expenses as legal fees, appeal costs, and fines. The fund was established to handle gifts from those who want to support this need and is in harmony with the 1979 General Assembly action which pledged "the offices of our church to minister to young people . . . in any eventuality they may incur in costly discipleship."

One disbursement has been made from the fund, $600 toward the expenses of the court record for the appeal of Mark Schmucker's conviction last October. Mark is not contesting the sentence he received and is already serving his two years alternative service ordered by the court at a home for mentally retarded adults in Missouri. However, the appeal of the lower court conviction will raise important constitutional issues which would be of benefit to other young men in the future.

The history of broadened recognition of conscience has been one of young persons taking a stand which did not benefit them personally but paved the way for changes in recognition of conscience. An illustration would be conscientious objectors who refused to wear the uniform in World War I, helping create greater recognition of conscientious objectors in World War II.

Contributions to the fund have come from many parts of the church and from all ages.

The fund is administered by the Mennonite Board of Congregational Ministries. An advisory committee has been appointed to supervise the fund, consisting of Dale Stoltzfus, Bronx, N.Y., vice-president of the MBCM board of directors and currently doing graduate study at New York Biblical Seminary; Wilma Gingerich, Harrisonburg, Va., recently appointed to the Virginia Conference Peace Committee, parent of a nonregistrant, and deeply interested in nonregistration issues; Paul Reimer, Goshen, Ind., a junior at Goshen College and himself a nonregistrant; Gordon Zook, executive secretary of MBCM; and Edgar Metzler, MBCM staff person for peace and social concerns.

Peacemaking TV spot to be reissued, new spots being prepared

"Another Way," a 60-second, award-winning TV spot first released in 1971, was reissued to stations in late January to contribute to the public discussion concerning prosecution of nonregistrants, nuclear disarmament, and increased military spending at the expense of social needs.

"The best counsel we have received from Mennonite peace advocates suggests that now is a good time to reissue this spot," says Kenneth J. Weaver, director of media ministries, Mennonite Board of Missions.

He cites four reasons for releasing it now: (1) Several nonregistrants are currently being prosecuted by the courts, including a Minnesota case involving a denial of federal grant money to a student who hasn't registered; (2) the first three nonregistrant cases, especially the Mark Schmucker and Enten Eller cases, are still fresh in people's minds; (3) during January and February, stations are more apt to run public-service announcements; and (4) the spots will counterbalance the strong recruitment commercials being run by the Armed Forces.

The basic message of the spot—If your son, like God's Son, takes another way to peace, will you understand?—speaks to the current scene in a number of ways, Weaver notes.

The vigorous public debate over the recent reinstitution of the draft prompted leaders of the General Conference Mennonite Church, MCC, and Mennonite Board of Missions to plan some new TV spots to address the growing militarism of the times.

Funding was therefore sought for reproducing "Another Way" and for scripting and filming two new spots on peacemaking.

With help from the Schowalter Foundation, General Conference and Mennonite Church media offices are moving rapidly to release the two new spots in May to remind viewers that true security does not reside in military weapons but rather in love and forgiveness and reconciliation.

Wieke van der Velden

Europeans not anti-American, van der Velden

"I'm not asking Americans to join the European peace movement," said Wieke van der Velden, MCC European peace representative, during a recent 10-day stay at Goshen College. "But there is great concern in Europe over North American defense policies. It is important that the American government see protest on this side, too."

Van der Velden, a 25-year-old Dutch Mennonite and student of cultural anthropology, is touring the U.S. to promote understanding between Mennonites from the two continents and discuss the peace movement on her continent.

European peace groups are extremely concerned about the U.S.-Soviet arms race, according to van der Velder. "Even if we don't like Soviet influences, we still know the two systems must coexist peacefully if we are to survive," she explained. "Top U.S. officials have scared us with their talk of 'limited war.' Some have estimated that a loss of 20 million lives is a possible risk to teach the Soviets a lesson in Europe." She continued, "Americans wish to break the Russians over our backs."

One common charge employed against peace movements is that their members are inspired by communists. Recently, President Reagan quoted an article in *Reader's Digest* that called people to "stop being emotional and think" about this claim. "That's what they should do!" van der Velden responded. "Reagan clings to these ideas about communists despite congressional and CIA findings that prove them incorrect. The same charges have been made in the Netherlands, and the government has to refute them regularly."

Although communists have been involved in peace projects for a long time, they have not been as successful as the present, broad-based movement. "This is something else," van der Velden continued. "Now people are realizing the importance of the issue."

Van der Velden is hopeful. "I have said a lot of negative things," she confessed, "but I feel positive because of what I have seen during my stay in the States. Congress voted down huge funds for the MX missile in November. This was very important; Mennonites and others are making an impact. I was impressed with the activities of the MCC Peace Section. And so many people voted for a nuclear freeze this fall."

She continued, "I feel a great solidarity between Western Europeans and Americans. We have nothing against Americans, nor do we want to feel hostile toward Russians, although there is a stronger sense against the USSR because they are still the superpower on the other side of the line.

"Some may be anti-American," she admits, "but in reality, they are anti-one particular aspect of America—that is, its militaristic policy." This policy holds that this nation has a moral duty to be the best, the strongest in defense. On this, van der Velden smiled and shook her finger with a warning that wasn't completely in jest: "Beware of U.S. moral duties."

Kansas Bible conference serves five church groups

One hundred and ninety-eight registered for the Central States Brethren-Mennonite Bible Conference at Hutchinson, Kan., on Jan. 14 and 15. It was not as many as the planners had hoped for, but Bible lecturer Elmer Martens was surprised and pleased that some had come "as far as 200 miles to attend." Some actually came farther than that: the Weldon Nislys came from Manson, Iowa, roughly 400 miles away. Nisly, a former Mennonite Central Committee peace and justice worker based in Philadelphia, said, "I think it's important to get together for Bible study. I am concerned that there are not more young people present."

As noted, the conference was described as Brethren-Mennonite. Representatives of the three Mennonite groups in Kansas plus Church of the Brethren and Brethren in Christ were all identified. Conference organizer was Griselda Shelly.

With Bibles in hand, conferees came together on Friday evening and Saturday morning and afternoon sessions to sing together as Mennonites will, and to follow Bible lectures by Elmer Martens, president of Mennonite Brethren Biblical Seminary in Fresno, Calif. Obviously a loyal member of the Mennonite Brethren, Martens admitted that his is an ecumenical family. He has a son serving in Chicago with the General Conference Mennonite voluntary service and a daughter enrolled at Goshen College.

The Bible book for study was Ephesians and Martens developed it with a structural model which resembled an inverted pyramid.

Martens spoke first on "The Church: Partners in a Giant Offensive." He highlighted the personal, corporate, and cosmic dimensions of salvation in the texts. "Just think," he said, "this Jesus Christ, bringer together of cosmic harmony, is our Lord."

In "The Church: Transformed People Transforming Prevailing Patterns," he explained how people—dead, dominated, and doomed—can become saved to be alive in a new environment as God's masterpiece. "The church is God's poem," he said. "It represents a transformed people."

His third talk was on "The Church: Reconciling Because Reconciled." Referring to the Jews and Gentiles' reconciliation, Martens said, "God is the God of gaps. God's purpose was to make one new being out of the two." He outlined the practical implications of reconciliation, such as speaking truthfully, forgiving, and living a life of love.

Martens climaxed his series on Sunday with "The Church: Gifted for Unity Against Divisiveness." God gives the church unity, but threats to it are pride and a lack of patience, he said.

The Saturday morning and afternoon Bible lectures were supplemented by workshops on a variety of topics from peace to prayer. The evening program was less formal. There was a concert by the Alexanderwohl church bell choir, a choric presentation by four students from Bethel College, and a sing-along.

Finally, Martens was asked to comment on how the study of Ephesians had affected him personally. He reported "a certain stretching experience as though my horizons had widened. The Christian faith is no small potatoes when you think of God uniting all things into one. There is a nudge for the church to be more involved in society as shown by the frequent use of the word 'power.' Personally, I somewhat resist this. To what extent is the church called upon to be a power for change in society?"

Between sessions, conferees did something Mennonites do well: they talked.

No doubt each person who took the conference seriously would have found it ministering to a personal need. For one, Jerry Wise, a catfish farmer from Haven, Kan., and an elder in the Yoder Mennonite congregation, reported that it was useful to him. Especially the workshop on prayer.—adapted from reports filed by Dan Hertzler and the General Conference news service

Forum farmers wrestle with pesticide use

Agricultural use of chemical pesticides has continuing beneficial effects for farmers, but also has enough problems that use must be kept at a minimum.

That was the thesis of Emerson Nafziger's presentation to participants of the second annual Faith and Farm Forum on Jan. 15 at the Meadows Mennonite Church. Nafziger is assistant professor of agronomy at the University of Illinois, Champaign-Urbana. He is an alumnus of Goshen College and Mennonite Central Committee, Bangladesh.

"We went into agricultural chemicals very blindly. We didn't stop to think what it would do to the balance of things.... We're just seeing the beginning of problems," Nafziger told the assembly. About 110 persons attended, most of them involved with corn, soybean, dairy, or hog production in central Illinois.

Nafziger traced the rise of pesticide use, which has come primarily since World War II. Major economic changes in farm labor, technology, hybrid crops, nitrogen fertilizer, and crop specialization coincided with the demise of crop rotation. These and other trends increased both profitability and dependence upon pesticides.

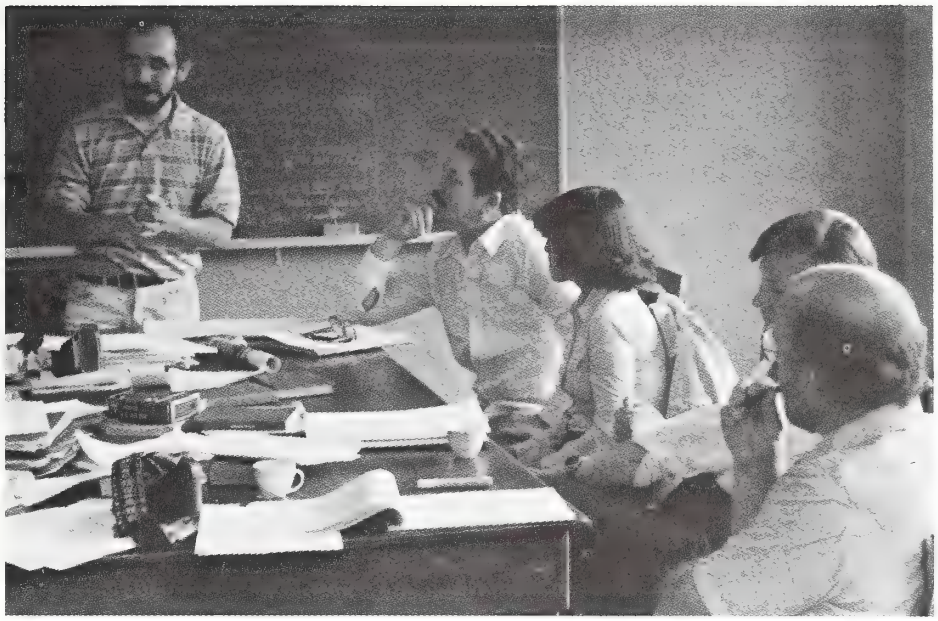
The speaker carefully traced the problems which have been identified, including toxicity (poisoning or injury-causing effects); persistence of toxic substances in the soil, water, or food chain; and pest resistance, or the acquired ability of some organisms to withstand toxins. Insect resistance is increasing—414 cases were listed in 1979—posing questions for future chemical control.

While some participants favored elimination of pesticides, Nafziger aimed his remarks at farmers who want to maintain high crop yields but are willing to work at pesticide reduction. He nudged farmers who have become used to equating zero weeds with successful management to question that understanding.

He described the concept of "integrated pest management" (IPM), which includes chemicals as one of several options to controlling insect and weed pests. Careful inspection of fields and an understanding of what levels of a given pest are actually damaging are central to the approach. The method also incorporates use of pest-resistant crops, use of "good bugs" to eat "bad bugs," and chemicals which interfere with reproduction in pests.

"I would encourage all of you to be a little innovative" in using nonchemical controls, Nafziger challenged the audience. "That's one way we can be of service to others—try new things."

He said after the sessions that he has found a greater than average willingness to listen to alternative farming practices among his fellow Mennonites. He attributed that openness to the church's historic involvement with farming.—Greg Bowman



José Dolores Monero conducts a meeting. Other participants pictured are (clockwise): Raúl Rosado, Nancy Gaitán, Lucio Casas, and Kenneth Weaver.

JELAM sets process for evaluation in the fall

The Spanish Mennonite Broadcast Board (JELAM), meeting Nov. 8-10 in Bogota, Colombia, agreed on a process and schedule to determine its future, approved a budget of $92,250 for fiscal 1983, and reorganized with Raúl Rosado of Puerto Rico as president.

To prepare for its 1983 fall assembly, which will evaluate future direction, the board agreed to orient conference leaders on the present situation of JELAM so they will "have a part in their work of creating a final structure" during the meeting.

The four-member executive board and staff were delegated with responsibility to decide what material should be sent to conferences for processing prior to the consultation.

Mennonite conferences in the following countries will be encouraged to send a delegate to the fall meeting: Mexico, Dominican Republic, Hispanics in USA, Puerto Rico, Venezuela, Costa Rica, Honduras, Guatemala, Argentina, Uruguay, and Colombia.

In evaluating 1983 program priorities, the group agreed to continue *Luz y Verdad* with its present 15-minute format. Since the demand from listeners for leaflets of broadcast material continues, while the requests for cassettes has decreased, the board decided to promote and produce tracts and place on hold the production of new cassettes.

Because the first part of the study of *The Happy Christian Home* sold well, the board agreed to print part two of the material.

The board agreed to "await clarification of the direction that JELAM should follow" before moving ahead on the creation of a foundation whose earnings would help to fund media activities, especially training workshops and scholarships.

An update of JELAM's bylaws was also placed on hold pending clarification of the board's future.

Pennies for missions race nets 150 pounds, 25,100 coppers

In July 82 Joe and Ferne Roth presented the idea of saving pennies to the children of Salem Mennonite Church, Tofield, Alta. The go ahead signal was given and the race began. The deadline was set for October 24, which would also be celebrated as missionary day.

There was no way of knowing how seriously the children had accepted the challenge, except for a few occasional hints. Oct. 24 turned out to be a very special Sunday morning. After a short program of special singing and recitation, the children were invited to bring their pennies and put them into the little red "missions wagon."

They came loaded with jars and bags too heavy for them to carry alone. The wagon was not large enough to hold the 25,100 pennies that weighed 150 pounds. The happy expressions on the young faces told the story.

Many parents, grandparents, uncles, aunts and friends had voluntarily assisted the children in their project. As the children sat on the steps of the rostrum, a prayer of dedication was offered for the children and the pennies.

"May God be pleased to bless the $251 designated for children of Latin America, as he did the five loaves and two fishes given by one little boy," said Ferne Roth.

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Commissioned works for Bethlehem 83 on schedule

According to the two composers preparing special commissioned works for Bethlehem 83, this summer's international, inter-Mennonite gathering, all the pieces to the artistic puzzle are falling into place and both productions should be ready for their August premieres.

Harold Moyer, professor of music at Bethel College in North Newton, Kan., and Esther Wiebe, music professor on sabbatical from Canadian Mennonite Bible College in Winnipeg, were commissioned by the convention's planning committee to create a musical drama and a cantata, respectively. The compositions will help celebrate the 300th anniversary of Mennonites in North America and unity of peoplehood between the Mennonite Church and the General Conference Mennonite Church.

Moyer's musical drama, titled *The Plow and the Sword*, reflects the experience of Mennonites in eastern Pennsylvania during the American Revolutionary War, when Continental soldiers crisscrossed and camped on the farms of colonial Mennonites. As a result those early settlers came face to face with issues such as service in the militia, the payment of war taxes, their responses to pillaging by soldiers, and care for the wounded.

"The primary source material for the piece was *'Twas Seeding Time* by John Ruth, with whom I worked in close consultation," said Moyer. A group of central Kansas Mennonites, under the direction of Bethel College's Arlo Kasper, will begin rehearsing the production in spring.

Although Moyer provided the script and music for the 30-minute drama, some lyrics were written by Elaine Rich of Bluffton, Ohio, while Joanna Andres of North Newton provided several *Ausbund* translations. The Bethlehem 83 performance will utilize keyboard accompaniment, despite the fact that the score contains optional accompaniment for other instruments. *The Plow and the Sword* calls for a cast of 13. It will be performed at 7:00 p.m. on Thursday, Aug. 4, in Stabler Arena on the Lehigh University campus.

Esther Wiebe's dramatic cantata, tentatively titled *That They May Be One*, is scheduled to be part of the closing celebration of the convention on Sunday morning, Aug. 7. The work consists of spoken narration and music for choir, soloists, and instrumental accompaniment.

Urie Bender of Waterloo, Ont., wrote the script for the cantata, which focuses on the theme of unity. It will be performed by a community choir from Lancaster, Pa., area under the direction of Hiram Hershey. Hershey hopes to begin rehearsals near the first of March. The soloists for the Aug. 7 performance will come from the Winnipeg area. The two groups will prepare separately, with final rehearsals scheduled for Lehigh University during the week of the conference.

Bender has listed Psalm 133:1 as a footnote to the title of the dramatic cantata: "Behold how good and pleasant it is when brothers dwell in unity!"

Mennonite Board of Missions has organized an evangelism and church development team to serve the 22 conferences of the Mennonite Church. "I see renewed interest in evangelism and church planting within our denomination," said Ray Horst (center), leader of the team. "We will gather resource materials and conduct seminars, as well as offer resource persons for use by conferences and congregations as they plan new evangelistic programs and develop new congregations." Other members of the new team are (left to right): Don Yoder, church planting; Melba Martin, assistant to Ray; Ed Taylor, church development; Art McPhee, Friendship Evangelism Seminars and evangelism resources; and Myrna Burkholder, student and young adult services.

Study abroad helps students think within and beyond selves

An increased interest in reflective thought and the welfare of others and greater intrapersonal development in areas such as self-confidence and self-esteem result from a 14-week period of study abroad, some recent research shows.

Norman L. Kauffmann, dean of student development at Goshen College, reported these conclusions in his dissertation on "The Impact of Study Abroad on Personality Change," completed at Indiana University-Bloomington.

Kauffmann based his study on data gathered from 126 students who had participated in the Goshen College Study-Service Trimester (SST) program and from two control groups of 90 students at similar Mennonite schools, Eastern Mennonite College in Harrisonburg, Va., and Bethel College in North Newton, Kan.

After studying abroad, students significantly "increased more in their liking for reflective thought and academic learning than those who stayed on campus where the focus was almost exclusively book learning," Kauffmann reported. He found that they processed information in less simplistic ways.

In their concern for others, students also showed gains. During interviews Kauffmann found that "students strongly believed that SST was the experience that encouraged them to change from a more self-centered to a more other-centered person."

One student described the change this way: "When I returned [to the U.S.], I could not purchase even some items designated as essential in the USA without feeling conflict within. I would ask, 'Do I really need this?' Before my SST experience my life was wrapped up in clothes and things. I worry that after I am back for a while that I will slip back into my old value systems."

SST participants showed significant growth in self-confidence, self-esteem, and independence after studying abroad, Kauffmann reported. He said they "admitted to fewer attitudes and behaviors that characterize socially alienated persons and demonstrated a decrease in anxiety level."

In conclusion, Kauffmann said his findings "imply that liberal arts colleges can use a Study-Service Trimester abroad as an important component of general education. Challenging a student to cope with a new situation with the support of a faculty leader and small peer group is an excellent way to encourage personality development."

Since its beginning in 1968, the Goshen College SST program has enabled more than 3,400 students to live, study, and work in 13 countries. During the current academic year, SST units are located in the People's Republic of China, Honduras, Belize, Costa Rica, Haiti, and East and West Germany.

mennoscope

The Puerto Rico Mennonite Conference has taken specific steps to use public and group media as a part of their outreach into local communities, according to José Luis Vázquez, chairman of the Conference Communications Committee. The committee has planned a series of workshops to provide insights and skill development for conference members in the use of broadcast, film, and literature for evangelism and church planting. The first seminar will include theological and biblical principles of communication, with major input provided by Daniel Schipani, who has done in-depth study in these areas. His input will be followed by a workshop on the practical application of communications for local congregations. The conference has budgeted $6,000 for fiscal 1983 for this media training, and MBM has committed $5,000 toward the training effort.

As of Jan. 14, the amount contributed to the 1982 Christmas Sharing Fund stood at $7,314, reported Wayne North, associate general secretary of the General Board. This compares to $10,105 received at this date one year ago. The goal this year is $25,000. North expressed concern that giving is down to this extent. "The recession may well be a factor," noting that the number of individual gifts was down considerably. "Other explanations include weak publicity or the competition of other projects. Any, some, or all of these may be a factor in the declining receipts," commented North. "The encouraging note," said North, "is that many persons faithfully contribute even in adverse circumstances. One couple apologized for not giving more and explained that their social security check limited the amount they could give."

An assistant or associate professor of German is needed, 1983-85 at Goshen College on a temporary, full-time basis. A doctorate with experience and ability to teach French at the elementary level are preferred. Send letter of application (with names of three references), vita, and transcripts to Victor Stoltzfus, Dean, Goshen College, Goshen, IN 46526, before Feb. 28.

Registration for The Mennonite Health Association meetings, being held Mar. 19-23 in San Diego, Calif., is done through the Mennonite Health Association office located at Box 370, 500 S. Main St., Elkhart, IN 46515. Information by telephone is available by calling (219) 294-7523.

The address of Mennonite Board of Missions' Harrisonburg, Va., office has been changed because their location has been incorporated into the city, which has resulted in a name change. The old street address, which was 1251 Edom Road, has become 1251 Virginia Avenue. The zip code number remains the same, 22801. The change applies to the following programs and services: media ministries, Choice Books, Alive Recordings, *Your Time, Choice,* Mennonite Media Services, Art McPhee in Touch, and Home Bible Studies.

In response to the MCC U.S. "Resolution on Domestic Needs," MCC Central States with the MCC Kansas Hunger Concerns Committee is sponsoring a Grocery Sharing Project. A similar project in Pennsylvania triggered a flood of aid in food from Mennonites and Brethren in Christ. To help residents of the Central States region aid their hungry neighbors, empty grocery bags with a list of contents printed on the side and the MCC logo are being given to churches in the region. Churches and individuals all over the Central States have filled nearly 500 grocery bags and given them to their needy neighbors. Many persons have stated that this project has enabled them to do something concrete about a need they knew existed.

Individuals using the widely circulated registration form for Bethlehem 83 should take note of a misprint in the detachable section to be mailed to the conference's Lombard, Ill., offices. The form indicates that three meals will be available on Sunday, Aug. 7. However, the convention is scheduled to conclude at noon on that day, and the last meal served will be Sunday lunch. The Sunday supper will not be available and should not be figured into the remittance for meals. Meanwhile, registrations for Bethlehem 83 have begun to arrive at the Lombard offices. For various reasons, including the time needed to set up the computer program, responses by the registrations office will not be sent until about Apr. 1. However, registrations will be held in the order they are received and requests for information will be answered.

New members by baptism and confession of faith: Dy Baccam and Ku Baccam at *Des Moines,* Iowa. Kerry Richard, Rhonda Miller, Tony Miller, Kevan Roth, Kendal Showalter, and Malcolm Showalter at **Pleasant View,** Mt. Pleasant, Iowa. Ronald Vessels, Mable Pittman, Jean Johnson, and Gloria Harwood at **Diamond Street,** Philadelphia, Pa.

Change of address: Phil Kanagy from Harman, W.Va., to Rt. 5, Box 314, Harrisonburg, VA 22801. **Earl Hartman** from Fort Wayne, Ind., to 5763 Mackinaw Hwy., Alanson, MI 49706. **Elton Nussbaum,** from R. 2, Box 403, to 716 12th Street, Kalona, IA 52247. **Steve and Rose Shank** from Belize, C.A., to 50 Graybill Rd., Leola, PA 17540.

readers say

I was very much interested in Bro. Raymond Byler's article and very happy about his feeling and concern for the hunger needs of the peoples of our communities and our world. (Jan. 4, "I Have Changed My Mind About Welfare").

Incidentally this Saturday brethren from our congregation will be gathering with trucks at 6:30 a.m. to load eight tons of potatoes which we will transport to areas of need and distribute to the families of the unemployed. As a matter of fact, twenty-seven tons have been moved out to the needy through several Franconia Conference area churches in the past few weeks. Two soup kitchens will be open in our communities in areas of unemployment. One of them in an area with a high rate of unemployment and the other, which we have named "Manna on Main St.," in a nearby town. The former will be opened today and the latter on Monday. The huge containers of chicken-corn soup which my wife has been cooking for the opening of Manna on Main St., look nutritious indeed! It has been our personal experience to witness poverty needs in a number of third world countries and to have been privileged to help with the needs in a few of those countries down through the years.

Therefore, I am deeply concerned about some of our involvements with certain organizations and one of them is "Bread for the World," an organization which is *reputedly* backed by The New Age Movement—Age of Aquarius. I would like to caution our brotherhood to be very cautious about the organizations with which we become aligned and involved as we continue to do the work of Christ.—**Harold M. Fly,** Lansdale, Pa.

° ° °

Dean Brubaker's piece on women in ministry ("Hear, hear!" Jan. 4) is built on one big error. In the second paragraph he translates the helped/helper relationship into the leader/helper relationship. Following such an argument and his own example we would have to conclude that when God helps us, we are his leaders, an absurd conclusion!

The fact is that Scripture teaches that both men and women are to be helpers (see Eph. 5:22 and 1 Cor. 6:4).

I note also Brubaker's statement that men will have a hard time following women pastors. No doubt early Jewish believers had a hard time accepting Gentile Christian pastors and South African whites would have a hard time following black pastors. Surely Scripture has been used to keep these groups out of the pastorate as well, but in Christ there is *no* male nor female.—**Timothy E. Rapson,** Carrollton, Tex.

° ° °

The answer to Phyllis Pellman Good's question, "Will professionalism Destroy the Mennonite Community?" (Jan. 18) is yes. Will professionalism destroy the Mennonite Church? Possible, but unlikely. Will it destroy Christian community? No. Will the people of God survive and prevail? Yes.—**Priscilla Johns Nielsen,** La Junta, Colo.

° ° °

Phyllis Pellman Good reminded us well of the traps of professionalism. Her four questions raise the issues facing the church as increasingly we become a social group influenced by professionals.

I believe Phyllis needs to beware of another equally subtle trap of elevating gregarious communities of yesterday as the fulfillment of God's kingdom. Perhaps there was commitment to the noble virtues of *gemeinschaft,* but there was also blind allegiance to the utilitarian survival needs of providing our daily bread. Those members who were accorded status were generally the farmers and craftsmen who amassed resources and demonstrated sharp business management. Wealth evidenced by ownership of several farms or a thriving business often was dismissed as life's wisdom and authority.

Every era of Mennonite life has been threatened by its own act of distractions from communal values and traditions. I agree that professionalism (or more generally all narrow specializations of life) do

threaten authentic expressions of Mennonite community. Let's not, however, wrap the hallowed mantle of community too tightly about our memories of traditions and stories long past.

I know many "professionals," as I'm sure Phyllis also does, whose commitment to the church is unmistakable and solid. In many cases they prize the spirit of mutuality and discernment of our Mennonite brotherhood far beyond that shown by the elder generations within our congregational communities. I am convinced these Menno professionals understand the emptiness of worldly status structures and are doubly committed to avoid being the source of intimidation within the brotherhood.

As in every generation, the Christian is called to live in creative tension in our world. And so it is with our professionals. The challenge belongs to the entire Mennonite community, not just to professionals. The challenge is to value each other as brothers and sisters whose lives are intertwined and interdependent because God called us into his new family. Let us reject the empty elevations of status, whatever their sources, in our commitment to become God's people.—**Paul J. Miller,** Orrville, Ohio

° ° °

Thanks for including John M. Drescher's article entitled "Breweries and Our Belief" (Jan. 25). I agree. Our silence is sin, but our use of alcohol is even more grievous. I'm sorry, Lord. Thanks for the conviction that a "heart for you" is incompatible with even the social use of alcohol.—**Vernon Myers,** Oxford, Pa.

births

Chupp, Craig and Linda (Slagle), Goshen, Ind., second child, first daughter, Andrea Dawn, Jan. 12.

Colbert, Mark and Brenda (Krabill), Wellman, Iowa, first child, Lindsey Dawn, Dec. 16.

Cruz, Jesus and Miriam (Shank), Bronx, N.Y., Christina Joy, Oct. 27, 1982. (Her twin, Rachel, died on Oct. 27.)

Detweiler, Alan and Sue (Springer), Musoma, Tanzania, first child, Patricia Sue, Jan. 9.

Hershberger, Kevin and Susie, Peoria, Ill., first child, Angela Gail, Jan. 13.

Huneryager, Dave and Brenda (Beechy), Chicago Heights, Ill., first child, Rachel Marie, Jan. 9.

Leatherman, Vernon and Jane (Miller), fifth child, second daughter, Amy Jeanette, Jan. 12.

Lehman, Allen and Laura (Frey), Lima, N.Y., first child, Danae Jewel, Jan. 12.

Miller, Robert and June (Bennett), Hartville, Ohio, third child, second son, Justin Andres, Jan. 12.

Schweitzer, Keith and Barbara (Gingerich), Wellman, Iowa, first child, Jason Keith, Dec. 8.

Sieber, Marlin and Peggy (Headrick), Champaign, Ill., third child, first son, Travis Paul, Jan. 17.

Strauser, James and Cecilia (Schrock) Sarasota, Fla., first child, Adam James, Oct. 26.

Sutter, Ron and Barbara, Metamora, Ill., second child, first daughter, Rachel Elizabeth, Jan. 14.

Swartz, Theodore and Susan (Althouse), Elroy, Pa., first child, Eliot James, Nov. 28.

Umble, J. Richard and Ruth (Schwartzentruber), Atglen, Pa., third son, Rodney Allen, Dec. 16.

$350,304

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $350,304.05 as of Friday. Jan. 28, 1983. This is 46.7% of the total needed. Contributions have been received from 340 congregations and 201 individuals. Individual gifts represent $83,529.45 of the total.

Goal: $750,000

marriages

Amos—Hoover.—Martin Amos, Mt. Pleasant, Iowa, Pleasant View cong., and Nancy Hoover, Baptist Church, Mt. Pleasant, Iowa, by Eugene Garber, Oct. 16.

Maust—Miller.—Clifford Maust and Marie Miller, both of Macon, Miss., Noxubee cong., by Lester Diller, Nov. 27.

Richer—Aeschliman.—Steve Richer, Wauseon, Ohio, North Clinton cong., and Sue Aeschliman, Wauseon, Ohio Central cong., by Charles H. Gautsche, Nov. 20.

Rupp—King.—Jeffrey Rupp, Archbold, Ohio, Evangelical Mennonite Church, and Marlene King, Wauseon, Ohio, Central cong., by Charles H. Gautsche, Jan. 8.

Schmidt—Cooper.—Ivan Schmidt, Castle Rock, Colo., Seventh-Day Adventist Church, and Linda Cooper, Denver, Colo., Glennon Heights cong., by David MacDonald, Dec. 18.

Swartley—Weber.—R. Dean Swartley, Phillipsburg, N.J., Alpha cong., and Fern Marie Weber, Denver, Pa., Blainsport cong., by Lewis E. Weber, father of the bride and Henry Swartley, father of the groom, Nov. 20.

Wogomon—Weldy.—Walter L. Wogomon, Goshen, Ind., College cong., and Irene A. Weldy, Goshen, Ind., Yellow Creek cong., by Bob Detweiler, Jan. 7.

Yoder—Wagler.—Calvin Yoder and Judy Wagler, both of Kalona, Iowa, Wellman cong., by Ron Kennel, Nov. 27.

obituaries

Benner, Harry K., son of Mahlon and Esther (Kratz) Benner, was born in Franconia Twp., Pa., May 20, 1911; died of cancer at Grand View Hospital, Sellersville, Pa., Dec. 31, 1982; aged 71 y. On Sept. 1, 1940, he was married to Irene Clemmer, who survives. Also surviving are 2 daughters (Helen K.—Mrs. Ivan Landes and Tillie K.—Mrs. Jacob Nyce). He was a member of Salford Mennonite Church, where funeral services were held on Jan. 5, in charge of John L. Ruth, Willis Miller, and Loren Swartzendruber; interment in Salford Church Cemetery, Jan. 6.

Erb, Erma, daughter of Daniel and Catherine (Streicher) Lebold, died at Kitchener-Waterloo Hospital on Jan. 12, 1983; aged 64 y. On Nov. 25, 1942, she was married to Ervin Erb, who survives. Also surviving are 4 sons (Paul, Gerald, Laverne, and Ross), one daughter (Eunice—Mrs. Earl Gerber), and 2 sisters (Nancy—Mrs. David Erb and Edna—Mrs. Norman Zehr). She was preceded in death by 3 brothers (Samuel, William, and Allan), and 2 sisters (Emma Lebold and Bena—Mrs. Elmer Steinman). She was a member of Crosshill Mennonite Church, where funeral services were held on Jan. 15, in charge of Herbert Schultz and Steve Gerber; interment in Maple View cemetery.

Hershberger, Manerva, daughter of John H. and Katie (Troyer) Hershberger, was born at Walnut Creek, Ohio, Nov. 2, 1893; died at Walnut Creek, Ohio, Jan. 13, 1983; aged 89 y. On Sept. 6, 1919, she was married to William James Hershberger, who died on Mar. 19, 1963. Surviving are 4 sons (E. Eugene, Doran D., Truman V., and Gerald J.), one daughter (Oma—Mrs. Arthur Smucker), 22 grandchildren, 17 great-grandchildren, one brother (Walter), and one sister (Callie H.). She was preceded in death by 2 great-grandchildren. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Jan. 16, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Cemetery.

Hoover, Warren D., son of William A. and Emma (Shaum) Hoover, was born at Jamestown, Ind., June 5, 1890; died at his home near Goshen, Ind., Sept. 28, 1982; aged 92 y. On June 24, 1919, he was married to Nettie Martin, who died on May 8, 1965. Surviving are 4 sons (Ernest R., Martin E., Arthur M., and Joseph R.), 4 daughters (Martha May, Florence L. Hoover, Carol E. Hoover, and Esther J. Nadeer), 26 grandchildren, 24 great-grandchildren, one sister (Mrs. Martha Good), and 2 brothers (William Paul and George E. Hoover). He was preceded in death by an infant son (Adin Elmer), and 2 brothers (Lewis R. and Maynard Hoover). He was a member of Yellow Creek Wisler Mennonite Church, where funeral services were held on Oct. 1, in charge of Leonard Martin, Roy Ramer, and Merle Ramer; interment in the adjoining cemetery.

Longacre, Sarah C., daughter of Elias and Elizabeth (Clemens) Kulp, was born in Mainland, Pa., Feb. 2, 1902; died at Bally, Pa., Oct. 7, 1982; aged 80 y. She was married to Arland E. Longacre, who died on Oct. 30, 1969. Surviving are one son (J. Arland), one daughter (Ruth Anna—Mrs. Kenneth Greaser), 5 grandchildren, 2 brothers (Edgar and Jacob Kulp), and 4 sisters (Elizabeth—Mrs. Henry Yoder, Ruth—Mrs. Andrew Nafziger, Mary—Mrs. Abraham Gehman, and Grace—Mrs. George Miller). She was a member of Bally Mennonite Church, where funeral services were held on Oct. 10, in charge of Winfield Ruth, Roy K. Yoder, and James C. Longacre; interment in the church cemetery.

Smith, Joseph Blaine, son of Jacob and Ida (Oesch) Smith, was born in Garden City, Mo., Dec. 26, 1910; died at Cass Co. Memorial Hospital, Harrisonville, Mo., Jan. 11, 1983; aged 72 y. On Mar. 7, 1933, he was married to Inah Mae King, who survives. Also surviving are 2 sons (Maurice and Don), 3 daughters (Lois—Mrs. Calvin King, Betty—Mrs. John Mullet, and Donna—Mrs. Joe Yoder), 15 grandchildren, 3 brothers (John J., Ralph, and Roy), and 2 sisters (Blanche—Mrs. Joe Weaver and Lela—Mrs. Rolla Hartzler). He was a member of Sycamore Grove Mennonite Church, where funeral services were held on Jan. 14, in charge of Darrell Zook and Calvin King; interment in Clearfork Cemetery.

Yoder, Daniel C., son of Christian V. and Mattie (Miller) Yoder, was born at Haven, Kan., Mar. 29, 1895; died at Mt. Hope Nursing Home on Jan. 15, 1983; aged 87 y. On Nov. 11, 1915, he was married to Bertha Nissley, who survives. Also surviving are 3 sons (Harvey, Fred, and Laurence), 2 daughters (Edith Classen and Lela Petrie), 12 grandchildren, 11 great-grandchildren, 2 brothers (William and Joe), and 2 sisters (Susan Schrock and Anna Schrock). He was a member of Yoder Mennonite Church, where funeral services were held on Jan. 18, in charge of Daniel Kauffman; interment in Yoder Cemetery.

Correction: In the obituary of Arthur Baechler in the Jan. 11 issue the second wife's maiden name should have been spelled *Steinmann*. The daughter Miriam is Mrs. John *Timmermans*, not Zimmerman as printed.

Credits, p. 91 by Sanford Eash, p. 100 by Joy Frailey.

calendar

Mennonite Board of Education board of directors, Goshen, Ind., Feb. 10-12
Annual House Church Retreat, Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Feb. 11-13
Mennonite Publication Board, Chicago, Ill., Feb. 11-12
Conservative Conf. Ministers' Fellowship, Feb. 14-18
WMSC Retreat on Serving, Iowa Mennonite School, Kalona, Iowa, Mar. 4-6
Ohio Conference, Lockport Mennonite Church, Stryker, Ohio, Mar. 10-12
Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17
Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19
Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario & Quebec Joint Conference, Kitchener, Ont., Mar. 25-27

Catholic bishops assail East German militarism in first public criticism

For the first time, the Roman Catholic bishops of East Germany have taken a stand publicly opposing the increasing militarism of their nation's communist government. In a pastoral letter read in all Catholic churches in the Democratic Republic of Germany, the bishops condemned the government's attitudes on disarmament and nuclear weapons, describing any war in which these might be used as "immoral" in every case. They also attacked new regulations increasing military training for German youth, urging the authorities to reconsider the whole concept of such training in school.

The government recently lowered the age for the start of training for boys to 10. They also made military service compulsory for women from 18 to 50 in time of war and increased the obligations for reservists.

Graham reports an increase in Czech religious freedom

Religious freedom has improved in Czechoslovakia in the past 10 years, says evangelist Billy Graham, who recently made a preaching visit to that country. In a telephone interview from his home in Montreat, N.C., the evangelist discussed his recent trip to Czechoslovakia and East Germany and the issue of nuclear disarmament, which has been one of his special concerns in recent years. Mr. Graham said he was aware of articles on Czechoslovakia which say that "Christians have had a more difficult time there than in any other country in Eastern Europe except Albania." But, he said, his observations led him to conclude that "that is not necessarily true."

Says 'prison epidemic' afflicts young people the most

We are living through what one prison superintendent calls "a prison epidemic." Caused by the inability of the nation's social, education, and moral systems to keep pace with rapid change, says Carl Berry, deputy superintendent of New York's Greenhaven Correctional Facility, it is "an epidemic which is overburdened by the tendency to utilize the criminal justice system as a substitute for the necessary efforts to restructure the other failing systems." Given the harsh conditions of prison life, perhaps none suffer as deeply as the half million youths under the age of 18 who are held in U.S. jails every year. According to Mr. Berry, 25 percent of the new commitments to New York State's Department of Correctional Services in 1981 were between 16 and 20 years old.

One shocking sign of the horror experienced by juveniles who are imprisoned is their suicide rate. According to the National Coalition for Jail Reform in Washington, for every 100,000 juveniles jailed, 12 will kill themselves—a rate eight times the rate of prisoners generally. And, says the Coalition, 90 percent of juveniles in jail do not need to be there at all. Only five to 10 percent are accused of serious crimes; the rest go to jail because they are runaways, are being "taught a lesson" or "protected" from adult physical or sexual abuse, or because of a lack of any suitable alternative for problem kids who don't have families or shelter services to take care of them.

Births reported to unwed U.S. mothers totaled record 665,747 in 1980

A record 665,747 babies were born to unwed mothers in 1980; but part of the 11.4 percent increase resulted from a change in the calculating method, says a new government report. Out-of-wedlock births in 1980, the latest year for which figures were available, accounted for 18.4 percent of the 3.6 million total births that year, said the National Center for Health Statistics, an agency of the Department of Health and Human Services. The rate of childbearing among unmarried women rose to a high of 29.4 births for each 1,000 unmarried women of childbearing age (15 to 44 years old). In 1979, the rate was 27.2 per thousand. The main reason for the 1980 rise, the report said, was "the substantial rise in the rate for unmarried white women, for which the rate was 17.6 percent in 1980. This was 18.1 percent higher than the revised 1979 rate of 14.9." Out-of-wedlock childbearing rates for blacks dropped slightly, from 83 per 1,000 in 1979 to 82.9 in 1980.

Ellsberg calls help of bishops key to nuclear freeze success

The nuclear freeze movement has gotten a big boost from the proposed pastoral letter on peace and nuclear war of the nation's Roman Catholic bishops, says Daniel Ellsberg, nuclear arms foe and longtime antiwar activist. Mr. Ellsberg and Daniel Berrigan, the Jesuit who has long been in the forefront of antiwar activity, spoke in Portland. "I think it means we have the odds with us at this point," Mr. Ellsberg declared as about 1,200 listeners cheered. He read several sections of the bishops' draft statement and called it "a very powerful and politically important work."

The bishops' statement calls on the United States government to reject either first-strike or retaliatory use of nuclear weapons. Mr. Ellsberg charged that U.S. presidents have threatened a dozen times since World War II to use nuclear weapons. The speaker said that the massive bombing of civilian populations with conventional weapons in World War II led to a feeling that the use of atomic bombs would not be much worse. As a result, he went on, President Harry Truman saw no moral problem in using atomic bombs against Japan. "We already were killing as many people as that by non-nuclear means," he said. "It was only a matter of efficiency."

Bishops' leader calls food cuts 'unjust' at time of rising need

Archbishop John R. Roach says it is "simply unjust" for the Reagan administration to try to "balance the federal budget by cutting food programs at a time of increased need. We must be sure that the right to food is not forgotten in the public debate over the federal budget," the Minneapolis-St. Paul Catholic Church leader told the Minnesota Farmers Union at the group's annual conference in Bloomington, Minn. He said the cuts are coming "in the face of verifiable evidence of the success of the programs in helping to eradicate hunger in America. The effects of a lack of adequate nutrition on young growing children do not need to be repeated to this audience." The archbishop, elected leader of the U.S. Catholic bishops, said the U.S. Department of Agriculture estimates that 1.4 million fewer low-income children will be participating in the school lunch program as a result of the cutbacks." Archbishop Roach suggested several moral principles to be considered by farmers as they assess their problems: "stewardship, the common good, the role of government, and preferential treatment of the poor."

Report calls the 'disappearance' now common police practice in Honduras

Despite the election of a civilian government a year ago, "it appears that the military remains the dominant political force" in Honduras, says a report published by an international monitoring agency. Written by Juan Mendez, an Argentine lawyer who directs the Washington office of Americas Watch, the report says that "the practice of arresting individuals for political reasons and then refusing to acknowledge their whereabouts and status seems to have become established in Honduras." Many of the victims are non-Honduran, and of them, most are Salvadorans abducted on suspicion of activities in support of the Salvadoran guerrilla movement, the report says.

Americas Watch was formed last year as an outgrowth of the Helsinki Watch Committee. The organization has previously published reports on human-rights problems in Argentina, Chile, Colombia, El Salvador, Guatemala, and Nicaragua.

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Parochial interests

Me and my wife
My son John and his wife
Us four
And no more.

The term "parochial" originally had to do with a parish or local unit of the church. It is still used in that way today, but its broader usage is probably more common. Broadly speaking, to make a sort of pun, the word parochial suggests narrow, limited. Combined with interests it suggests persons or groups promoting their own special interests at the expense of others.

The world suffers continuously from the confusion and distraction caused by people who pursue their own interests at the expense of others. I heard once that the 19th-century German leader Bismarck had a theory of war which held that after you have defeated your enemy, you impose reparations on them to defer your cost in the war. This would seem the ultimate in the pursuit of selfish interests.

These predatory instincts are in us all to some extent and we do well to ask occasionally whether we espouse a cause for the good of the cause or for the good of ourselves. At times it may be convenient to mix the two.

A common danger in the pursuit of selfish interests is in developments completely beyond our anticipation. In the article "Saving the World Economy" (*Newsweek*, Jan. 24) Henry Kissinger shows how OPEC changed the face of the world in a manner they hardly expected. The sudden massive increase in the price of oil brought on by OPEC in the 70s gave more money to some of the OPEC countries than they could readily spend. So they put it in banks which loaned it to developing countries which are now unable to keep up the interest payments. If they default, the world economy may collapse.

For another example, a school district in western Pennsylvania has been paralyzed by a teachers' strike. The schools have lost more than 80 days of the present term and at this writing it is possible that the whole term may be lost. By pursuing parochial interests, teachers and school board may forfeit the right of the children to a year's education.* Still another example is that of a farm machinery manufacturing company which is reported to have given its departing chairman $600,000 as a going-away present and then considered filing for bankruptcy.

The way out of such messes is through the opposite approach: to defer special interests for the good of all. The question is whether people in the Western democracies have the will to sacrifice enough to save our system. Some of the people I hear complaining about being poor do not impress me. Poverty, by this definition, is evidently organized selfishness, parochial interest.

It is not the task of the church necessarily to try to save any system. But in a time when many scream, "More," we can at least heed the warnings in the Scriptures and our own tradition about the deceitfulness of wealth. One of the many problems of the U.S. social security system is that it has provided more for many than they put into it. For some this was important: they needed the help. For others it has been something extra they really did not need. The system suffers today from lack of people like my father, who paid the tax unwillingly, but who declared fiercely, "I'll never collect!"

Between Isaiah 42 and 53 there are several Scripture texts which refer to a character described as the servant of Yahweh whose task, it appears, is to convey to other nations the best of Israel's faith. As often happens, this person ultimately suffers for the crimes of others. But through this suffering others are delivered from their own meanness.

Christians see the characterization described in Isaiah 53 coming to fruition in Jesus, who according to 1 Peter 2:24, "bore our sins in his body on the tree, that we might die to sin and live to righteousness." To "live to righteousness" would include having a concern for more than only our own parochial interests.

In recent decades, North Americans have enjoyed what some would consider an age of indulgence in which it seemed to be assumed that the children could expect more luxuries than their parents. There is some evidence that this period of rising enjoyment is coming to an end.

No doubt there have always been those who practiced indulgence and lived in luxury, but what seemed to happen in the recent past was that more could do it than formerly, each following their own parochial interests. As of now, there appear to be two ways to go. One is to continue as before with each person seeking a bigger bite of a smaller pie. This is the implied rationale for the proposed greatest military expenditures the world has ever seen. The result of this mad course will probably be national and/or international bankruptcy.

A second approach is to consider that indulgence is not the chief end in life and that accordingly there is not so much to protect. This would be in line with the challenge of Professor Cope Schwenger, a teacher of community health in Toronto, Ont., to the baby boom generation: "The baby boom's preoccupation with self-improvement has got to change into a sense of group responsibility" (Maclean's, Jan. 17, 1983, p. 29).

Isaiah and many other biblical writers have said it long ago.—Daniel Hertzler

*The strike was finally settled and the children went back to school in early February.

Gospel Herald

February 15, 1983

Why I have hope

by Wayne North

Recently I read of a project in one of the western states where underground apartments are being sold for nuclear war shelters. Comfortable and fully equipped, they are intended to keep occupants safe from a nuclear bomb blast and subsequent fallout.

It is not difficult to understand why such a hideaway is attractive and why people are willing to pay $65,000 for a shelter. It's an effort to preserve a future that is threatened by an international arms race.

The city of Chicago recently created 1800 jobs for a 10-week period. A day was designated as the

one for the unemployed to come and apply. Thirty thousand people lined up, some as early as two o'clock in the morning. The temperature was in the 20s and everyone was there for hours. One person was asked what he thought his chances were for getting a job. He looked at the lines stretching into the distance and said, "Not good." Out of work for a year and a half he said, "If I don't get a job here, I guess I'll try somewhere else." For many their only activity is to look for an ad, a sign, or listen for a word, a ring of the phone—maybe this is when I'll find a job. And after months of nothing, the future looks grim.

A recent poll showed that 66 percent of a U.S. sample reported the fear of losing their homes or their farms within a year for failure to meet mortgage payments. A fifty-year-old Chicago couple was found asphyxiated in their car where they were living with no money and apparently no other place to go.

In hard economic times more people than ever play the state lotteries using the little cash they have on an outside chance that they will strike it rich. It's a desperate effort to give the grim future an added possibility.

Futures are important. In fact, in order to live from day to day it is essential to have a future even though it is uncertain. People without vision perish not only because they do not foresee and plan but also because lacking a future they have retreated into their own fantasy world. Or they commit suicide. People in concentration camps or in forced labor camps have survived incredible hardships even with the tiniest vision of a future. Without it they lie down and die.

For the Christian that vision of a future is hope. The biblical scholar J. P. Ramseyer says that "hoping is seizing in faith a promise of life and salvation." It is standing on God's mountain and looking across the valleys to experiences yet to be realized. Hope is clinging to that vision even while returning to the valley on the way to the wider vista.

Hope has many enemies. We have probably encountered most of them. A few of us may have desperately clung to hope through a dark night of the soul, feeling, like Jesus, abandoned to the enemy.

What are some of hope's enemies? We probably first think of serious illness or crippling disability. Strength is treasured and while we are well we feel we can cope with life—or death. Perhaps more devastating than ill health is broken human relationships. To feel rejection or abandonment is to have our personal future seriously questioned. If I am not loved, then going on does not seem to be worthwhile.

Trusting in false hopes extinguishes hope just as effectively but more subtly. Putting ultimate trust in people, personal wealth, personal righteousness, or religion leads to disillusionment. When the test becomes most severe people may turn away, the wealth is eaten up by inflation, personal righteousness proves to be pretense, and religion does not sustain. That kind of trust is merely whistling in the dark.

The prophets of Israel explicitly warned of misplaced trust. The kingdom of Judah in its vulnerability cast about for military allies. Isaiah cried out, "Woe to those who go down to Egypt for help, who rely on horses, who trust in the multitude of their chariots and in the great strength of their horsemen, but do not look to the Holy One of Israel, or seek help from the Lord" (Is. 31:1). The prophets also decried ritualized religion. Observances and religious exercises became ends in themselves. In fact, these had become covers for wicked living. It was thought by some that one could sin but expect to escape consequences as long as the ritual was maintained (Jer. 7:1-11).

This hope is an illusion. So also is trust in human intellect and technologies. "If we can put a man on the moon we can surely solve this problem" is an observation reflecting this kind of hope.

Hope based on any human resource is ultimately doomed to disappointment. Political strategies are current examples. Generous promises are soon replaced by excuses, postponements, and revisions. Most candidates probably do not initially plan to deceive the people. It is just that problems are more complex than even the most brilliant minds can systematically correct.

Hope is just not to be had through work and effort. It does not belong to the physical world. It relies on nothing that humanity can control. Rather it is God-created and God-given.

Even while the nation of Israel was shattered and its people in exile, the prophets kept hope alive. Ezekiel spoke of a resurrection (Ezek. 36, 39). Jeremiah and Isaiah envisioned a remnant of people who would enjoy God's blessing. While most of the people may have been thoroughly disillusioned, the prophets called them to hope.

The prophets could hope not because the nation had so much potential for a comeback, but because they looked for the birth of a new nation with the Spirit of God in its heart. This obviously was a hope drawn out of God's power. In those days nearly every move the national leaders made was self-destructive, but the prophets clung to the expectation that God would intervene.

The enemies of hope continue to create chaos and despair. However, the Christian's connection to God gives an inside view of his intention. That does not mean we now have a blueprint for future events. It does mean we stand on a peak from where we see a broad sweep of the new thing which God is creating (Is. 42:9; 43:19). From time to time the whole flow of history may seem to go in another direction. But knowing how God works through the weak, the contemptible, and mere nothings to accomplish his purposes we find hope (1 Cor. 1:25-31).

So we not only survive in hope, we rejoice in hope and work in hope. We rejoice because we have a secure future. Because it is consonant with God's plans, our work is not in vain.

Wayne North is associate general secretary of the Mennonite Church General Board, Lombard, Ill.

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Gospel Herald Volume 76 Number 7

The Christian response to the multitudes

Matthew 9:35-38

by C. Rene Padilla

The basic motivation of Christ's mission to the multitude was God's compassion for the poor and the needy, as shown in Matthew 9:35-38. Already in the Old Testament God had revealed himself as a God full of compassion for the poor and the oppressed, as a "parent of the orphan, the widow's champion . . . [who] gives the friendless a home and brings out the prisoner safe and sound" (Ps. 68:5, 6). When we move into the New Testament we find that the God who is revealed in Jesus Christ is this same God of boundless compassion who sides with the poor. As a matter of fact, it may be said that compassion is the key to the understanding of Jesus' mission.

Compassion, the result of personal contact. In verse 35, Jesus was engaged in mission, going through towns and villages teaching in the synagogues, preaching the good news of the kingdom, and healing every disease and sickness. Undoubtedly as a result of this ministry, the multitude gathered. When he saw them, Christ had compassion on them.

Compassion is not mere pity; it is tenderness, a heartfelt sense of identification with those in need. It is a passionate, loving response leading to action on behalf of those who suffer, and thus presupposes personal contact with the needy: "When he saw the crowds, he had compassion on them."

I suspect that our apathy toward the multitudes is simply the result of our isolation from them. Many of us, as members of the middle class, belong to a privileged minority of the world population which has little opportunity to be in touch with the multitudes. Even our cities are organized so one can live under the impression that almost everybody is "well and happy."

We need to see people in need to shake us from our complacency. We need to learn to see the crowds as Jesus saw them—with eyes of compassion. Indifference and apathy have no place in the Christian life and are denials of our faith in him who, when he saw the crowds, had compassion on them.

Compassion, social awareness. Jesus' compassion was directed toward the multitude "because they were harassed and helpless, like sheep without a shepherd" (v. 36). Throughout the Gospels, the people on whom Jesus is said to have compassion were the nonpersons of society—the poor, the hungry, the sick, the blind, the lepers, the cripples, the women, the children, the prostitutes, the publicans. Jesus is the historical manifestation of God's compassion for the poor and the oppressed.

Christ had compassion on the multitude because they lacked leaders, and consequently had no sense of direction, no historical overview. To be sure, there were established authorities who ruled over Israel from their headquarters in Jerusalem, but they had failed to provide the leadership that the multitude needed. Without leaders genuinely interested in the good of people, the multitude becomes a mass of humanity without sense of peoplehood.

Just as in the time of Christ, mission today takes place in the context of multitudes who are like sheep without a shepherd. In country after country power is in the hands of an elite totally unconcerned with the plight of the multitudes, willing to use the power of institutionalized violence to preserve their own interests.

Compassion translated into mission. Jesus' compassion was no mere sympathy, but loving action—yet interestingly enough, not the kind of action that the multitudes might have expected of the Messiah. If we had been in his place, we might have followed the way of the Zealots. Instead, he translated his compassion into mission. It seems significant that immediately after the reference to Jesus' compassion, the Evangelist relates the sending of the Twelve, establishing a link between Christ's compassion and the mission of the Twelve.

This mission was based on Christ's mission. Like him, they were to "drive out the evil spirits and to heal every kind of disease and sickness" (10:1). Like him, again, they were to preach, "The kingdom of God is near" (10:7)! The ingredients of their mission were both word and deed. They are to go to "the lost sheep of Israel" (10:6), to the "harassed and helpless" multitudes, carrying the good news and signs of the kingdom.

Before sending his disciples out, Jesus told them that "the harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (9:37-38). The Twelve were appointed to deal with the multitudes and Jesus exhorted them to do something about this.

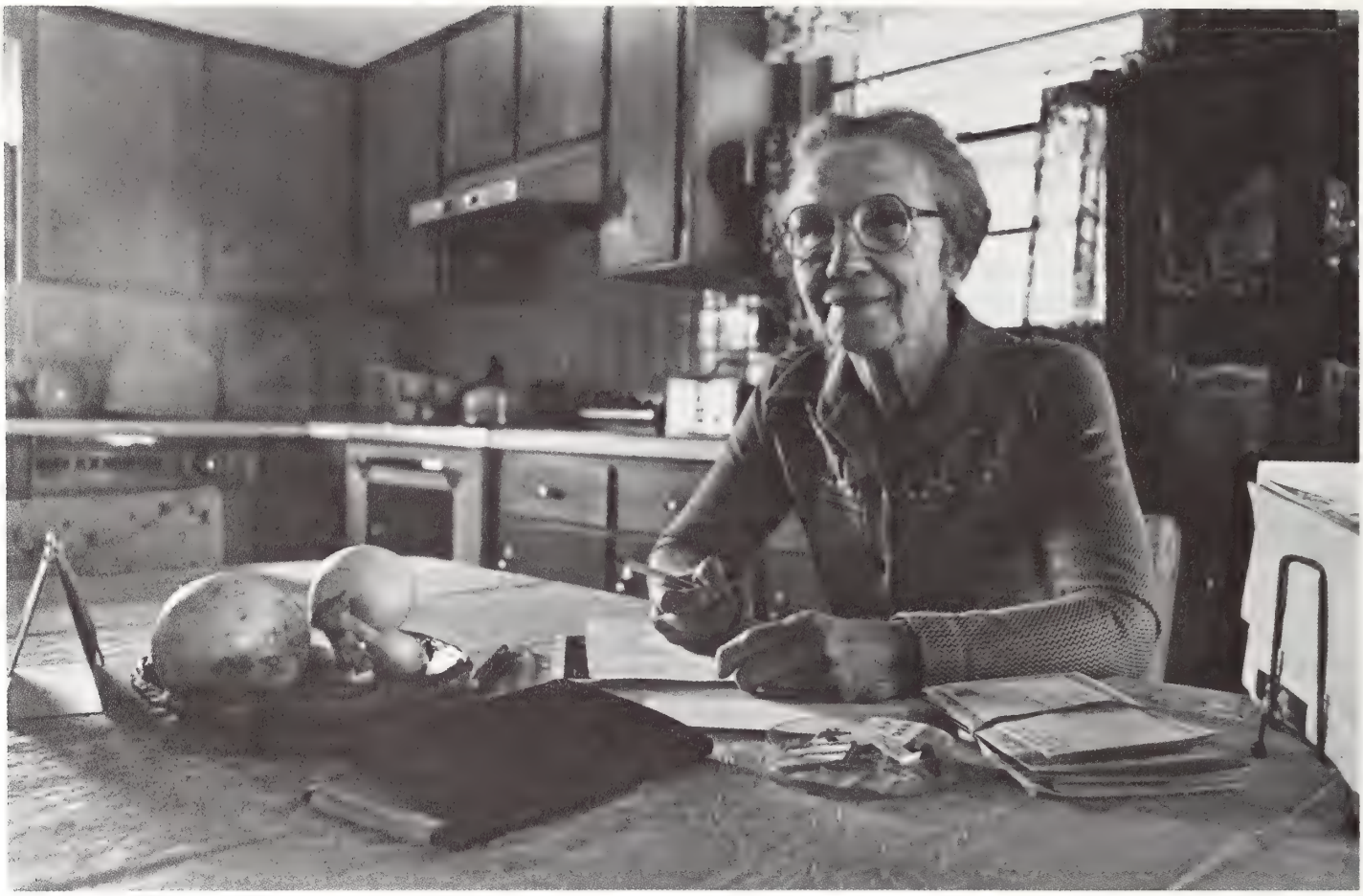
What was the situation? Jesus pointed to the scarcity of the workers to gather the abundant harvest into God's barns. Through the mission of the Twelve, the multitudes—the *'am-ha' a retz*, the *ochlos*, the nobodies—were to become members of the people of God, gathered around Jesus Christ as their King. But the workers are few.

What were they to do in this situation? They were to pray, asking the Lord of the harvest to send workers into the harvest field—missionaries appointed for the sake of the multitudes, missionaries willing to take upon themselves the suffering of the poor and the oppressed. We are not told whether the disciples prayed according to Jesus' exhortation, but we are told that they themselves became a part of God's answer to their prayer!

The mission of the Twelve was to be marked by suffering and struggle—they were going "like sheep among wolves" (10:16); they would be handed over to the local councils and flogged in the synagogues (v. 17); they would be brought before governors and kings (v. 18); they would be arrested (v. 19) and persecuted (v. 23). Suffering is an essential ingredient of mission, but the suffering of the Twelve would be related to Christ's mission to the multitude.

Thus the Christian response to the plight of the multitudes is to be compassion—not a sentimental attitude of concern or sympathy, but one that results from personal contact with the poor and the oppressed, functions as social awareness and is translated into mission.

C. Rene Padilla is the associate general secretary for Latin America of the International Fellowship of Evangelical Students. This is the second of five Bible studies given at the 1982 conference of the International Association for Mission Studies. It is reprinted from *Missiology* magazine by permission of the editor, Arthur F. Glasser.



For Beatrice Roth, widowhood is a time of continued opportunity for service. As letter writer, she uses 50 stamps every six weeks.

Widowhood: a time for service

by Shirley Peachey Roth

"My days are full and varied. There is never enough time to get everything done." Beatrice Roth speaks these words with conviction and hope as she reflects on her recent adjustments to widowhood. Indeed this dedicated woman, offers inspiration and a model to anyone for dealing constructively with pain and loss.

"Some days I'm still rather drippy," she offers as she gazes thoughtfully out the window. "But I am not going to bottle up my feelings. I cry. I feel better. Then I'm ready to move on. I sincerely vowed to myself from the beginning that I am not going to sit around and immerse myself in pity."

The partnership of Beatrice and her late husband, Paul M. Roth, reached beyond the expected marital union of husband and wife. They individually and together had developed a sense of commitment and sensitivity to the needs of the community where they lived. It was with an awareness of their gifts in outreach that Ridgeway Mennonite Church in Harrisonburg, Virginia, had chosen Paul and Beatrice to be the visitation coordinators on their pastoral team. This is the same church where Beatrice worships since Paul's death in April 1982.

Beatrice recalls that at fourteen years of age she was interested in attending church conferences and mission board meetings in her home state of Pennsylvania. The sessions about the mission outreach work being done in the West Virginia and Pennsylvania mountains were especially interesting to her.

Eight years later, after Paul and Beatrice had been married for four months, the church conference requested Paul consider ordination. Their assignment meant that the couple would move from Belleville to Masontown, Pennsylvania, a distance of between 150 and 200 miles. Beatrice remembers this call as being a fulfillment for hers as well as Paul's interest in mission outreach.

The one difficulty for Beatrice in their decision to move to Masontown was her parents' rejection of the idea. Beatrice elaborates, "They never dreamed we would leave our home community in the Kishacoquillas Valley. It was a shock to them." Beatrice recalls her mother repeating, "I thought that if

Shirley Peachey Roth is from Vienna, Va.

you married a good local boy you would always be here." Ironically, Beatrice, attributes her early interest in mission work to her mother who always kept abreast through church periodicals and programs as to what various mission workers were doing throughout the world.

The adjustment in moving to the small coal mining town of Masontown in western Pennsylvania during the Depression in May 1937 was all encompassing. Beatrice muses, "It was as though we had moved to another country."

Rather than being surrounded by relatives and church people, they inititally felt isolated and alone. Their first child was born two weeks after their arrival. The way of life and the community values were different from what they had experienced. Coal dust was everywhere. Paul, being the only minister in the church, was responsible for everything rather than being part of a team of ministers as he had been used to at home. It was new for both of them to do visiting and outreach work in the community.

Beatrice emphasizes that what made their adjustment to living in Masontown easier, in spite of all the newness, was the openness and responsiveness of the people there. They readily offered warmth and kindness when sickness or problems arose within the Roth family.

For 31 years Paul and Beatrice lived, worshiped, and served in Masontown. A self-giving way of life with a sensitivity to the needs and hurts of others was developed and practiced. They became known and respected by people from other denominations as well as nonchurch people in the area.

In the intervening years since then, assignments with MBM/Media Ministries, Huntington Mennonite Church, and a church assignment in Trinidad added important dimensions to their lives.

Beatrice now sees her task as that of continuing to develop and expand the lifestyle that she and Paul shared. "I enjoy the ministry of visitation—the sharing in the hurts and joys of others. Even when Paul was living, I frequently visited alone so that we could reach more people. There is never a time when I can't think of something that needs to be done."

Pushing back comfortably in her chair Beatrice continues, "There was a time when I thought I'd want to just stay home and do things like knit and sew. Now I know that time will never come. One needs to have active interactions with others to maintain a freshness and interest in life."

"Another type of ministry that is important to me is that of writing letters," adds Beatrice. "I correspond regularly with people from around the world. Many of these letters are not just friendly visits but rather written to individuals who need spiritual encouragement and support. I try to spend several mornings a week writing letters."

"Loneliness is a part of life at times," Beatrice acknowledges, "but there are ways of dealing with it. It is rare that a day passes without phone calls from friends. Then if I don't receive calls, I always know people that are glad for me to call them. The same is true at mealtime. If I get tired of eating alone, I invite someone here to share a meal with me."

Service is such an integrated part of her life that Beatrice doesn't seem to think twice about all the varied tasks she finds herself doing when a neighbor or church member is sick. Activities such as preparing and taking in meals, doing laundry, assisting with child care, helping with gardening and canning projects are a few examples of the way she ministers. Beatrice also can be found reading to the elderly or helping families relocate to another house.

"The real advantage to living alone is that my time is mine. Mealtimes and daily routines are when I determine them. I find it refreshing to freely go when I'm invited somewhere and leave my 'alone' tasks until later."

Beatrice summarizes life as she experiences it now, "One can accomplish more in meeting the needs of others when one is living alone and the obligations at home are much more of one's own making."

For Beatrice, widowhood is a time of continued opportunity for mission and service to God and to the building of the church.

I'm listening, Lord, keep talking

Bent to the desired shape. In the front of the small church I visited I noticed an arching band of wood that curved about the wall behind the pulpit, gracefully outlining the background, centering the pulpit for our attention. The wood strip was flat, perhaps two inches wide, secured to the wall, flat side facing us, apparently curved against the grain.

During the service I reflected on how that wood had been shaped, bent to form such an arch, all without splintering, without breaking. The stress must have been great. Had the wood been treated, steeped in solutions, subjected to steam, softened in some way until it became flexible enough to bend?

After the service I walked to the front of the church to examine the wooden band more carefully. As I came closer I discovered the secret of the submissive wood. From the lower edge, at periodic intervals, someone had neatly sawed out tiny sections of the material along the length that needed to be bent. Where the bend was greatest, it looked as if larger, triangular sections had been removed. The graceful arch was possible only because of that which had been removed. Then in the bending, the gaps were filled.

I recalled the illustration I had read regarding the aged missionary who had given his testimony. A young brother came forward afterward, eyes shining, to say wistfully, "I would give the world to have a testimony such as that." The retired missionary said, "That's exactly what it took."

God spoke to me through the wood with the cuts, with sections removed so the entire piece could bend and conform to the builder's plan. "If you want to become what I have designed you to become, if you desire to be the graceful, outlining arch that calls attention to me, you must be willing to have much excised from your life. To become pliable, to present me, much of yourself must be sacrificed."

I have not visited that church in the past fifteen years. Yet often, when I pass it, I flinch. The lesson of the wooden strip, bent to the designer's pattern, still drifts into my mind.

Can I stand the pain that is necessary to conform to the shape God wants me to attain?—**Robert J. Baker**

The Mission Hall of Faith

looks at the next century of outreach through the thoughts of Wilbert R. Shenk.

Moving to the margins

Wilbert R. Shenk (1935-)

Mission Hall of Faith: Mennonites can now say we're tried and true veterans of the missionary movement. We've made it through an entire century of sending out missionaries to call others to faith, growth, and service in Jesus Christ.

Before we look at the next century of mission, let me ask, Do we need one? Before 1882 the Mennonite Church was barely involved in missions. Perhaps we have completed our task. If so, we could save ourselves a lot of work and make this a short interview.

Wilbert Shenk: Yes.

MHF: You mean we have completed our task?

Shenk: No, I mean we need a new century of mission. We usually think of mission in terms of recruiting people, sending people, and so on. It helps to think of mission in broader terms. Mission is the means by which God is creating a new history, a new people, and a new future.

The Mission Hall of Faith Series is prepared by Mennonite Board of Missions, Elkhart, Ind. Wilbert R. Shenk has served on the staff of Mennonite Board of Missions since 1965. His current roles include being missiologist and director of overseas ministries.

MHF: So mission should be our concern for the coming years.

Shenk: Mission is not, first of all, a concern of the church, but is rather God's concern. God is the author of mission.

MHF: I was taught in Sunday school that God is the same yesterday, today, and forever. Does that mean mission in the next century will be the same as mission in the past?

Shenk: You'll find a way to shorten this interview yet. Mission does change. Each generation must discern the way that it will proclaim Christ, because the times in which we live change and shape the way mission is to be carried out in the world.

MHF: So here's the $74.50 question—which is what we're each being asked to give to churchwide mission at the start of this new century: What shape will mission take?

Shenk: If God grants us another century, I believe it will be shaped by decisions and changes advocated by the daring souls and prophets among us. The important sounds will not be the booming rhetoric of the church en masse or large groups of people, but the small voices of, perhaps, insignificant people.

MHF: And where will we look for these people?

Shenk: Well, I suspect not by observing the established and respected programs, although I believe in and support them. New directions will come from pioneers conducting foolish experiments on the margins of church life.

MHF: I'm not sure I understand.

Shenk: Maybe the best way to explain is to give you an example. As you know, the Mennonite Church got caught up in a fundamentalist trap early in this century, and by the 1960s had still not worked our way out of it. We knew in our bones that it was wrong to separate word from deed, but our theology wasn't abreast of our instincts.

During the '60s, Hubert and June Schwartzentruber were serving in a poverty area of St. Louis. They tried to get streetlights for an area that was stricken with high crime. They asked the city, and the city said no.

Now the Schwartzentrubers' concern was for people and their salvation. But they couldn't talk about love if they didn't address the problem of crime, and they couldn't address crime if they didn't get lights for the streets.

So, with the community, they took action—political action. In short they combined word and deed. Now the question wasn't hospitals, but justice for minorities. The pressure worked, and they brought both physical and spiritual light to the streets of St. Louis.

MHF: And so the rest of the church saw the light?

Shenk: Hubert and June were very open with the church about what they were doing and why. At first the debate produced more heat than light, but we have come to see that loving people often means getting involved in their problems.

Harvie Conn, in his book *Evangelism: Doing Justice and Proclaiming Grace*, makes this point very well. He talks about encountering prostitutes in Korea and wondering why they didn't just quit and find a better life. He gradually came to find out that they were victims of a system that drove the girls into debt and kept them there. Telling them about a better life was meaningless unless you were willing to pay their debts.

That's true for all of us. What does the good news mean if no one will pay our ransom? God's message is more than words. He sent his Son to get physically involved. Dying on the cross was a spiritual, physical, and political act.

MHF: I guess I'll buy that. But where does an average congregation find a place to sink their teeth? Somehow there seem to be more margins in St. Louis and Korea than, say, Iowa.

Shenk: My first reaction was you're right, there aren't many margins in Iowa. But, then, I think of the work with Laotian refugees in Des Moines. Willard and Alice Roth started the Des Moines Mennonite Church in the late '50s as an urban congregation. It was a marginal congregation that related to marginal people. Now it's being used in a remarkable way to witness to the Tai Dam—another marginal people.

MHF: That still seems like an unusual situation. Most congregations wouldn't have contact with people like that.

Shenk: That's what worries me. As churches we have very little awareness of the conflict that exists in all our communities. Unless we come in contact with people on the margins we don't see the inhumaneness of systems.

MHF: Shouldn't our history as a persecuted minority help us understand and be sympathetic to these margins?

Shenk: Being a minority can be an advantage. By virtue of your status you are able to identify with the less privileged. The danger is you become the saved remnant. You feel threatened and become concerned with self-preservation. Groups like the Amish and Hutterites have become totally preoccupied with this.

MHF: Are we in any danger of following suit?

Shenk: There's always that danger. Particularly when we add the burden of land ownership and wealth.

Shenk: Yes, there's always hope, too. But we must keep our mission outward, not inward.

MHF: We hear a lot of talk about church growth. In fact it's easy to get the impression from some quarters that you're not being faithful unless you're adding hordes of people to your church. How will the Mennonite Church do in the numbers game?

Shenk: I won't even talk about numerical growth apart from kingdom growth. It's only when we hold out for kingdom growth that church growth becomes real. Growth will come from the strong awareness that the kingdom is among us; that shalom is possible in the human condition. What's so exciting about just adding numbers?

MHF: Some people get very excited about numbers.

Shenk: I suppose if you're building a television audience or raising funds, numbers are important. But, unfortunately, many of these movements are gaining numbers by making religion easy.

A primal view of religion is something you can get for yourself—fertility, rain for your crops, a secure habitat. We call this paganism, and that's about as far as many Christians today experience religion.

When you join the church you should understand that you're not only being saved, but you're committing yourself to work beyond the church, joining the kingdom movement outward. You're opening yourself to God's rule and to God's demands.

MHF: A final question: What will the issues be in this new century of mission?

Shenk: No one knows what the issues will be. That's what makes it fun and exciting. History does give clues. The cutting edge has always been where the conflict between the two kingdoms is most sharply drawn. And it will likely grow out of a practical situation rather than the grand ideas of church leaders or theologians.

More important than predicting the future is preparing for it. We must cultivate attitudes of biblical openness, and that will be impossible if we settle for the status quo. We must open ourselves to prophetic nudges, and be ready to live on the margins. We must make our focal point living out the kingdom with Christ as king.

The 'Mission Hall of Faith' makes 10 sweeping generalizations about the first century (1882-1982) of Mennonite mission in North America

1. We have become, and are, a mission-minded church, investing millions of dollars and thousands of lives to serve Christ as we served fellow men and women. In a remarkably short time we have gone from being a rural, isolated, homogenous, and rather lethargic people to an active, involved, multi-cultural, and multi-racial body of believers.

2. We have been effective in reaching out to people of many cultural backgrounds. We have been less successful at keeping and integrating people from other backgrounds into our congregations.

3. We have been more successful at rural mission than at urban mission.

4. Strong individuals have been the shapers and the initiators of mission in the Mennonite Church. The mission board of the Mennonite Church has been most effective in providing resources and encouragement to individuals doing mission in undeveloped areas of the continent. The board has also served as a redistribution channel between rich and poor conferences, and has sponsored activities that were unpopular or impractical for a congregation or conference—like Minority Ministries, Media Ministries, Deaf Ministries, Out-Spokin'.

5. Mennonites have disagreed on almost everything related to mission throughout the entire century. Often this has been good, providing diversity; but sometimes bad, creating divisiveness.

6. Women have been notably important to the implementation of mission, and remarkably absent from its administration.

7. As we have reached out, we have come to better understand ourselves and our pilgrimage. The reawakening of the Anabaptist Vision among Mennonites sharpened and gave focus to our message, but also made us a more sophisticated and therefore difficult club to join.

8. We have jumped on almost every bandwagon that has come along. Revivalism, liberalism, institutionalization, and fundamentalism are examples of movements that found their way into the Mennonite Church. Proponents called change necessary; opponents called outside influences worldly. At times Mennonites have been able to accept what is good from such movements and reject what is bad. At other times we haven't.

9. Regionalism has been a strong and often negative force in our church throughout the century. Theological or philosophical disagreements between regions have often been little more than rationalizations for provincialism.

10. We too frequently let the superficial (dress, customs) override the crucial in our outreach.

Bonus observation: Every mission innovation which we now glorify was just as roundly criticized at the time of its inception.

Dallas Peace Center extends message through education and action

Peacemaking as a practical part of everyday life is the goal of the newly formed Dallas Peace Center (DPC) of Dallas, Tex.

The center, guided by a board made up of members of the Dallas Mennonite Fellowship, is attempting to extend the Anabaptist-Mennonite message of peace through education, action, and research.

"We're concerned with making peace more than an idea or an empty word; it must be visible and concrete," says center director John R. Burkholder. The center, funded with help from agencies of the Mennonite denomination as well as support from the local congregation, called Burkholder to be its first director in August 1982.

Burkholder is on a sabbatical from Goshen College, Goshen, Ind., where he is a professor in the religion department and director of peace studies.

Lectures, workshops, and dialogues are basic to the center's activities. Burkholder frequently speaks to churches and other groups on peace theology, the nuclear arms race, conflict resolution, and third world concerns. He also speaks at area universities and seminaries.

During the next months the center will increase contact with area churches as it cosponsors, with the Fellowship of Reconciliation, a series of "peace revivals" in local congregations. These meetings will call for personal response to the New Abolitionist Covenant, a statement on abolishing nuclear weapons.

As director, Burkholder also spends time meeting individually with persons in the community who show an interest in peace issues. Dialogues with dozens of pastors, teachers, businessmen, and others provide a chance to find out what they are doing, publicize the DPC and its resources, and form a peace network. Burkholder also meets regularly with a number of organizations.

Some of the people contacted through the center's activities have become participants in the Dallas Mennonite Fellowship. The church's stance on peace and justice issues offers an alternative to the typical Dallas church. Burkholder believes peacemaking goes hand in hand with calling persons to Christ. "We're interested in an evangelism that introduces Jesus as prince of peace," he said.

While meeting and speaking with others to spread the message of peace is one side of the activity, another part is direct involvement in peacemaking.

Burkholder, his wife, Susan, and six other members of the fellowship are trained volunteer mediators with the Dispute Mediation Service of Dallas. The service is a nonprofit organization that helps people settle problems through mediation rather than resorting to violence or the court system. Cases range from neighborhood conflicts and family disputes to assault and trespassing.

Volunteer mediators spend a day or two each month working on cases; they have a high success rate. "It's rewarding to start working with a case where there is hostility between persons and see them settle their differences peaceably," said Susan Burkholder.

The DPC not only tries to prevent violence, but is dealing with the consequences of violence as well. Responding to an emergency situation, Dallas Mennonites are working with political refugees from El Salvador and Guatemala.

Thousands of refugees, after escaping from their war-torn countries, have fled to Texas. *Casa America Libre*, the center's refugee program, assists them in their applications for immigration to Canada. Efforts to gain political asylum in the U.S. for these political refugees have not been successful. Housing, food, and clothing needs are also given immediate attention.

Ernst Harder, pastor of the Mennonite congregation, also directs this program, assisted by three Mennonite voluntary service workers and the Peace Center intern from Bethel College, Miriam Wiebe. Funding has come from Mennonite Central Committee. Since the beginning of this emergency effort in the summer of 1982, over 300 refugees have sought help at *Casa America Libre*.

The refugees are the result of oppressive regimes supported by the American government, said Harder. The center's task is simply to serve these victims of violence and injustice. "Peace and justice are inseparable," said VSer Carol Rose. "If someone tries to separate them, there will be neither peace nor justice."

So far, the center's push for peace has met with mostly favorable response. Even though ultra-conservative Dallas is an unlikely place for a peace center, Burkholder is pleased with the small but growing group of peace activists from other denominations who have joined together in new efforts this past year.

Response outside of Dallas has also been positive. The Mennonite church at large has provided seed money for the center, but further fund raising is a challenge.

With Burkholder's year over this summer, the center's next director and future financial support are unknown. "Things have gone well so far," said Harder, "but the future of the center is our worry now."—Rebecca Burkholder

church news

The Holy Spirit doesn't give gifts based on tenure, said Harold E. Bauman in his daily ministers' week class on "Effective Congregational Leaders."

Communicating the faith, theme of ministers' week in Harrisonburg

A record 294 persons—229 men and 65 women—were officially registered for the 1983 Ministers' Week held Jan. 17-20 at Eastern Mennonite College and Seminary. Actual attendance at some sessions was much higher.

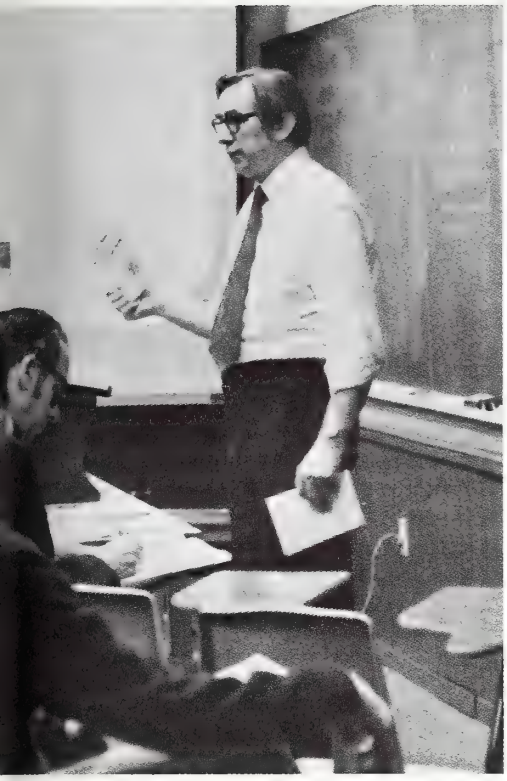
The annual leadership training conference opened with a keynote address by president Richard C. Detweiler, who introduced the conference theme, "Communicating a Living Faith."

Detweiler observed that the Mennonite Church "seems to be experiencing a renewed emphasis on communicating what we believe, most visible in a larger vision for evangelism and church development."

Again this year the program had a classroom format, with participants electing one of the 15 classes that met twice daily Tuesday through Thursday. Subjects ranged from "communicating faith through Christian education" to sermon preparation to Old and New Testament book studies.

Harold E. Bauman of the Board of Congregational Ministries staff in Elkhart, Ind., led a well-attended class each morning on "Effective Congregational Leaders."

Bauman observed that in many churches today the question, "What is God's will for our future?" is not even being asked. Rather, he



noted, the primary concern seems to be "maintaining what is."

Asserting that the early Christian church gave attention to planning ahead, Bauman presented several models for setting short- and long-range goals.

He also presented models for church leadership and helped participants work through issues related to building relationships within the church based on mutual trust and caring.

"I predict more movement to a 'bi-ministry' arrangement in the decade ahead with pastors receiving much of their financial support from a second vocation with more dependency on a shared ministry," Bauman said. "This has deep implications for how we train and equip congregational leaders. It is also, I believe, more in keeping with a New Testament pattern of leadership," he added.

Tuesday and Wednesday afternoon, persons were able to choose two of 11 workshops in special interest areas. A sizable group attended a workshop on "Communicating Hope in a Nuclear Age" led by Stanley C. Shenk of the Goshen (Ind.) College Bible faculty.

"My heart aches for the future when I contrast the beauty of God's creation with man's destructive capabilities," Shenk told his audience. He pointed out that the present storehouse of nuclear armaments totals some 18,000 megatons or the firepower equivalency of 6,000 World War II's.

Response to Ministers' Week was overwhelmingly positive, according to program coordinator Norman Derstine of Eastern Mennonite Seminary.

Lombard appoints peace center director

The Lombard Mennonite Church officially appointed Arthur Boers director of the Lombard Mennonite Peace Center on Sunday, Jan. 2. Graduating from Associated Mennonite Biblical Seminaries, Elkhart, Ind., in May, he will commute occasionally until that date and then assume the directorship on a half-time basis. He and his wife, Lorna, will be moving to the Lombard area in May.

The appointment of a director is the culmination of a full year of planning and work of a local peace committee headed by Dick Blackburn. Several candidates for the office were considered, and Arthur was selected after considerable prayer and consultation.

Arthur was a member of the Christian Reformed Church and a native of Canada. He came to the peace position after joining the Mennonite Church and seriously studying the issues of peace and war.

The focus of the Lombard Mennonite Peace Center will be to present peace as a biblically based witness to other churches and the wider community. A variety of methods of witness and outreach as well as education will be used. Resource persons, audiovisuals, literature and a peace booth will be utilized in presenting the message. Contacts have been made with other churches and groups and already invitations have come to the center for presentations.

Arthur describes his peace commitment as "Christocentric." He says, "I enjoy calling other Christians to a deeper faith, embracing Jesus' kingdom vision of shalom. So much of today's peacemaking and activism is shallow, without root. By discussion, dialogue, and modeling of alternatives, we can call others to life in Christ.—Wayne North

Fire in Zaire damages church warehouse

A Dec. 17 fire severely damaged a material aid warehouse belonging to the Church of Christ in Kinshasa, Zaire (ECZ), the national organization representing all Protestant groups in Zaire. Mennonite Central Committee worker J. Marcos Hostetler reported total damage and losses amounted to over $244,000. Office furniture, hospital equipment, and food aid ready for distribution was destroyed. A small amount of beef was lost in the fire.

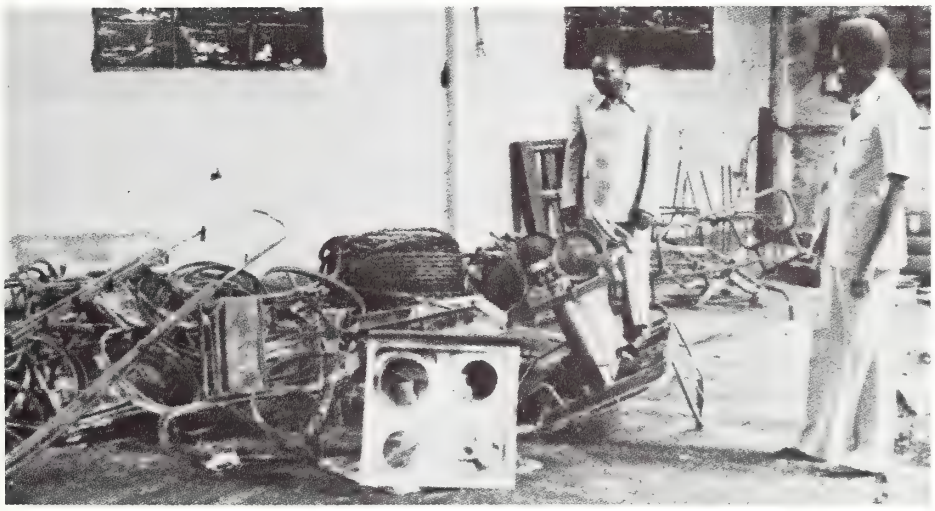
The warehouse for the Zaire Protestant Relief Agency (ZRPA), a branch of ECZ which distributes all material aid for the Protestant churches, sustained $73,000 worth of damage, but Hostetler, who works at the building with ZRPA, reported that insurance should cover needed repair. A van used by the agency was destroyed, but a large Mercedez truck also parked in the building was saved from the flames. The driver who rescued the truck reportedly burned his hands driving it out.

At about 9:00 p.m., the night of the blaze, a neighboring watchman saw smoke escaping from the far end of the building and alerted the ZRPA watchman. Bishop Bokeleale, president of ECZ, informed the fire department and the fire was contained to one third of the building. The cause of the fire was undetermined.

During the long night, firefighters, helpful neighbors, ZRPA employees, and local policemen removed everything contained in the offices to keep the fire from spreading. Hostetler from Harrisonburg, Va., writes, "Unfortunately during this commotion numerous objects were stolen from the offices including over $5,000 cash that was locked in the desks." The local police force was instrumental in curbing the looting.

The warehouse is the center for processing and storing all material aid shipments to the Zairian evangelical churches. From the warehouse, shipments are then distributed to outlying areas.

Two workers investigate destruction of hospital equipment in warehouse.



An alternative for Michigan courts

The St. Joseph County Victim Offender Reconciliation Program (VORP) in southern Michigan has captured widespread attention. It has been greeted enthusiastically by the judicial system which is now anxious to see it working in communities throughout the state.

VORP is an approach to dealing with crime which seeks to address the needs of both offender and victim. Howard Zehr, director of the Mennonite Central Committee U.S. office of criminal justice explains, "The idea is to bring the victim and victimizer together with a trained volunteer as a third party, to give them both a chance to talk and air their anger, and then work out a solution, usually in the form of cash or work repayment." This approach is most often used in crimes of property offense where clear restitution can be agreed upon.

The St. Joseph County VORP program began in 1979 when a report about Zehr's work establishing the Elkhart (Ind.) County program sparked the interest of members from the Locust Grove Mennonite Church in Burr Oak, Mich. With Zehr's help, they presented the idea to two St. Joseph County probation officers, who became instrumental in getting the program started.

"Working closely with the probation officers from the very beginning has really helped our relationship with the judicial system," says Jim Gascho, coordinator of St. Joseph County program. "We didn't come to them as a full-fledged organization ready to solve their problems. They consulted with us and pushed us ahead."

Early in 1982 Gascho was chosen by the Locust Grove Mennonite Church to work with VORP. Roger Farmer, another volunteer, was asked to go with him for training with Elkhart County VORP. On Feb. 12, Gascho and Farmer began work on their first case.

The probation office has referred 21 cases to them. In nearly all the cases VORP contracts have been negotiated. "The greatest satisfaction comes in seeing true reconciliation happen between victim and offender," comments Gascho. This aspect is exciting for the probation officers, too, who are anxious to refer even more cases to VORP. Since the St. Joseph County program is run entirely by volunteers, they are unable to handle more cases at this time.

In meetings last August with the Michigan Department of Corrections, Zehr explained the VORP concept, its strengths and weaknesses. He stressed that VORP must be run by a church or local community group to supply a neutral voluntary third party as mediator.

According to Gascho, the state appears to recognize its limits yet is encouraging the initiation of programs throughout Michigan. New programs are now in formative stages in Wayne County (Detroit), Muskegon, Flint, Lansing, Benton Harbor, and Kalamazoo.

L-R seated: Sandy Bishop, Elsie Moyer, Henry Moyer, Laverne Keeler, Paula Smith. L-R standing: Gladys Moyer, Paulette Gerhart, Jean Stutzman, Wendy Meyers, Betty Freed, John Martin, Lena and Lester Hunsberger, Joyce Hunsberger, Irene Bishop, Ray Hunsberger, Doug Turrell, Abe Krieble, Irene Alderfer, Naomi Good, Charlotte and Harold Hunsberger.

Indian Creek Homes volunteers recognized

"When Ray and I first started doing things with Bev Fluck, I looked on it as a duty, just serving her. Now I'm seeing that our relationship has grown and become meaningful to both of us. I've also seen that being around Bev has been good for our four- and six-year-old daughters. They have accepted her and her boyfriend Fred. The kids know that Bev and Fred are different from our other adult friends, but they like them just the same," says Joyce Hunsberger of the Perkasie Mennonite congregation. Joyce and her family are volunteer advocates on a one-to-one basis with Bev, a developmentally disabled resident of Indian Creek Homes, which is headquartered at 1411 W. Main Street, Lansdale, Pennsylvania.

On January 15, Indian Creek Homes (ICH) held a volunteer recognition day at Family Heritage Restaurant in Franconia. Administered by volunteer coordinator Irene L. Bishop of the Blooming Glen Mennonite congregation, the volunteer program seeks to give ICH residents social and recreative opportunities in the larger community. "Volunteers make the difference between being in the community and being accepted by the community," summarized Indian Creek Homes director Joseph G. Landis, member of the Salford Mennonite congregation.

Acceptance of their responsibilities to "structure friendship" with ICH residents is a very personal process for ICH volunteers. When fellow Blooming Glen member Sandy Bishop was approached by Irene, Sandy says that she felt pressured to say "yes."

Doug Turrell, an electrical engineer, member of St. Peter's Lutheran Church in North Wales, admits that working with his resident, Pat Toth, has made him adjust some faulty attitudes. "I used to think that retarded people were even tempered—always dull, dumb, and stupid. I now see that Pat has the same elations, depressions, and misconceptions that 'normal' people have."

Volunteers have learned to look at society from the perspective of their develpomentally disabled friends. "Mentally handicapped people know and are sensitive to how society reacts to them," observes ICH volunteer Wendy Meyers. "We don't fool them one minute. They can read our behavior. They know how society feels toward them by how we act."

These personal testimonies, informal sharing, and the receipt of certificates of recognition were not the only happenings of ICH's volunteer recognition day. Presentations on the history of mental retardation and the background and philosophy of Indian Creek Homes provided additional information to volunteers. Speakers at Volunteer Recognition Day included Joseph G. Landis, director of Indian Creek Homes; John Martin, ICH volunteer and director of Community Programs for Community Foundation of Sellersville; Paula Smith, ICH volunteer and clinical psychologist; and Ted Regier, pastor of West Swamp Mennonite Church

Indian Creek Homes, Inc., had its origins in the 1953 purchase by the Franconia Mennonite Conference of a 42-acre farm in Harleysville. Today, Indian Creek Homes, whose name reflects the operation of several residences, provides living arrangements for 22 developmentally disabled adults.

Among Eastern Pennsylvania Mennonites, Brethren, and Brethren in Christ, Indian Creek Homes is developing an advocacy program of support for congregations seeking more effective ways of integrating the developmentally disabled and their families into congregational life.

As Ted Regier pointed out, Mennonite Advocates for Disabled Persons will be complementing the work of organizations such as Indian Creek Homes by seeking ways to help families of developmentally disabled persons with such problems as respite care during family vacations and emergencies.—Joyce Clemmer Munro

Mendez reports on AI and human rights at EMC

Like cars and fashions, ways of mistreating prisoners become outdated and governments change their styles of repression.

An official of Amnesty International told an Eastern Mennonite College audience recently that the organization is attempting to respond to "changing patterns of mistreatment."

Juan Mendez, himself a former political prisoner in Argentina, said "disappearance" is a "growing technique." In disappearances, the people who are arrested are "never acknowledged to be in prison," Mendez said. Torture and eventual death are the fate of many of the "disappeared."

Amnesty International's traditional letter-writing campaigns on behalf of specific prisoners offer little help to the "disappeared," Mendez said.

Disappearances in South America gained national attention recently with the release of the movie *Missing* starring Jack Lemmon and Sissy Spacek.

The abuse of psychiatry is another repressive technique of recent years, Mendez said, noting that the Soviet Union has been the leader in this development.

A third method of repression that concerns Amnesty International is that of "extrajudicial, extralegal executions." These are "government-sponsored programs of execution" which are sometimes aimed at "whole ethnic populations." An example of this is the Meskito Indians of northern Nicaragua.

Mendez noted the recent release of Amnesty's 1982 report which lists human rights violations around the world. The organization's thorough and accurate research has been demonstrated during its 21 years in existence and is one of its most notable achievements, he added.

The 1982 report indicates that "human rights continue to be violated," Mendez said, citing in particular "the high number of countries where torture is a practice" and where citizens are subject to "arbitrary arrest."

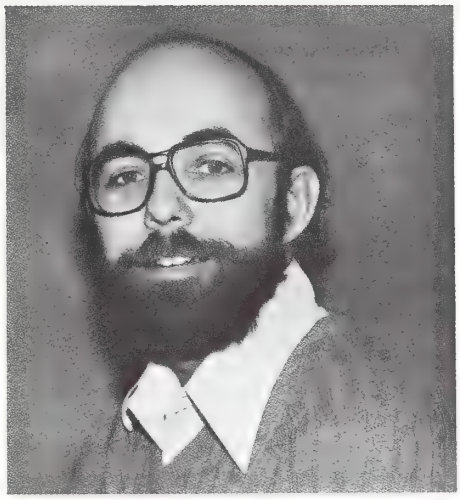
But there is some improvement, he said. Human rights concerns have ceased to be a matter of self-determination—"what a government does to its citizens is of universal interest."

Mendez said his personal experience shows the importance of international concern. When he and other attorneys in Argentina were defending political prisoners in the early 1970s, they didn't see the need for that concern.

But that was "a grave mistake.... When repression became widespread we needed it badly."

Mendez was released from prison and allowed to leave Argentina three months after the director of Amnesty International visited Argentina and spoke with the government on the prisoner's behalf. There is a chapter of AI in Harrisonburg.

mennoscope



John K. Stoner, executive secretary of Mennonite Central Committee U.S. Peace Section, has been named chairperson of the National Interreligious Service Board for Conscientious Objectors (NISBCO). Stoner had been vice-chairperson of NISBCO since 1978 and has been associated with NISBCO since his assignment to U.S. Peace Section in 1976. NISBCO was formed in 1940 by the historic peace churches and is now a broad coalition of national religious groups, which provides information about conscientious objection and assistance to conscientious objectors. Its membership consists of just under 50 denominations and religious groups, including MCC.

Millard Lind of Elkhart, Ind., was the main speaker at the Mennonite Central Committee Middle East retreat in Cairo, Egypt, Dec. 10-12. Lind, a professor of Old Testament at Associated Mennonite Biblical Seminaries in Elkhart, Ind., is presently studying and researching in Jerusalem. In his presentations Lind spoke about the politics of God: "Monotheism has to do with a certain political view—that God is ruler over all nations. The God of Israel is also the God of all other states, and monotheism means that there is only one God who is ruler of all history—there is only one God and one history." Forty MCC workers and their children and a few other expatriates serving with church agencies in the region attended the retreat.

The December issue of the *MCC Peace Section Newsletter* is a special issue designed for peace education in the congregation. The issue includes an adult study on Romans 12 and 13 and a youth article for study discussing basic principles of peacemaking. It also contains information on available resources for peace education. The material is not copyrighted and may be photocopied. MCC Peace Section urges congregations to use this resource. Write MCC Peace Section, 21 South 12th St., Akron, PA 17501.

Linda and Titus Peachey, in Laos, recently reported that over 1,000 people voluntarily returned to Laos in 1982. The majority of these people are settling in and around the capital city of Vientiane, in the southern province of Champassac and in the western province of Sayaboury. Although the Lao government will not allow Mennonite Central Committee to work with returned Laotians in a formal way at this time, Peacheys have talked with some of the returning refugees and are optimistic that they will be able to resettle successfully in their native villages. Since March 1980, approximately 1,800 Laotians have returned. Reports from the region indicate that none of these refugees are being mistreated upon their return.

Edward B. Stoltzfus, associate professor of theology at Eastern Mennonite College, Harrisonburg, Va., began teaching courses in ethics and pastoral training in the Adult Education Program at Lancaster Mennonite High School on Feb. 8. The classes will continue for 12 weeks. Serving as scholar-in-residence for Lancaster Conference Mennonite churches, Stoltzfus will also take speaking appointments and conduct seminars in the Lancaster area from February to May. His emphasis on the believers' church interprets the church from the perspective of 16th-century Anabaptists. In a Keystone Bible Institute at the Mellinger Mennonite Church, February 21-25, Stoltzfus will teach courses on Peacemaking and Social Justice, The Sermon on the Mount, and 1 Peter.

"I have almost all the issues of *Der Bote* and Rundschau from 1965 to 1982 and would gladly send them to anyone interested in exchange for mailing costs, says John Rempel. Write to him at: Conrad Grebel College, Waterloo N2L 2R7, or call (519) 885-0220/886-1755.

After being closed for over two years, the Maranatha School for the deaf reopened its doors this fall. The Jamaican Mennonite Church, Mennonite Central Committee, Virginia Mennonite Board of Missions, local Kiwanis and Rotary Clubs and members of the deaf community combined efforts to refurbish the school. There is an abnormally high incidence of deafness in the area including 24 school-age children who have no educational opportunities other than Maranatha. This high incidence of deafness has been attributed to several recurrences of German measles, along with intermarriage among deaf persons. Ron Braun, who serves on the Maranatha school board, reports that presently seven students attend classes.

"Spirituality for the Road" is the first new weekend event in the Laurelville Mennonite Church Center schedule this year. This retreat, to be held Mar. 4-6, is designed as a time of active spiritual growth through prayer, silence, listening, and the Scriptures. Resource leaders are Weyburn and Thelma Groff, Goshen, Ind. The Groffs, faculty members of the Associated

Margaret Foth, writer-narrator of the five-minute daily radio program, *Your Time,* and Abraham Davis, cross-cultural coordinator at Eastern Mennonite College, enjoy a light moment during a recent recording session. Marg invited Abraham to read a few of his favorite poems of African-American origin for release on the broadcast Friday, Feb. 18. The programs Feb. 14-18 highlight gifts of African-Americans; they are being released to help celebrate black history week. Other persons discussed on the programs are Roberta Webb, a Mennonite mother and schoolteacher; Montague Cobb, anatomy teacher at Harvard University for 45 years; opera singer Marian Anderson; and Martin Luther King, Jr.

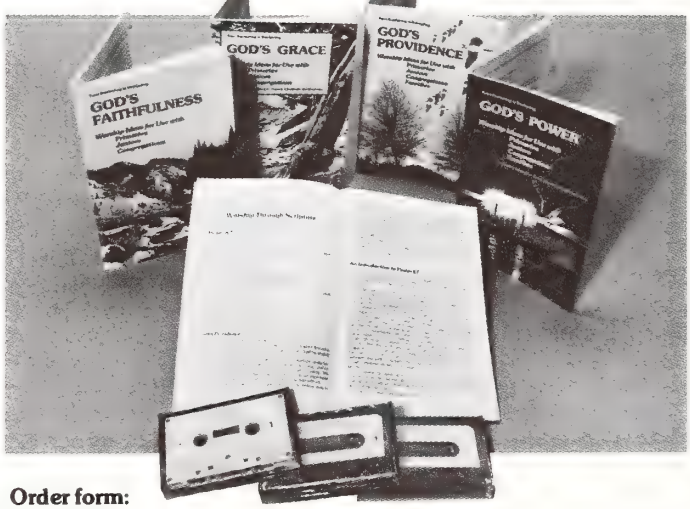
Mennonite Biblical Seminaries, are actively involved in the ministry of spiritual formation. Another program scheduled for the same weekend at LMCC will be "Housing Trends for the 80s." The focus this year will be upon planning an energy efficient and ecologically sound dream house. Builders, developers, and homeowners interested in planning their own houses are especially invited. Resource persons include LeRoy Troyer, Richard Miller, and Terry Troyer. For additional programs and registration information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

John L. Ruth, a filmmaker and pastor of Salford (Pa.) Mennonite Church, will lead Eastern Mennonite College's Spring Spiritual Emphasis Week, Mar. 21-25. "Conrad Grebel, Son of Zurich" will be the topic of the lecture/slide presentation on Monday evening. The speaker will lead another session entitled "Fraktur in Eastern Pennsylvania Mennonite Communities" on Tuesday evening. On Wednesday evening Ruth will conduct a session on "Using Symbols of Spiritual Identity in Documentary Film" and on Thursday evening will give a presentation entitled "Stories from Mennonite Life." On Friday evening a two-hour series of four of Ruth's films will be shown. They are *Mennonites of Ontario, The Amish: A People of Preservation, Give Me Your Hand—MCC Today,* and *606: The Persistence of Community.*

Perry Yoder, teacher of biblical studies at Bethel College, North Newton, Kan., has joined the Conrad Grebel College faculty as visiting professor for a six-month period and will be teaching an Old Testament survey course as well as the biblical foundations of Christian pacifism during the winter term. He

Ideas to help children worship

God's Faithfulness . . . God's Grace . . . God's Providence . . . God's Power



If these are concepts that you want your children to understand and appropriate, consider our three-pronged approach to worship using the Bible, hymns, and stories.

The Bible is basic. The concepts selected emerge from Psalms 90, 103, 96, and 67. A wide range of activities involving the children in the study are outlined.

Several hymns reinforce the theme. Practical ways to teach the hymns are described.

From eight to ten real-life stories of God at work are shared by the storyteller for each theme.

From these resources you can design your own program, whether it be five minutes or a half hour. Many of the ideas are coded—for use with primaries, juniors, families, or intergenerational activity in the congregation.

Each of the four concepts is developed in a separate leader's guide. All music and stories in the leader's guide are available on a cassette. (The voice of the storyteller is the person who wrote the stories.)

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will also teach Greek exegesis of Galatians at the Waterloo Lutheran Seminary nearby. During the spring term, he will be teaching the Hebrew prophets course at the college. In addition to course teaching, Yoder has several constituency assignments. He is currently teaching a course in Galatians for the midwinter Bible school of the central Ontario district of the Mennonite Church. In April, he will be giving a series of lectures on themes out of the prophets at Warden Woods Mennonite Church in Toronto. For more information, contact Nelson Scheifele at the college.

Lititz Area Mennonite School is accepting applications for administrator to begin on Aug. 1. The school opened in 1978 and now has an enrollment of 150 in grades K-9. Apply in writing to Cleo Weaver, Board Chairman, LAMS, 1050 E. Newport Road, Lititz, PA 17543.

Positions open in June at Diakonia, emergency shelter/VS unit run by Allegheny Mennonite Conference. City maintenance worker and nurse needed to serve as earning volunteers (income is donated to program budget). Full-time house person also needed: involves relating to guests, housework, and cooking. One-year commitment. Write Carmen Schrock, R 1, Box 351, Ocean City, MD 21842, or call (301) 289-0923.

The social work department at Eastern Mennonite College, Harrisonburg, Va., has been reaccredited by the Council on Social Work Education for the maximum seven-year cycle. The council cited four particular strengths of the program: a "commendable and clearly articulated" field instruction program that "helps students integrate academic content and develop skills . . . appropriate for beginning level social work practice"; "candid, open, and responsive students," who are able to verbalize what they are receiving"; adequate resources to maintain a quality program; and an experienced, balanced faculty with international, cross-cultural, and educational backgrounds. The program is EMC's fourth largest major, with 76 students enrolled.

An Illinois congressman, Paul Simon, and a New Testament professor, Willard Swartley, will be the commencement speakers at Eastern Mennonite College and Seminary this May. Simon is chairman of the House of Representatives budget committee's task force on inflation and is also chairman of the education and labor committee's subcommittee on select education. Swartley is associate professor of New Testament at Associated Mennonite Biblical Seminaries, Elkhart, Ind., and is also director of the Institute of Mennonite Studies, a research agency at AMBS.

During the recent Arkansas floods, Heifer Project International (HPI), Perryville, lost 68 yearling heifers scheduled to go to needy families in project areas. During the flood, 110 heifers, weighing about 800 pounds each, were literally washed off the HPI ranch. Since then, 42 of these have been recovered from farms along the river, some from as far as 10 miles away. Eighteen of the remaining animals have been found dead, and the rest are unaccounted for and are, therefore, presumed dead. Several hundred goats, sheep, and pigs, already on higher land, were not endangered. Fifteen miles of ranch fences were swept away, equipment motors were damaged, and feed bunks and mineral feeders were carried into treetops by the raging waters.

Rockhill Mennonite Community, Sellersville, Pa., is announcing a new program, planned in cooperation with the graduate nursing division of Gwynedd-Mercy College. To cover a 14-week time span, this program involves 15 nursing students, who are working toward a master's in nursing degree (geriatric specialist), spending one day a week at the Sellersville nursing and retirement facility. The purpose of the students' work will be to focus on the older adult in a health care setting and the emphasis will be to improve the quality of life of older adults stricken with chronic illness. Rockhill Mennonite Community is a ministry of the Franconia Mennonite Conference.

Tom Meyers, assistant professor of sociology at Goshen (Ind.) College, recently completed his doctoral dissertation at Boston University on what happens to the Amish when they leave their farms for work in the factory. Because of the decreasing availability of land and the increasing Amish population, many young Amish men are finding it impossible to establish their own farms. As a result, says Meyers, fewer than 50 percent of Amish heads of households are now farmers. Surprising to the researcher was the finding that these Amish are holding their own, albeit with some stress. They're learning to cope, he continues, and "they'll survive."

The Hillsboro Mennonite Brethren Church will host the Mennonite Central Committee Central States annual meeting on Mar. 19. Edgar Stoesz will discuss major issues of 1983 for MCC. Other features will include interest groups, regional activities of the past year, and an update on registration and the draft by Jim Amstutz, a draft/peace counselor. General registration begins at 9:30 a.m. at the church located at 104 South Washington, and the morning program begins at 10:00 a.m. Alumni are invited to gather for breakfast, before registration, at 8:00 a.m., to hear Ralph and Phyllis Miller, Chouteau, Okla., who recently returned from five years of voluntary service in Lebanon.

Calvin E. Shenk, professor of church studies and mission interest coordinator at Eastern Mennonite College, has written a pamphlet entitled "A Relevant Theology of Presence." The pamphlet discusses how Christians can live out their faith in parts of the world where verbal witness may not be possible, because of authoritarian governments and ideologies. Shenk served in Ethiopia with Eastern Mennonite Board of Missions and Charities, Salunga, Pa., from 1961 to 1975. The booklet is available from Mission Focus, Box 370, Elkhart, IN 46515.

New members by baptism and confession of faith: Kathy Rupp, Nancy Sauder, Doug Yoder, and Denny York at **Tedrow,** Wauseon, Ohio.

Two summer Bible school workshops for superintendents and teachers sponsored by the Board of Congregational Ministries, Laurelville Mennonite Church Center, Camp Menno Haven, and the Mennonite Publishing House will be held at Laurelville Mennonite Church Center from Mar. 18 to 20 and at Camp Menno Haven from Apr. 8 to 10. The workshops will begin on Friday evening at 7:00 p.m. and will end on Sunday at 12 noon. Information/registration forms have been sent to the pastors. For registration information, write or call either Laurelville Mennonite Church Center, (412) 423-2056, or Camp Menno Haven, (815) 646-4344.

readers say

This is a very late response, but I still want to let you know how much I appreciated "Sometimes God Says It with Flowers" by Helen Steffy Eshleman (Nov. 23, 1982). This simple example of the power of God's love is a real gem. Please bless us with more such articles.—**Lois B. Yoder,** Rocky Mount, N.C.

° ° °

Here is a reply to the question about using IIII on the face of a clock (Readers Say, Jan. 25): That kind of four is used on all Roman numeral timepieces.

Why? Because IIII is on the face of Big Ben in London which sets the pace. And why does Big Ben use IIII instead of the more correct IV?

According to a story I read somewhere, when the famous clock was being assembled King John of England was given the honor of designing the face and erroneously made it with a IIII. When the artisans sent a courtier to tactfully approach that conceited monarch to have the error corrected he flew into a rage. As a staunch advocate of the divine right of kings he replied that what the king decided was right even if it was wrong. So his mistake has lived on ever since. His slip is still showing.

I think it is an excellent illustration of what happened through Adam's transgression (Rom. 5:12). Thank God we have a Jesus who more than compensates (1 Cor. 15:22).—**Marcus Lind,** Salem, Ore.

° ° °

The clock on which I learned to tell time in the early part of the century had numbers as indicated on the clock in the picture on the cover of the Jan. 4 issue. I know of another clock in the community here which is still running and attests to the same fact.—**Mary J. Holsopple,** Versailles, Mo.

° ° °

We have in our living room a Waterbury Clock around one hundred years old with the same "mistake." It would seem clockmakers in the past were not as critical of how they expressed time as we are today.—**Walter W. Burkholder,** Fenelon Falls, Ont.

° ° °

R. T. Clark of Pottstown, Pa., should not have criticized your artist. Clocks with these numbers are

(continued next page)

currently offered for sale at our local Montgomery Ward store.—**Maguar Hjelmstad,** La Junta, Colo.

° ° °

I want to express my appreciation for the article "The Mennonite Church and Registration" (Jan. 25), especially the last portion, a final statement which was in strong support of those who for conscience sake feel led to register and serve their fellowmen in alternate service.—**R. Kortemeier,** Goshen, Ind.

births

Bartlett, Jack and Melissa (Kozicki), Cedarville, Ind., second child, first son, James Joshua, Dec. 31.

Bauer, Ed and Sheryl, Hubbard, Ore., third daughter, Marie Neah, Jan. 18.

Bender, Mike and Ruth (Wesselhoeft), Logan, Ohio, second daughter, Evelyn Marie, Jan. 15.

Gaugler, George III and Nancy (Landis), Souderton, Pa., second son, Nicolas Andrew, Jan. 18.

Hite, Tim and Donna (Fry), White Pigeon, Mich., first child, Tad Timothy, Dec. 26.

Hostetler, Greg and Beverly (Miller), Topeka, Ind., first child, Erica Lynn, Jan. 16.

Koop, Ernie and Sandra (Yoder), Corn, Okla., first child, Anna Lynette, Dec. 21.

Lapp, Scott and Trudie (Reiker), Hubbard, Ore., first child, Jessica Marie, Nov. 29.

Miller, Roger and Sandy (Mayer), second child, first son, Joshua David, born on Nov. 6; received for adoption on Jan. 21.

Shantz, Gordon and Elaine (Weber), Guernsey, Sask., second daughter, Karen Angela, Jan. 12.

Smucker, Glen D. and Lois (Rittenhouse), Orrville, Ohio, fifth child, third daughter, Deborah Kay, Jan. 24.

Toews, Howard and Lucille (Shantz), Guernsey, Sask., second son, Brad Daniel, Jan. 17.

Yoder, Bob and Becky (Kanagy), Hydro, Okla., second child, first son, Robert Scott, Dec. 28.

Zook, Benjamin and Darlene (Yoder), Belleville, Pa., second child, first daughter, Kristin Noel, Dec. 19.

Zook, Donald and Gwen (Stauffer), Ryley, Alta., third son, Kim Ryan, Jan. 5.

marriages

Eickelberger—Hayes.—Jeffery Eickelberger, Hydro, Okla., Pleasant View cong., and Marla Hayes, Diamond, Mo., Assembly of God Church, by Chester Slagell, Jan. 8.

Gehman—Weiksner.—Carl L. Gehman, Paradise, Pa., Paradise cong., and Sheryl D. Weiksner, Landisville, Pa., Lutheran Church, by Martin L. Swartz, Jr., and Fred Martin, Oct. 23.

Horst—Miller.—Robert Dean Horst, Dalton, Ohio, and Deborah Jeanne Miller, Orrville, Ohio, both of Martins cong., by Herman F. Myers and Vince Frey, Dec. 18.

$351,145

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $351,145.71 as of Friday. Feb. 4, 1983. This is 46.8% of the total needed. Contributions have been received from 340 congregations and 200 individuals. Individual gifts represent $75,662.45 of the total.

Goal: $750,000

obituaries

Bowman, Arlene B., daughter of Luther Martin and Kathryn C. Bowman, was born at Salisbury, Pa., Jan. 16, 1925; died at Lancaster General Hospital, Lancaster, Pa., Jan. 16, 1983; aged 58 y. Surviving are 5 brothers (Lester, Robert, Kenneth, Donald, and Luther Jay) and 2 sisters (Mrs. Pauline Duncanson and Mrs. Faye King). She was a member of Charlotte Street Mennonite Church. Funeral services were held at the Young Funeral Home on Jan. 20, in charge of Harold E. Reed; interment at Bridgeville Evangelical Congregational Cemetery.

Brownsberger, Joseph, was born at Markham, Ont., July 20, 1900; died at Moorefield, Ont., Nov. 13, 1982; aged 82 y. He was married to Marion Wideman, who preceded him in death. He was later married to Elma Brubacher, who survives. Also surviving are a son (John Albert), one grandson, and one sister (Mrs. Annie Dike). He was preceded in death by one son (George Colin), an infant son, and 3 brothers (Eli, Ezra, and Samuel). He was a member of Moorefield Mennonite Church. Funeral services were held at Berea Mennonite Church with a short service at Wideman Mennonite Church, in charge of Dale Bauman; interment in the adjoinning cemetery.

Godshall, Abram A., son of Enos and Catherine (Allebach) Godshall, was born in Harleysville, Pa., June 27, 1899; died of heart failure at Harrisonburg, Va., Nov. 26, 1982; aged 83 y. He was married to Erma Delp, who died in 1927. On Jan. 12, 1929, he was married to Elsie Gehman, who survives. Also surviving are 2 sons (Paul D. and Abram, Jr.), 2 daughters (Sarah—Mrs. Donald Hunsberger and Mary Ann—Mrs. John Heatwole), 14 grandchildren, and 2 great-grandchildren. He was a member of Montevideo Mennonite Church. Funeral services were held at Pike Mennonite Church on Nov. 29, in charge of Charles Heatwole, Menno Brunk, and Lloyd Horst. Memorial services were held at Plains Mennonite Church on Nov. 30, in charge of Roger Barry and John Lapp; interment in Plains Mennonite Cemetery.

Moyer, Clarence W., son of Elihu and Elizabeth (Wisler) Moyer, was born at Souderton, Pa., Sept. 25, 1905; died at his home, Boyertown, Pa., Aug. 21, 1982; aged 76 y. On Feb. 6, 1932, he was married to Edna H. Myers, who survives. Also surviving are 5 sons (Clarence M., Jr., Paul M., Kenneth Ray, Jay Russel, and Dennis Earl), 7 daughters (Mary Elizabeth—Mrs. Arthur Koller, Anna Kathryn, Edna Marie—Mrs. Samuel Black, Ruth Elaine—Mrs. John Kratz, Miriam M.—Mrs. Alton A. Leatherman, Grace Loraine—Mrs. Richard F. Cook, and Pearl Dianne—Mrs. Terry G. Fetterman), 26 grandchildren, 2 great-grandchildren, 2 brothers (Durant W. and Norman W.), and 3 sisters (Mrs. Katie Robinson, Isabella—Mrs. Elton Meyers, and Ruth—Mrs. Eric Wilbert). He was a member of Bally Mennonite Church, where funeral services were held on Aug. 25, in charge of Norman W. Moyer, Roy K. Yoder, and Paul E. Longacre; interment in Souderton Mennonite Church Cemetery.

Nordemann, Norman, son of Fred and Edna (Feddema) Nordemann, was born in Brookville, Ont., June 1, 1963; died in a farm accident at Harper Settlement, N.B., Dec. 22, 1982; aged 19 y. Surviving are his parents, 3 sisters (Irene—Mrs. Brian Elliot, Nancy—Mrs. David Dettweiler, and Grace). He was a member of the Mennonite Fellowship, Sussex, N.B. Funeral services were held on Dec. 24, in charge of John Brubacher; interment in Gosline Cemetery.

Nunemaker, Alta M., daughter of Edgar N. and Emma (Rutt) Nunemaker, was born at Sterling, Ill., July 2, 1898; died on Jan. 11, 1983; aged 84 y. Surviving are 3 sisters (Edna Nunemaker, Florence I. Taylor, and Bertha H.—Mrs. Allen Burkhart). She was a member of Elizabethtown Mennonite Church, where funeral services were held on Jan. 14, in charge of Richard H. Frank and Walter L. Keener; interment in Elizabethtown Mennonite Cemetery.

Rohr, Emma H., daughter of Jesse and Annie (Heckler) Cassel, was born in Montgomery Co., Pa., June 25, 1900; died at Grand View Hospital, Sellersville, Pa., Jan. 20, 1983; aged 84 y. On Mar. 4, 1925, she was married to Samuel M. Rohr, who died on July 10, 1981. Surviving are 3 daughters (Elizabeth—Mrs. Paul Reily, Emma C.—Mrs. Roland Bechtel, and Marjorie C.—Mrs. Raymond Swartley), 3 sons (Paul E., John S., and Robert C.), 15 grandchildren, 6 great-grandchildren, and one brother (Mahlon H. Cassel). She was a member of Line Lexington Mennonite Church, where funeral services were held on Jan. 24, in charge of Kenneth Seitz, Sr., Samuel Hollingsworth, and Harvey Bauman; interment in Line Lexington Mennonite Cemetery.

Schwartzentruber, Edwin, son of Christian and Annie (Albrecht) Schwartzentruber, was born in Wilmot Twp., Ont., Sept. 4, 1898; died at People Care Nursing Home, Tavistock, Ont., Oct. 20, 1982; aged 84 y. In 1923 he was married to CatherineLeis, who survives. Also surviving are 2 daughters (Dorothy—Mrs. Stanley Sauder and Mabel—Mrs. Lorne Snyder), one son (Harold), 8 grandchildren, and 7 great-grandchildren. He was a member of Nith Valley Mennonite Church, where funeral services were held on Oct. 23, in charge of Amsie Brubacher; interment in Nith Valley cemetery.

Shenk, Carol, son of Andrew and Rhoda (Stemen) Shenk, was born at Elida, Ohio, May 20, 1902; died at the Lima Memorial Hospital on Jan. 14, 1983; aged 80 y. On Aug. 30, 1931, he was married to Olive E. DeCamp, who survives. Also surviving are 3 sons (Stanley, Daniel, and Brent), 2 daughters (Marjorie and Ruby—Mrs. David Yoder), 11 grandchildren, 4 brothers (Louis, Wilson, Oliver, and Ronald), and 2 sisters (Rhoda—Mrs. Jeff Hatton and Mrs. Margaret Yoder). He was a member of Pike Mennonite Church. Funeral services were held at the Harter and Son Memorial Chapel on Jan. 16, in charge of Homer Schrock and Edwin Hartman; interment in the Salem Cemetery.

Smoker, Amanda, daughter of Stephan and Sara (Stoltzfus) Mast, was born at Morgantown, Pa., Aug. 18, 1892; died of a cardiac arrest at Parkesburg, Pa., Jan. 5, 1983; aged 90 y. On Jan. 1, 1914, she was married to William C. Smoker, who died on Apr. 5, 1965. Surviving are 5 daughters (Alma—Mrs. Irvin Engle, Sara—Mrs. Ammon Kauffman, Esther—Mrs. Mahlon Glick, Anna—Mrs. Aaron Kauffman, and Ruth—Mrs. Wilmer Smoker) and one sister (Rebecca Kurtz). She was preceded in death by one son (David). She was a member of Millwood Mennonite Church, where funeral services were held on Jan. 8, in charge of Noah Hershey and Omar Kurtz; interment in adjoining cemetery.

Correction: In the obituaries of **Norma** and **Willard Sommers** in the Jan. 25 issue of *Gospel Herald* it reports that a daughter (Mary—Mrs. Newton Gingrich) is deceased. It should read that Mary is a survivor. Her husband Newton is deceased.

Credits: p. 108 by D. Michael Hostetler, p. 112 by Jim Bishop; p. 113 by Marc Hostetler; p. 115 by Jim King; p. 116 by J. Allen Brubaker.

calendar

Conservative Conf. Ministers' Fellowship, Feb. 14-18
WMSC Retreat on Serving, Iowa Mennonite School, Kalona, Iowa, Mar. 4-6
Ohio Conference, Lockport Mennonite Church, Stryker, Ohio, Mar. 10-12
Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17
Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19
Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario & Quebec Joint Conference, Kitchener, Ont., Mar. 25-27

Cardinal Cody was a sloppy bookkeeper, but not dishonest, successor reports

The late Cardinal John P. Cody didn't keep the right kind of books, but did nothing improper with church money, his successor, Archbishop Joseph Bernardin, reported. The archbishop made public on December 16 details of an audit which he ordered two days after he was named last July to head the world's largest Catholic diocese. The audit covered two unaudited church accounts solely under the cardinal's control, as well as his personal banking and investment records. In a two-page letter summarizing the report, Archbishop Bernardin said he was "comfortable" with the results even though the cardinal "did not always follow preferred accounting procedures."

The review revealed that Cardinal Cody's personal income averaged $38,000 a year from salary, gifts, investments, and social security during the 17 years he headed the archdiocese. He improperly mingled church funds with his own money, the report indicated. But any use of church funds was cancelled out by the cardinal's use of his own money to pay church expenses for which he would have been entitled to reimbursement. In an interview with the Chicago *Sun-Times*, the newspaper that in September 1981 broke the story that a federal grand jury was investigating the Cody finances, Archbishop Bernardin said "only 22 to 25 percent" of the data was available.

UN agency says many children's lives could be saved through simple methods

The lives of 20,000 children a day could be saved in developing countries within 10 years with the increased use of four simple health procedures, says the annual report of UNICEF, the United Nations children's fund which has strong religious support. The procedures can "revolutionize" the field of child health and are designed to help mothers and children to make the best use of the food they have available, said UNICEF director James P. Grant.

The four methods are increased breast-feeding of children, oral rehydration therapy for children with diarrhea, use of growth charts by parents to monitor child growth and thereby detect hidden malnutrition, and universal immunization of children. Mr. Grant underscored the need to focus attention on "hidden hunger" which he said was more widespread than actual starvation.

Anglican Church urges Canada to keep doors open to refugees

The Anglican Church of Canada has urged Immigration Minister Lloyd Axworthy to reverse a recent decision partly closing Canadian doors to refugees. In November, Mr. Axworthy announced a reduction in Canadian immigration quotas from 14,000 in 1982 to 12,000 for 1983. The Anglican national executive council passed a resolution urging the federal cabinet minister to allow into Canada the same number of refugees in 1983 as in 1982, "in spite of deteriorating economic conditions" in Canada.

"In spite of the growing refugee need in the world caused by the crises in Central America, the Middle East, and Poland, as well as by the continuing flow of refugees from Indochina, there had been a successive decrease in Canadian government response," the Anglicans said.

Children in two-income families, says poll, get more from fathers

Fathers often spend more time with their children if both parents work than in families where only the father works, says a new survey released here. This was one finding of a survey on leisure conducted by Research & Forecasts, Inc. for United Media Enterprises, a Scripps-Howard company. It was based on telephone interviews of more than 1,000 persons in all 50 states between May 19 and July 2. Contrary to popular belief, the study found that fathers in two-income families were more likely than fathers in "traditional" families to read, draw, and play with their young children on a daily basis. At the same time, however, 99 percent of the traditional husbands reported a great deal of satisfaction from their children, compared with only 78 percent of the husbands in dual-career families. The survey report commented, "It could be that traditional fathers spend less time with their children, and are spared some of the trials and tribulations of child-rearing that husbands of working women face." John Crothers Pollack, president of Research & Forecasts, commented at a news conference that "perhaps the modern dual-career family, instead of a social aberration, represents the initial phase of cultural solution to the dilemma of loneliness and leisure time."

Methodist mission board workers vote to join Auto Workers Union

General staff employees of the United Methodist board of global ministries in New York City have voted to join District 65 of the United Auto Workers union, in an effort to gain improved wages and control over working conditions. This is the first time church workers have voted to join a major U.S. labor union. District 65 organizer Karen Ackerman said the Methodist workers started from the premise that the board of global ministries "has a history of supporting struggle for other workers" and should hear the voices of its own people. "The United Methodist Church historically has done many good things for people far, far away; but they ignore the people they work with every day," asserted Laverne Booker, a member of the union organizing committee and a secretary in the United Methodist committee on relief for nearly nine years. "How can you clean up other people's backyard when yours is dirty?"

Randolph Nugent, general secretary of the board, said in a letter to the staff before the union election that management "neither supports nor opposes a union. We support your right to decide for yourselves."

Salvadoran refugee travels the U.S., from one church sanctuary to another

His face masked by a red handkerchief, aviator-style sunglasses, and a watch cap pulled down to his eyes, a 24-year-old refugee from El Salvador was welcomed to sanctuary in a suburban church near Minneapolis. About 450 persons were on hand at St. Luke's Presbyterian Church of Minnetonka to hear Ford Robbins, an attorney and member of the church council, say: "We declare this church to be a safe place in the name of Jesus Christ, our Lord." He said the congregation is resisting the U.S. government's "immoral, arbitrary, factually and legal indefensible" denial of asylum to refugees. The refugee, a man who calls himself Rene Hurtado, was led to a front pew by the Rev. Richard Lundy, senior pastor of St. Luke's Church. "I find myself deeply moved by the expression of solidarity from all of you," Mr. Hurtado told the congregation, which included about 200 members of other Twin Cities-area churches. "You know that I was a soldier for 6½ years and that I participated in killing.... This leaves me very confused that I have participated in such horrible times. At the same time I feel shame."

Bread for the World seeks summer organizers

Bread for the World, a national Christian citizens' movement, is seeking individuals to participate in the 1983 Summer Organizing Project from June 8 through August 17. In the project, individuals participate in a ten-day orientation in Washington, D.C., on current anti-hunger legislation, how government works, public speaking, and group organizing skills. They are then placed in a certain part of the country to work with a BFW local group for eight weeks in organizing Christians to be involved in public policies on hunger. For more information on the summer organizing project contact Sharon Pauling, intern coordinator, Bread for the World, 6411 Chillum Place, N.W., Washington, DC 20012; (202) 722-4100.

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Roughing up the National Council

"Blessed are ye, when men shall revile you" (Mt. 5:11).

Twice in the month of January, representatives of the secular media have attacked the National Council of Churches, an organization considered to represent so-called mainline U.S. churches such as Methodist, Episcopal, Presbyterian, and the United Church of Christ. First it was the venerable *Reader's Digest;* then it was *60 Minutes*, the Sunday night CBS exposé program. The *Digest* charge was that "in the last decade the National Council has become increasingly politicized. Critics charge that it supports Marxist-Leninist movements in the Third World, that it has betrayed the liberal tradition, and that it has become obsessed with the alleged inherent injustice of America." ("Do You Know Where Your Church Offerings Go?" January 1983, p. 121). The *60 Minutes* charge was roughly similar.

Predictably, representatives of the NCC have cried "Foul." Methodist bishop James Armstrong of Indiana complained that "when Morley Safer [of *60 Minutes*] suggests that the choice is between a Soviet/Cuban view of reality and a Logansport [Indiana] view of reality he has missed the point entirely. The church does not exist to reflect the values of either Leningrad or Logansport but the gospel of Jesus Christ. Being faithful to the gospel involves risk and misunderstanding; it will also be seen by some as political."

No Mennonite group in the U.S. has joined the National Council of Churches nor, as far as I know, intends to do so. In this sense, the debate is for us an academic one. But when a church organization has been charged as too political we may get interested, for there can never be more than an uneasy relationship between the church and politics. "No man can serve two masters," said the Lord. ". . . Ye cannot serve God and mammon" (Mt. 6:24). When a secular medium complains about the church's politics, this issue could be involved.

The issue is further complicated because when a representative or an employee of a church council attempts to speak for the churches as a group there is danger that what is said will not fully represent the average Christian. Some years ago at a press association meeting I heard a professional from the National Council give what I considered a cracking good address against U.S. participation in the Vietnam War. On reflection, I can imagine that not one person in ten among NCC member denominations would have supported that speaker.

At the nub of the issue, I think, is the question of how the church may be represented with integrity beyond the local level. Church organization, it would seem, tends to follow the patterns of political organization. This is not bad, but it is useful to reflect on its significance. Churches in the Western democracies have learned to choose leaders through elections and generally organized into entities based on geographical boundaries. The sum of the boundaries constitutes the national or in some cases international church.

But church is not government and there are times when the borrowed categories do not fit. Voting, for example, seems a straightforward method of choosing among candidates for governor or president who have sought and campaigned for the office. In certain Christian churches candidates also seek elective office. But in the Mennonite Church where candidates for office are more likely to respond with some diffidence after careful thought and prayer, it seems like cruel and unusual punishment to set up a situation in which one of the two must lose.

An even greater ambiguity enters after the election when those who are elected are expected to function on behalf of the ones who elected them. In government, again, this is reasonably clear. If coal miners and steel workers have sent a representative to Ottawa or Washington, it is expected that the representative will do them good by introducing and supporting legislation of interest to coal miners and steel workers. How does such a model carry over into the church? Not directly, for the church representative does not normally vote on such bread-and-butter issues—at least not directly. This is why the role is so difficult.

The church, if it is to have integrity, must be expressed locally. In Mennonite theology, there is no invisible church. Whatever church there is, is visible in the local congregation. At the same time the church is called to be an international community with brothers and sisters in every country of the world.

It is in certain respects an impossible calling because it flies in the face of our natural selfish tendencies. *Newsweek* suggests that the criticism of the National Council may be useful by challenging it to dig more deeply into the Christian faith than what it has done "to embrace a more inclusive—but no less demanding—Christian vision."

It is a warning to all of us. It is possible to perceive the call of Christ too simply, to overlook the implications of Jesus' answer to the disciples' question about their failure to cast out a demon. "Because of your little faith" (Mt. 17:20a). Though they may in some ways look alike, the politics of the church cannot be like the politics of the state. After all, we profess to follow one who was politically a failure, but who in being conquered, conquered.

In a conflict like this it is hard to sort out and be clear about the issues. If the NCC was not representing its members that is a problem of institutional integrity. But *Reader's Digest* and *60 Minutes* do not represent the Lord. We cannot expect that theirs should be the last word on the work of the churches.—Daniel Hertzler.

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February 22, 1983

FEB 22

Grandma's silver dollars

by Jim Burkett

Last fall on a return trip from Cleveland through the hills on I-71, I was acknowledging to myself that all these woods and hills were God's creation. Something along the way triggered some memories of Grandma Troyer. Most of us, I imagine, have that one person fixed in our memory whom we think is nearly perfect. For me, it's Grandma Troyer.

Grandma Troyer lived on the farm that she and grandpa had farmed since forever (it seemed to me). Her daughter, Aunt Bertha, lived with her in their modest home.

Grandma was in her early eighties when I got to know her. She was about 95 when she died. I don't remember Grandma ever talking about being old or dying. But I do remember every once in a while she would talk about going home someday. She had a sort of funny attitude about her farm, her house, and her possessions. She said they were God's; she was just taking care of this little piece of his creation.

Grandma never talked about the poor grain prices, her low income, or the high cost of living. But she did talk about the needs of others and what she could do to help them meet their needs. Grandma was unselfish. I remember once she loaned us some money, interest-free; and when we couldn't pay it back because my parents were unemployed, she said, "Well, just pay it back when you can." It seemed grandma always had something for others. She gave me several silver dollars, which I saved because I thought they were really neat. To me, Grandma Troyer always thought of others first and how she could use the resources God had given her to manage to help others.

As I drove on through the afternoon, it struck me how different my attitude is from that of my grandma. On a day-to-day basis I usually don't think of my home and possessions as being God's. I bought them with money that I toiled for.

Now I don't see myself as a selfish sort of person. I give a portion of my earnings to God's work. I give my time to church committees. Yet, my house is mine; I'll replace my car when I think it's time to do so.

The other day I was reading the Bible. In 1 Corinthians 10:26, Paul says, "The earth is the Lord's, and everything in it." It made me think! Does that mean my house belongs to God? Does that antique dish I bought several weeks ago belong to God too? Did grandma give me the silver dollars just to take care of? I thought I was being a good steward because I give a portion of my earnings to God's work. But maybe my earnings are God's too!

"The earth is the Lord's, and *everything* in it." Maybe Grandma Troyer didn't have such a funny attitude toward her possessions. When grandma "went home" I was a pallbearer at the funeral which celebrated her passing. The only thing we buried was her body. The rest she left behind for someone else to manage!

Jim Burkett is chairman of the ministry of stewardship at Bethel Mennonite Church, West Liberty, Ohio.

There is no full sharing in the blessings of God's kingdom without discipleship, without personal commitment to him who came to give himself for the life of the world.

The bread of God

John 6:1-71

by C. Rene Padilla

How do we understand Jesus' mission? How did he understand it and is this relevant to our understanding of our own mission today? John 6 answers these questions. The chapter can be divided into four parts: Jesus feeding the multitudes (1-15); Jesus walking on the water (16-24); Jesus in dialogue with the people (25-59); and Jesus in dialogue with his disciples (60-71).

Jesus feeds the multitude. The picture of Jesus here is of one who in spite of himself had become a public figure. Quite persistently, the multitudes followed him wherever he went. This may have resulted from the mission of the seventy, but Jesus is portrayed as standing at the very center of a popular movement.

The feeding of the multitudes shows us that every human need is an opportunity for mission. Since compassion is at the heart of mission, wherever Christian compassion is present there is no room for the type of dichotomies we oftentimes make between spiritual needs and material needs, between evangelization and service, between word and deed. People are hungry—Jesus feeds them.

This concrete, tangible action points beyond itself to spiritual reality. The feeding of the multitudes is an acted parable—a sign given during the Jewish Passover feast to enable people to understand the real meaning of the Passover. Jesus' purpose was not merely to feed the multitudes but vividly to portray the mission for which the Father had sent him. The bread with which he fed the people was a symbol of himself as the bread of life.

People, however, failed to understand the real meaning of the sign, so they wanted to make him a king by force (v. 15). Let us not be surprised when as a result of compassionate service the church is regarded as an agency of social welfare and nothing more. Jesus responded to the attempt to make him king forcibly by withdrawing into the hills by himself. Why so? Was he not God's Messiah, whose kingdom is an everlasting kingdom which will not pass away? The answer is that Jesus knows nothing of a kingdom which is not rooted in God's purpose of love expressed in the cross. He is not a conquering Messiah, but a Messiah who has been and remains crucified.

Jesus' dialogue with the multitude. In Jesus' dialogue with the multitude (vv. 25-29) we probably have the substance of Jesus' teaching concerning the spiritual reality which he intended to teach when he fed the multitude. The discourse answers five questions raised by the people: 1. "Rabbi, when did you get here?" (v. 25); 2. "What must we do to do the works God desires?" (v. 28); 3. "What miraculous sign will you give that we may see it and believe you?" (v. 30); 4. "Is this not Jesus, the son of Joseph, whose father and mother we know; how can he say, 'I came down from heaven'?" (v. 42); 5. "How can this person give us flesh to eat?" (v. 52).

The first question is a simple, factual one: "Rabbi, when did you get here?" Jesus had left without the people noticing. Now when they found him, they questioned him. Jesus sidestepped the question and went straight to the problem of the motivation behind their search for him and exhorted them to a change of values. Their problem was not only that they were moved by materialistic values, but that in their relationship to Jesus they were trying to separate the gifts from the giver.

This happens whenever Christianity is seen primarily as an ideology or a program related to earthly ends, while its transcendental dimensions are either lost or minimized. Christianity is rather a relationship which affects the totality of life. Jesus refused to be a king in the manner of the earthly kings. He is the King of kings and the Lord of lords, but in his kingdom material wealth and coercive power are of no account, for a person's life does not consist in the abundance of

C. Rene Padilla is the associate general secretary for Latin America of the International Fellowship of Evangelical Students. This is the third of five meditations given at the 1982 conference of the International Association for Mission Studies. It is reprinted from *Missiology* magazine by permission of the editor, Arthur P. Glasser.

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possessions, and more than this, whoever wants to become great must be slave of all.

"Do not work for food that spoils, but for food that endures to eternal life" (v. 27). Taken out of context, these words may seem to mean that physical well-being has no place in relation to Christian concern. Though the one who pronounced these words also fed the multitudes, still he said that people do "not live by bread alone, but on every word that comes from the mouth of God."

The second question, "What must we do to do the works of God?" calls for an answer which throws into relief the centrality of faith in Jesus Christ. "The work of God means believing in the one he has sent" (v. 29). In situations where the problem is an empty professionalism which says, "Lord, Lord," but fails to obey, the Christian response is that to believe is to obey. In situations where the concern is to earn God's favor through works, Jesus' words, "only believe," are the good news of liberation from the burden of law.

The next question, "What miraculous sign will you give that we may see it and believe you?" expresses the popular search for the extraordinary. But had not Jesus just fed the multitudes with five small barley loaves and two small fish? Though this was a miraculous sign, yet it was not sufficient to satisfy the multitude on a permanent basis. The food Jesus gave them the previous day had no permanent effect, for they were hungry again! If they were to believe in him, would he give them a miraculous sign to insure their permanent well-being? Would he provide something like the manna with which their ancestors were fed daily in the desert? Would he do something to secure their future?

Jesus' answer is the heart of his concept of his mission, and he described himself as "the true bread from heaven" (v. 32), "the bread of God" (v. 33), "the bread of life" (v. 35)—bold claims regarding his own person and his mission. He claimed to have a unique relationship to God, in a distinctive way he was the Son who had come to do the will of the Father who sent him (vv. 38-40). In fact, he was God's missionary.

With regard to his work, Jesus claimed that by virtue of who he is, he provides in himself food and drink which can satisfy on a permanent basis. "I am the bread of life," he said. "He who comes to me will never go hungry, and he who believes in me will never be thirsty" (v. 35). So his mission deals with a hunger and a thirst which is greater and deeper than a physical one—a hunger and thirst for eternal life. When people are sick, he heals them; when they are hungry, he feeds them. Yet he had been sent by the Father with real health and real food for the whole of humanity. "He is the bread of God . . . who comes down from heaven and gives life to the world" (v. 13).

By what authority is the church to proclaim Jesus Christ as "the bread of God" giving eternal life to the world? That question, which we have to face today, is a modern version of the fourth question raised by the people, according to our passage: "Is this not Jesus, the son of Joseph, whose father and mother we know? How can he now say, 'I came down from heaven'?" (v. 42).

Jesus' affirmation was a stumbling block to the Jews. When he healed their sicknesses and satisfied their bodily hunger, they wanted to make him king by force. When he introduced himself as God's Son—the Son of the Father—who gives eternal life to everyone who believes in him, they grumbled and rejected his words. Jesus' response was that no one can come to him unless the Father draws him. From beginning to end, salvation is God's gift which is inseparable from Jesus Christ himself. If any wants to benefit from salvation in him, they can only do so through a vital relationship with him. "I am the living bread that came down from heaven," he said. "If any eat of this bread, they will live forever. This bread is my flesh, which I will give for the life of the world" (v. 51).

The last question of the multitude ties in with this last affirmation of Jesus: "How can this man give his flesh to eat?" (v. 52). The thrust of Jesus' answer is that there is no sharing in the spiritual benefits of his work without communion with him. Eating his flesh and drinking his blood—appropriating him by faith—is as necessary for eternal life as eating food is necessary to satisfy physical hunger.

Identification with the crucified Messiah who gives himself for the life of the world is a *conditio sine qua non* for participation in his kingdom. As Jesus said, "Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me" (v. 57). What is at stake is not merely the physical survival of the masses, but the eternal destiny of each individual person. Three times in his discourse Jesus referred to his power, given by the Father, to raise up "at the last day" everyone who believes in him (vv. 39, 40, 54).

Does this mean, then, that the church can close its eyes to the plight of the multitudes, indifferent to their sickness, hunger, oppression, and their struggle for justice? Does it mean that the Christian mission should be limited to preaching the gospel of an eschatological salvation? Quite definitely, no! What it does mean is that the wholeness that all people need and which the Christian mission seeks will not come through an ideology or a program separated from Jesus Christ. It will come, rather, through a Christ-centered mission in which the bread of life and the bread for life are offered side by side and the power of God is allowed to touch every aspect of human life.

There is no full sharing in the blessings of God's kingdom without discipleship, without personal commitment to him who came to give himself for the life of the world. No separation is possible between the gift and the giver. Christ's kingdom is a banquet—a banquet not of manna, but of the bread of life. And everyone who feeds on this bread will live forever.

Jesus' dialogue with his disciples. Many of Jesus' followers found his teaching hard—not to understand, but to accept. He asked them to receive him as the only source of life here and now and forever. That kind of commitment is not a human work, for people can come to him only as the Father enables them to do so.

Faced with the question of commitment to him, many turned back and no longer followed him. Jesus' word unites, but it also separates. Sooner or later he confronts us with the question, "You do not want to leave too, do you?" Grace alone can lead us to respond, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God."

Mission is feeding the multitude, yet feeding it not only with bread for life but with the bread of life. Christianity is not an ideology or a program. Its message concerns the whole of life, yet "life is more than food and the body is more than clothes" (Lk. 12:23). It follows that the bread we give to the hungry can only be a symbol of the bread of God who gives life to the world. If any eat this bread, they will live forever.

Paul says we are to make holiness perfect in the fear of God. What does that have to do with a second piece of chocolate cake?

A new appreciation for the temple

by Larry Augsburger

The purpose of the Old Testament temple was to serve as a meeting place between God and Israel. With Israel being so lowly and bound by geography and God being so ethereal and invisible, there was considered to be a need for some institution to define the place where God resided and man could go to meet him. The temple or tabernacle served this purpose. The idea of the temple or tabernacle being the dwelling place of God and the meeting place between God and man is well developed in the Old Testament, particularly in Exodus.

In fact in Exodus the tabernacle and its predecessor tent were known as the tent of meeting. Exodus 33:7 says, "Now Moses used to take the tent and pitch it outside the camp, far off from the camp; and he called it the tent of meeting. And every one who sought the Lord would go out to the tent of meeting, which was outside the camp." The idea that the temple or tabernacle was thought essential for causing the Lord to dwell in their midst (so they could have access to him) is shown in Exodus 25:8 in which the Lord says, "And let them make me a sanctuary, that I may dwell in their midst."

Although God was great, omnipresent, and needed no earthly home, the temple was seen as the place where he dwelt in order that he might be accessible to his people. In a certain sense the temple was God's divine embassy in the human world.

The people thought of the temple very much in these terms and held it in a high degree of awe. Various Scriptures show us this regard by speaking of such things as the plague of death that would come upon the camp if they came too close to the tabernacle (Num. 8:19) and the need to keep the unclean and lepers outside the camp lest they defile the camp in which the Lord dwelt (Num. 5:1-4). The temple was holy. The Israelites knew that if they wanted to meet with God they needed to come to the temple with a sacrifice, which, by dealing with their sinfulness, would open the door for communication with God.

But even in coming with a sacrifice, the average Israelite was limited. He had to use an intermediary—a priest or Levite—to represent him before God. These intermediaries were people especially set aside as separated from the world and more holy than the average person.

So to summarize the Old Testament understanding of the temple, we can say that it was the place where God dwelt and where man could meet him. Since it was God's dwelling place, it was very holy and the average person could be struck down for regarding it too nonchalantly. Only specially set aside, separated, and ordained men could serve there if they met strict conditions of hygiene, holiness, and cleanliness.

Why no temple today? All this talk about the importance of the temple raises the question of why we have no temple today. The answer, of course, is obvious. We now have a new understanding of how God dwells among people. This new understanding is that God dwells in each of us individually as Christians and corporately in the church. He no longer needs a stone house to define his dwelling and the meeting place between God and humans. This idea leads to the conclusion that the human body has become the temple of God.

Paul states this very directly in his Corinthian letters. In 1 Corinthians 3:16-17 we read, "Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." In 1 Corinthians 6:19-20 Paul says, "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body." And in 2 Corinthians 6:16—7:1 we find, "What agreement has the temple of God with idols? For we are the temple of the living God; as God said, 'I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty.' Since we have these promises . . . let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God."

All of this raises another question: What are the practical implications of our bodies being the temple of God? When we consider the extreme seriousness with which the Old Testament viewed the temple, we begin to realize that perhaps the concept of our bodies being the temple needs to be viewed more seriously. What does it mean for us in our everyday lives that our bodies are the temple of God? I think there are some direct and immediate applications. I would like to note several of these in passing and then highlight one.

The 1 Corinthians 3:17 passage forbids the destruction of God's temple because ". . . God's temple is holy, and that temple you are." Involvement in warfare seems precluded both because it involves our destroying the temples of the Christians on the other side and because it involves our opening ourselves to the unnecessary destruction of our own temples. Suicide is clearly shown as unacceptable behavior. From here we move

Larry Augsburger is pastor of the Metamora (Ill.) Mennonite Church.

into a shadowy realm of many ways we can harm our temple by careless and self-destructive behavior. Things that might fit in here include such things as driving patterns, seat belt use, allowing oneself to become overweight and out of shape, using damaging substances, and a host of other related activities.

There are many ways to destroy the body. Some are conscious, some are unconscious. Some are immediate, like a gunshot wound to the head, and others are long-range like the use of tobacco. But whether conscious or unconscious, immediate or long-range, the Christian has an obligation to be aware of and carefully avoid any activity that is likely to destroy his or her body.

In the 1 Corinthians 6:15-20 passage we see Paul speaking against immorality because it is unacceptable to involve the temple of God in such activity. Second Corinthians 6:16—7:1 works on the idea that since one is the temple of God, he or she must be separate from the world. This separation is to be both spiritual and physical. I am particularly interested in what he says in 7:1. "Since we have these promises beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God." These are fine general statements, but they don't mean much unless there are some specifics attached to them. What does it mean to cleanse oneself from every defilement of body and spirit? What does it mean to make holiness perfect?

Defilement on a continuum. Let's look first at defilement of the body. The things we can do to defile the body run on a continuum from things that are very defiling whenever used to things which ordinarily are pure but become defiling when misused. At the clearly defiling end of the continuum we find tobacco, alcohol, and mind-altering drugs. The serious life-threatening and life-shortening effects of these substances are well known. To expose one's body to such effects defiles it.

At the middle of our continuum of defilement we find things that are quite controversial. One of these is caffeine. Gradually evidence of caffeine's bad effect on the body is beginning to mount. Several religious groups include it with tobacco, alcohol, and drugs as something to be avoided. As of yet the evidence is inconclusive and the topic remains volatile because so many persons are regular users of caffeine in coffee, tea, soft drinks, and chocolate. Yet a Christian needs to weigh the evidence as to whether this might be a defilement of his or her body. Other middle-continuum items that are seen as defiling by some and not by others are sugar and food additives. Evidence on these substances is contradictory, and it remains up to individuals to decide for themselves.

At the other end of our defilement continuum are the things that are defiling only if misused. This misuse can be either underuse or overuse. The main substance here is plain old food. We misuse food primarily by overeating and allowing ourselves to become overweight. Excess pounds put a strain on the body's life-support system, and can result in life-threatening and shortening conditions. Another way of misusing food is through unbalanced eating. More and more research is revealing that our modern diet has become too heavy in fats, sugars, and highly refined and processed foods, while we are not eating enough vitamins, minerals, and fibers. A host of diseases is laid at the feet of overeating and unbalanced eating including, among others, heart attack, diabetes, cancer, stroke, diverticulitis.

Physical activity is often misused, generally by underuse. Our modern lifestyle has eliminated many of the natural channels for exercise that we need to make an effort to maintain a high enough level of activity. If we fail to do that our bodies become out of shape, overweight, and much more disease-prone. In that condition they fall short of the ideal of being the temple of the living God because he desires his temple to be perfect and undefiled in any way.

The second point Paul makes in 2 Corinthians 7:1 is that we are to make holiness perfect. Now, of course, the spiritual implications of this statement are obvious, but I think it has physical implications also. In the temple, holiness was defined by the perfection of form and cleanliness of the physical structure as much as by the spiritual intentions of the people. The temple was to be perfect in every way, perfect in design, in cleanliness, in repair, in arrangement. That was a necessary part of an appropriately holy life. So, if to perfect holiness for those in the temple era included both the physical and the spiritual, we can conclude nothing else today.

In order for us to perfect holiness we must strive to be perfect in the spiritual realm, as well as to treat our physical bodies with respect. The first step is avoiding all the defilements that have already been outlined. But I think it goes beyond that. Some modern writers have been using the term "wellness" to describe a state of being that transcends our ordinary conceptions of health. Mennonite Mutual Aid has developed this concept in an excellent pamphlet entitled simply *Wellness, Wellness Series One*. It defines wellness in these terms:

"Wellness is a choice . . . a decision to move toward optimal health. Your highest potential for well-being . . . and the lifestyle you choose to reach it . . . that's wellness.

"Optimal health . . . or wellness . . . is the health of all aspects of your life. It results when your body, mind, and spirit work together as a unit . . . when you live as a whole person, but wellness is more than unity of internal elements.

"Wellness also includes caring relationships and stewardship of the environment.

"It is experiencing and enjoying all God has created in you and for you. Wellness is the loving acceptance of yourself—the appreciation that everything you do, think, feel, and believe affects your well-being."

Respect for the dwelling place of God. The pamphlet goes on to list the eight elements of wellness: spiritual, mental, relational, vocational, physical, psychological, environmental, and social, and then provides advice on how to achieve it. Although it never uses the term "temple of God," the pamphlet is useful in helping us to deal with what are the implications of our bodies being the temple of God and of striving to perfect holiness.

There's a long distance between the Israelites standing in reverence at the doors of their tents as Moses entered the tent of meeting and trying to decide on whether one will have a second helping of chocolate cake, but the two acts have more in common than we realize. Both are dealing with respect for the dwelling place of God on earth. For the Israelites it was the tent of meeting. For us it is our very bodies that are the temple. We need to be much more diligent in coming to a proper understanding of what all that means. (The pamphlet *Wellness, Wellness Series One* can be requested from Mennonite Mutual Aid, 1110 North Main St., P.O. Box 483, Goshen, IN 46526.)

The role of Mennonite schools

by Albert J. Meyer

Christian education happens on many levels, both in the congregation and beyond. Wherever it happens, its purpose should be the same—to prepare young people for life and vocation, for church membership and leadership. Many church leaders today—pastors and congregational elders, missionaries and service workers, administrators and teachers—attended our Mennonite schools. Christian education is an investment in the future life and mission of the church.

To serve their purpose, our Mennonite schools need to do more than prepare our young people professionally. With investments of $50 million in assets and $20 million in annual operating budgets in our schools, we do not want them simply to reflect the society around us. We want them to reflect what we as a people of God consider important.

What do we consider important? What should our schools be teaching? Here are some suggestions of what we want to happen in our church schools:

1. We want our young people to grow in their understanding of God's world. We want them to learn about the kind of world we live in—the kind of people there are, the kind of natural world that exists. And as this learning takes place, we want the students to be aware that all existence is subject to God, who created and sustains all things. We want their study in the various disciplines—art, language, and music; history, sociology, and psychology; chemistry, biology, and mathematics; Bible, religion, and philosophy—to awaken not only a sense of wonder at the world God made, but also a sense of reverence and love for the God who made the world.

We also want our young people to become aware of needs in our world and of how they can work at meeting those needs. Our world faces poverty, crime, broken family relationships, tensions between nations, alienation from God—the list could go on and on. Some people say that the purpose of education is to prepare young people to take their places in the world. As Christians we want our young people to understand the world. But we want them to do more than simply to adapt to the present world. We want them to prepare for a world that ought to be, a world that could be in the providence of God. We want our young people to be able to develop and shape jobs that can meet world needs in the name of Christ.

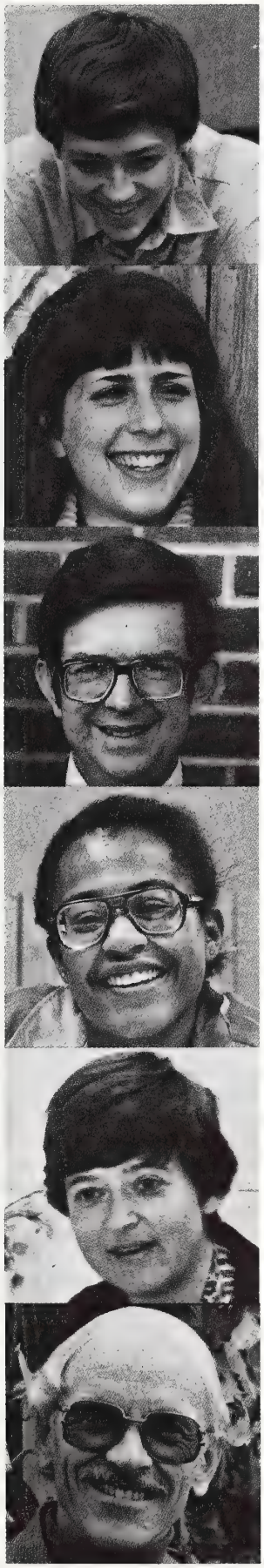
2. We want our young people to grow in their understanding of the church. We want them to gain a perspective as part of a people whose roots are in the biblical tradition. We want them to identify with our Judeo-Christian heritage, the enthusiasm and stamina of the New Testament church, the commitment and courage of the Reformers and our Anabaptist-Mennonite forebears. Finding out about Abraham and Jesus and Menno Simons (and others from biblical and church history) can help them—and us—gain insights for the renewal and mission of the church in our generation.

3. We want our young people to grow in their understanding of themselves and their place in God's world. As young people grow toward adulthood, they are sorting out answers to some basic questions: Who am I? Why am I here? What can (and should) I be doing? We want our young people to face these questions in a Christian context—being confronted by the claims of Jesus Christ, facing the call to discipleship, receiving assurance of personal worth and of God's love, experiencing the love and understanding of Christian community. God has given many different gifts to his people; all of these are important for the welfare of the whole body. For this reason, we want our young people to develop their gifts to the fullest. We want them to develop their ability to express themselves, to communicate so others can understand. Above all, we want them to cultivate discernment, the ability to separate truth from error, the valuable from the worthless, the fundamental from the superficial.

We want our young people to integrate their learnings and their values. Our church schools are good settings where this can happen, where students can meet with other students and faculty members to share with and learn from each other. Church schools provide opportunities for concentrated Bible study, for serious thinking about the place of the church in the world, for exposure to and interaction with other church members and church leaders, for "apprentice" experiences in the practical life and work of the church.

We want our young people to gain a sense of purpose and meaning for their lives. We want them to make wise decisions about their life direction, and to see their chosen work as part of the work of the church. We want them to spend their lives involved in the central tasks to which Christians have been called in today's world. In short we want them to catch a vision of their place in the kingdom of God.

Albert J. Meyer is executive secretary, Mennonite Board of Education.



A letter of thanks from EMC & S

Dear Friends:

Church School Day, to be observed in our churches on February 27, is a time for reflection on the partnership between Eastern Mennonite College and Seminary and the individual congregatons of the Mennonite Church.

This year, as never before, we feel your support. The reports from our financial aid and development offices show in concrete terms what you've done. Direct aid from congregations to their students here continues to increase. So far this year, 35 congregations have made grants totaling nearly $50,000 to 69 students here. Last year, 45 students received direct aid. The current figures include several congregations from other denominations as well as several districts and conferences of the Mennonite Church.

After the first six months of 1982-83, church giving to the EMC&S annual fund is running $13,000 ahead of last year. By Dec. 1, 1982, churches had given $147,000, compared to $134,000 a year ago.

I believe your support reflects your belief in Mennonite college and seminary education as well as in the people and programs of EMC&S. I am inspired by the quality and dedication of our faculty, many of whom you know from your own congregations. You have supported some of them in the past in mission and service endeavors in this country and overseas. Their experiences in other cultures make a significant contribution to our campus environment and challenge another generation of young people to prepare for Christian service.

It is a pleasure to learn to know the young people who have come to EMC&S from your congregations and families. It gives me a renewed hope for the church and its mission as I see the way our students are preparing for their future service. They are priceless gifts from your homes and churches and we thank you for the privilege of working with them in their faith and life development.

We desire your prayers as we try to be faithful partners with you in the educational opportunites we share for the best welfare of our young people. May God bless you.

Sincerely,

Richard C. Detweiler

Richard C. Detweiler
President of EMC&S

eastern mennonite college & seminary

Eastern Mennonite College and Seminary admits students of any sex, race, color, and national or ethnic origin, and regardless of handicap.

The annual MCC international report

Retraction or expansion? That is the question

The Mennonite Central Committee annual meeting held in Harrisonburg, Va., just following the annual MCC U.S. meetings on Jan. 28 and 29, was carried on amid the warm hospitality of Shenandoah Valley Mennonites.

As board members heard reports of work in 1982 and examined plans for 1983 programs, volunteers from the local Mennonite and Amish communities participated in meat canning in Dayton, Va., processing a record 130 head of cattle in five days. The local media people were captivated with this activity.

Business sessions were hosted by Lindale Mennonite Church, under the cheerful watch of pastor Lynn Miller, while public evening meetings were at Parkview and Harrisonburg Mennonite churches.

The annual meeting's discussions centered in two contrasting issues—the current reduction and possible future expansion of program. The board approved immediate plans to slightly reduce overseas programs in 1983 to keep a balanced budget, while setting long-term plans to develop some large-scale programs.

Immediate reductions, holding the 1983 cash budget to $12.6 million, the same level as last year's expenditures but over $1 million less than field askings, were reluctantly approved by the board, which clearly would have preferred encouraging more growth to meet increasing world needs.

Treasurer Norman Shenk said allowing program expansion was not advisable at this time.

While the cash budget for overseas work will not increase in 1983, the overall budget, $22.5 million, is up from the 1982 total, largely due to increased amounts of material aid MCC anticipates sending overseas in 1983 and the continued growth in the SELFHELP Crafts program.

Board desire to do more to meet human needs was seen in the discussion on the report of the committee to study expansion of operations with government development funds. The committee's six-page report affirmed the present style of program, while recommending that MCC "is encouraged to explore the possibility of a few specially designed development projects where its substantial people resources could utilize large scale, long-term governmental or foundation founding."

The report followed more than a year of discussion on the issue, in which many maintained that in light of world needs MCC should be doing far more to ease human suffering, and others maintained that the organization should generally limit its work to small-scale, people-intensive projects that do not require large amounts of nonconstituent funding.

The committee's recommendation was accepted, but only after vigorous discussion of the proposal. Lamar Fretz of Ontario, representing the Brethren in Christ, talked about the difference between Canadian and U.S. perspectives on government. While U.S. constituents hesitate at involvement with government, many Canadians see use of government funds for church work as part of their stewardship responsibility.

Fretz, whose motion at the 1981 MCC (Canada) annual meeting had been the impetus for establishing a committee to study expansion, noted that in general Canadians are more open to using large amounts of government resources. He said he was "wistful that MCC fails to be the full channel it could be."

There was general agreement to take seriously the hesitancy by field staff to accept large infusions of money into existing programs. Members talked in terms of one or a few "test cases" where larger amounts of government funds could be used for specific large projects such as forestation, road building, or refugee resettlement.

Program review. Both the business sessions and the evening public meetings included large blocks of reporting on work overseas. Among new and major continuing programs the board approved for 1983 were:

—Construction of a dam in northeast Brazil, where the fourth year of drought is creating a severe food shortage. The dam construction is both an employment creation and a water development project.

—Further exploration of an expanded food production program for Africa. Plans call for study of the agricultural situation in six African countries, to result in new agricultural teams being placed in possibly three countries by 1984.

—Continuing placement of workers in Uganda, as well as major aid to Sudan, in response to large numbers of Ugandan refugees fleeing to southern Sudan. Currently there are 180,000 such refugees in Sudan. Dan Beachy, of MCC Great Lakes, who visited Sudan last fall, presented a personal account of seeing refugees arriving in the camps: "They were hungry. They received a blanket and food, but many were sick with fever. It was hard for us to see this." After Beachy's visit MCC sent powdered milk for refugee children and nursing mothers, as well as hoes for a refugee garden project.

William T. Snyder, left, presents John R. Mumaw with a certificate, acknowledging Mumaw's efforts on behalf of the mentally handicapped.

—Forestation programs in Lebanon and in Haiti.

—New development work in Angola.

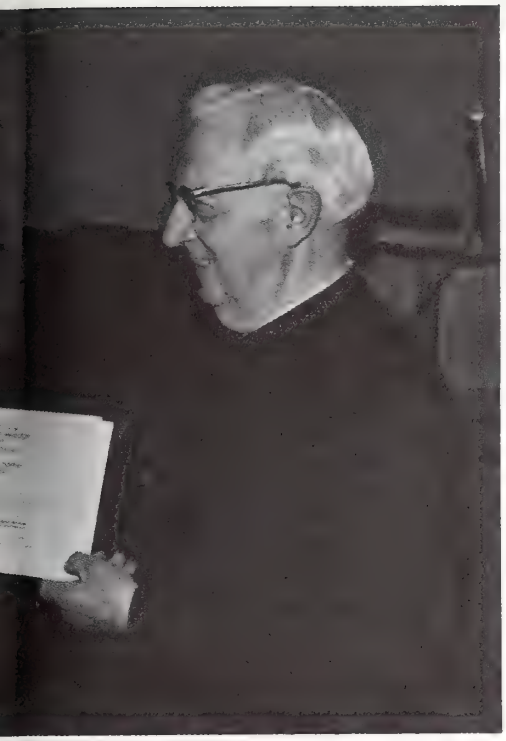
Reports from overseas were a moving part of the two-day meetings. Latin American secretary Herman Bontrager reported that despite claims of improvements in human rights, some 7,000 civilians died in violence in El Salvador in 1982. Ten percent of the population of the five Central American countries are refugees or displaced.

Asked how workers keep a sense of hope in this situation, Bontrager responded, "When people in the national churches are willing to keep working to help others despite fear for their lives, the least we can do is keep on helping them."

Supporting the church was the theme of a report by Zaire representative Renton Amell. He talked of the gnawing feeling of hopelessness in that country, which is plagued by corruption, continuing poverty, and dependence on outside resources. "By working alongside church members we are saying that we care about them," he said.

Paul Myers related a story from Egypt, a country experiencing sectarian tension. In a fall meeting with Myers, Coptic Orthodox Bishop Athanasius of Cairo urged that in these times "we need to take time to worship and pray to-

church news



gether, not just to talk about projects."

Earl Martin, recently returned from Philippines, described how groups of religious people there gather for prayer and Bible study as they seek to discern how to respond to violence against the poor in that country. "We do few visible projects in Philippines," Martin said. Rather "we seek there to be a ministry for peace."

There was enthusiasm for the growing SELFHELP Crafts program. In 1982 SELFHELP purchased products from overseas artisans worth $2 million, up 41 percent from the amount purchased in 1981. Growth in this program has increased at about 40 percent for each of the past four years.

European IMO representative present. Dankwart Horsch, chairman of International Mennonite Organization (IMO), was a guest of Mennonite Central Committee annual meeting. In his greetings to the meeting he observed, "MCC and IMO are coming closer together. We in IMO are grateful to share resources with MCC." The two organizations have offices in the same building in Neuwied, Germany, and in 1982 worked together on programs of aid to Poland and Italy.

CPS reunion. Robert Kreider of North Newton, Kan., former administrator in the Civilian Public Service program (CPS), told stories of CPS camps in Virginia at a CPS dinner reunion on Jan. 28 at Heritage Family Restaurant in Harrisonburg, held in connection with the annual MCC meetings. The reunion was so well attended that it caused the restaurant staff to scurry for extra table settings. Comments following the banquet-reunion indicate the meeting was highly inspirational to the participants.

MCC Players in U.S. tour. The MCC Players, a group representing Mennonite Central Committee, presented plays at Eastern Mennonite College and High School and performed in local churches in the Harrisonburg, Va., area throughout the week of Jan. 24 to 30. The Players led morning worship at Parkview Mennonite Church and presented "Learning as We Go: The MCC Story," at Trissels Mennonite Church on Sunday evening, Jan. 30. The group will be performing at churches in the Central States during March.

From 1962 to 1972 John R. Mumaw served on the first subcommittee on retardation of Mennonite Mental Health Services. In 1964 he was among organizers of a sheltered workshop for the retarded in the Shenandoah Valley (Va.). In 1970 Mumaw helped establish a group home for adult handicapped persons without families. For many years he has met with families of mentally handicapped children at retreats at Laurelville (Pa.) Mennonite Church Center. For his persistent efforts on behalf of the mentally handicapped, Mumaw was awarded a certificate of recognition from MMHS and Mennonite Central Committee U.S. at Harrisonburg Mennonite Church on Jan. 28. The event was part of activities of the annual meeting.

The fledgling flies

Mennonite Central Committee U.S. board members reviewed the work of 1982 and looked ahead to the needs and challenges of 1983 during their annual meeting in Harrisonburg on Jan. 27 at the meetinghouse of Lindale Mennonite Church.

Mindful of the biblical imperative to "remember the poor" they searched for ways to respond to increasing poverty across the U.S. Noted Wilmer Heisey, executive secretary, "How do we, the powerful wealthy, minister with integrity among the powerless poor?"

Presently 105 volunteers are working in 16 units across the U.S. directly serving those in need and working to bring about changes in systems that exploit the poor.

Nineteen serve in Appalachia at social services offices and in education, adult literacy, health, and housing projects. Jerry and Judy Gingerich of Kansas City, Kan., who work in Whitesburg, Ky., reported that the official rate of unemployment there is 50 percent.

The 10 volunteers in Atlanta, Ga., work as teachers and strengthen local agencies that serve the poor and the handicapped. One person works at Open Door Community, an agency providing shelter for homeless families.

In Washington, D.C., another 10 volunteers work to bring about changes in systems that exploit the poor. David Harder of Moundridge, Kan., does research there, verifying treaties between the U.S. government and Indian tribes. In his report to the board, Harder noted that in this way he can help American Indian tribes receive federal recognition and regain lands that they lost in the past.

Carlos Neuschwander, of the MCC U.S. Immigration and Refugee Program, spoke of the continuing influx of immigrants from Central America and their needs for protection and sanctuary. In light of the number of refugees still awaiting sponsors, Don Sensenig urged that in 1983 each congregation sponsor at least one refugee.

Pleas Broaddus reported about needs among minority youth in urban communities and the two programs, IMPACT and Urban Community Development Summer Service, which have been implemented in response.

After hearing these reports, the board passed a resolution on domestic needs that calls on Mennonite and Brethren in Christ congregations and conferences to address local poverty. The document asks staff and church members to directly serve those in need by setting up food pantries and other similar projects. It also calls on staff and church members to create new structures that would help the poor to become self-reliant, to provide employment opportunities, and to work at discovering and overcoming long-term causes of poverty and injustice.

U.S. Peace Section staff reported that in 1982 they spent major time responding to proposed alternative service regulations for conscientious objectors. "Nuclear war is the chief moral issue of our time," noted John Stoner, executive director of the U.S. Peace Section. "Therefore we plan to spend more time in 1983 on alternatives to the arms race. It's like feeding the hungry—we know we cannot do it all, but we must do what we can."

John Hostetler, director of material aid, reported that in 1982 MCC shipped 9.7 million pounds of material aid to 32 countries. Most of the aid is shipped overseas, but each year an increasing number of requests come from organizations serving the poor of the United States.

SELFHELP director Paul Leatherman reported that 1982 SELFHELP sales in the U.S. totaled $1.7 million. Fifty-four percent of these sales were through MCC-related shops. Noted Leatherman, "We feel good about this growth, since 48.5 cents of each sales dollar goes to the producer."

Board members approved the 1983 U.S. budget totaling $2.1 million, virtually the same as the 1982 budget. Staff anticipates expanding several voluntary service units and the urban ministries program.

Paul Longacre of personnel services indicated that in 1983 MCC U.S. will need to recruit approximately 160 people to replace those ending their service during the year.

The board acknowledged the past contributions of Vernon Neufeld who served as executive director of Mennonite Mental Health Services from 1967 to 1982.

Churches in Latin America experience growth and renewal

Mennonite churches in Latin America are experiencing growth and renewal, according to retired Mennonite Board of Missions workers Nelson and Ada Litwiller, who visited that continent, Oct. 28-Jan. 14, for the first time in seven years.

Litwillers said many of the Mennonite churches they visited in Argentina, Uruguay, Brazil, and Paraguay are characterized by "spontaneity of worship, enthusiasm in witnessing, and sense of community."

The highlights of their visit, the Litwillers said, were to see congregations they helped establish and nurture now growing under local—and often lay—leadership, and to meet the graduates of the Mennonite Seminary in Montevideo, Uruguay, who are now conference leaders as well as pastors and mission workers.

"We met with 15 graduates and their spouses in Curitiba, Brazil, for a barbecue and Sunday afternoon fellowship," Nelson said. "In Filadelfia, Paraguay, about 30 ex-students and their spouses—many of whom are now church leaders, ministers, teachers, and missionaries—met around a banquet table, with their children serving us, and reminisced about the past and shared present experiences and excitement in the work of the Lord."

The Litwillers observed that the churches in Latin America struggle with the same questions that Mennonites face in North America, including the question of authority and accountability in the congregation and in the national church. "There is also a perennial need for adequately trained leadership," Nelson said.

Nelson and Ada, who are now in their 80s and live in Goshen, Ind., first went to South America in 1925. They served in Argentina 31 years and then moved to Uruguay, where they helped start the Mennonite Seminary and Nelson was its president for 11 years.

During their recent trip the Litwillers also visited their children, grandchildren, and great-grandchildren. All of the Litwillers' five children—the late John Litwiller, Lois Buckwalter, Beulah Gonzalez, Eunice Miller, and Esther Shertz—have served at one time or another in Latin America with MBM or another agency.

The Litwillers were encouraged to see some Mennonites interacting with the Roman Catholic Church—the predominant faith in Latin America. In Formosa, Argentina, Nelson and Ada shared in an interchurch prayer and praise meeting which MBM missionaries Mike and Mattie Mast attend regularly.

"As I grow older I am concerned with two basic questions," Nelson said. "What is the nature of a genuine New Testament spiritual experience? And what is the nature of the unity for which Jesus prayed?"

mennoscope

C. Nelson Hostetter meets with Shenandoah Valley MDS Unit

The Shenandoah Valley Mennonite Disaster Service unit and local congregational contact people met in Harrisonburg, Va., Jan. 26 at Parkview Mennonite Church. This meeting was one of the activities related to the Mennonite Central Committee U.S. annual meeting. C. Nelson Hostetter, executive director of MDS, reported that MDS volunteers are working in four states: Missouri, Louisiana, Illinois, and Arkansas.

The Mennonite Churches of western New York will be hosting Celebration 83, Apr. 15-17, in the Akron-Clarence area for the churches of the New York State Fellowship.

Zurich Mennonite Church, Zurich, Ont., is planning a 75th anniversary of their congregation, July 1-3. Special speaker will be Roy Koch, Goshen, Ind. All former members or anyone having been involved with this congregation is invited. For information, contact Elam and Vera Shantz, R. 3, Zurich, Ont. N0M 2T0. Phone (519) 236-4036.

EMC frosh profile drawn

Freshmen at Eastern Mennonite College believe it is important to develop a philosophy of life and to help others in need. They are politically conservative, were good students in high school, and expect to find jobs in the fields they prefer.

These were among the findings of a recent survey conducted by the American Council on Education and the University of California at Los Angeles. Full-time freshmen students at 492 two- and four-year campuses across the U.S. completed the survey, with the findings based on data from 350 of the participating institutions.

"We really didn't discover any strikingly new information in relation to previous surveys," said Albert N. Keim, EMC's academic dean. "However, certain responses suggest that our students appear to be more ready to have other people govern their lives and are not as aggressive in thinking things through for themselves as we might like."

Keim noted these statistical highlights:

—Only 16 percent of EMC's 143 freshmen surveyed consider it "essential or important" to be well off financially compared to 59 percent nationally. Seventy percent said it is important to develop a philosophy of life (49 percent nationally) and 87 percent said it is important to help others in difficulty compared to 67 percent nationally.

—Fifty-one percent of EMC's freshmen consider themselves "middle of the road" politically (54 percent nationally), with 31 percent listing themselves as "conservative" (24 percent nationally). Only 5 percent said they have worked in a political campaign compared to 11 percent nationally.

—Seven percent of the freshmen respondents indicated they expect to change their major field of study compared to 14 percent nationally. Seventy-four percent expressed confidence they would find a job in their preferred field compared to 68 percent nationally.

—EMC's freshmen performed well academically in high school with 21 percent having maintained an "A" average compared to 12 percent nationally and another 21 percent earning a B+ average compared to 19 percent nationally. Fifty-three percent of EMC's incoming freshmen ranked in the top 20 percent of their high school graduating class compared to 49 percent nationwide.

Glenn Leaman was commissioned as deacon for the Conestoga Mennonite Church, Morgantown, Pa., on Jan. 30. He will be replacing S. Roy Glick, who served for 37 years and is now retiring.

The Goshen College Study-Service Trimester, a 14-year-old program of international education that requires every Goshen College student to spend one trimester in a developing country, has produced an offspring at the University of California. The "Study-Field Experience" program recently introduced within the nine-campus California system is "modeled after our SST program—the two are practically duplicates," said Arlin Hunsberger, Goshen College's director of international education. The SFE program was designed by Henry D. Weaver, deputy director of the University of California international education program and former provost of Goshen College. He also designed Goshen's SST program, which began in 1968.

The name of the Overseas Mission Training Center on the campus of Associated Mennonite Biblical Seminaries here was changed in late 1982 to Mission Training Center. MTC is cosponsored by AMBS, Mennonite Board of Missions, Elkhart, and the General Conference's Commission on Overseas Mission, and functions as a cohesive part of the seminary program. The MTC coordinating committee decided on the name change at a meeting last fall, reasoning that the word "overseas" often leads to a misunderstanding of mission. "It perpetuates the idea that mission is from the West or Christendom to the rest of the world," said COM personnel secretary John Sommer. " 'Overseas' in the name was never intended to mean that kind of one-directional mission, but was used consciously from the beginning to indicate cross-cultural or transcultural mission." Robert Ramseyer serves as MTC director, and will be joined in the fall of this year by Roelf Kuitse, who will serve as associate director.

Eastern Mennonite High School is taking applications for a reading and study skills teacher, grades 7-12. The position will be a one-year assignment for the 1983-84 academic year (80% time). The primary responsibility involves working closely with 4 to 5 students per period on reading/study skills—depending on student need. The reading teacher also teaches several sections of an elective power reading course—open to grades 10-12. Interested persons should contact J. David Yoder, principal, EMHS, 801 Parkwood Dr., Harrisonburg, VA 22801.

Mennonite Central Committee is sponsoring a peace study tour to the Soviet Union from May 4 to 23. The purpose is to explore ways of transcending current East/West hostilities, reports Urbane Peachey of MCC Peace Section. Peachey and Peter Rempel of MCC Europe will lead the tour. The group will consist of 18 American, Canadian, and European church leaders and professional people. There is still room for a few additional participants. Those interested should send a vita to MCC Europe, Langendorfer Str. 29, D-5450 Neuwied 1, West Germany.

The Iowa-Nebraska District Conference WMSC will host a retreat for women, Mar. 4-6, at Iowa Mennonite School, Kalona. The theme for the weekend event will be "The Challenge of Serving." Resource leaders include Jean (Mrs. Kirk) Alliman, Hesston, Kan.; members of the WMSC general executive committee; as well as several local persons. Participating conferences are Indiana-Michigan, Illinois, Iowa, and Nebraska. The program will include three major addresses by Jean Alliman, workshops, a drama entitled "The Nameless Ones," and a film. The retreat will conclude on Sunday morning with a communion service. The purpose of the weekend is to explore the various aspects of servanthood

International exchange enhances learning

Parent perspectives on Goshen College benefits — Part one in a series of three

Judy: *"I like the liberal arts tradition. In an age of high technology and specialization, I am glad that Goshen College continues to provide a broad educational base for its students."*

Gordon: *"As I work with adolescents in a mental health facility, I am aware that young people need a forum, separate from their parents, for the active formation of their personal identity. This includes forming a system of values and priorities that give direction and meaning for life. I have confidence that Goshen College with its Anabaptist and Christian values will provide that forum for Teresa.*

"We both feel that education in our world today is certainly enhanced by the international exchange of ideas and friendships that the SST program offers. We are sure that our daughter will always remember and value her experience in China."

—Judy and Gordon Dyck are from Goshen, Ind. She is the director of the Women's Resource Center at the YWCA in Elkhart, and he is director of Adolescent Day Treatment at Oaklawn Center, also in Elkhart.

The Dyck family: Jeff, a seventh grader at Towncrest Junior High School, Teresa, a Goshen College sophomore, Judy and Gordon.

Financial aid notes for 1982-83:

- *Eighty-five percent of all Goshen College students receive financial aid.*
- *Gift aid in grants and scholarships increased this year to an average of $1,950 per student recipient.*

Apply for aid now by completing the Financial Aid Form available from Goshen College or your local high school guidance office. Check the guidelines in the free brochure, "Paying for College," as you plan for college financing. Request it from Dennis Koehn, director of admissions, Goshen College, Goshen, Ind. 46526.

Goshen COLLEGE

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

Mennonite Marriage Encounter weekends will be held March 25-27 in Harrisonburg, Va.; April 8-10 in Salem, Ore.; April 15-17 in Denver, Pa.; April 22-24 in Hagerstown, Md.; and April 22-24 in Canadensis, Pa.

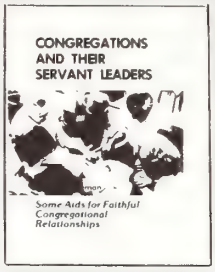
For more information contact: *(Va.; Denver, Pa.; Md.)* Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; *(Ore.)* Will and Roxanne Lighty, 10107 S. Kraxberger Rd., Canby, OR 97013, (503) 266-1540; *(Canadensis, Pa.)* Margaret Swartzentruber, 201 Maple Ave., Harleysville, PA 19438, (215) 256-9401.

"The Draft and Youth" is the theme of an April 29-May 1 weekend for youth of preregistration age to consider their options in respect to the draft. Biblical and historical perspectives will be reviewed and the latest draft information will be shared. The film *The Weight* will be shown as well as a slide set on the recent experience of Enten Eller. Parents, pastors, draft counselors, youth advisers, and others concerned about draft and registration issues are also invited. Resource person is Jim Amstutz of MCC. For more information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

PRINT

The Way of Biblical Justice by José Gallardo sets forth in simple terms Old and New Testament insights on justice. It shows that biblical justice includes the idea of wholeness in all of life and that we face issues of justice today. This Mennonite Faith Series booklet is available for $.95 (U.S.)/$1.15 (Canada) from Provident and other bookstores.

The **1983 *Mennonite Yearbook*** is the standard information book on the Mennonite Church, providing names, places, and tabulations. One lead article, by historians Leonard Gross and Robert Ulle, reflects on our 300 years in North America. The other, by General Assembly moderator Ross T. Bender, reflects on the Mennonite Church of 1983. The yearbook also lists congregations from the General Conference, Mennonite Brethren, and Brethren in Christ churches in North America in its regional directory. $5.50 (U.S.), or spiral bound $6.50 (U.S.), from Provident Bookstores or Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.



Congregations and Their Servant Leaders by Harold E. Bauman helps congregations look at all areas of congregation/leadership relations. It begins with biblical understandings then moves to practical applications. It helps congregations look at decision making, church membership, what kind of leaders they need, leadership patterns, how to call and support leaders, and evaluation of both the congregation and its leadership. The 128-page booklet is $3.95 (U.S.) from Provident and other bookstores.

Confesión de fe de las Iglesias Menonitas is a translation into Spanish of the Mennonite Church Confession of Faith adopted in 1963. The translation was done by Milka Rindzinsky. Available for 60¢ (U.S.) from Provident and other bookstores.

AUDIOVISUALS

Alcohol, Drugs or Alternatives deals with the reasons why some people take up the use of drugs. Emphasis is on how feelings of inadequacy and a poor self-image can lead to the use of drugs to escape from reality. The 25-min. color film with study guide is available for a $20 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

mennoscope *(continued)*

and to challenge each participant "through love to serve one another." For additional information contact Miriam Yutzy, Box 242, Wayland, IA 52654.

Six hundred and seventy-five persons joined Mennonite Mutual Aid's (MMA) retirement annuity programs during 1982, bringing the year-end total to a record 1,103 participants. The majority of participants, approximately 80 percent, enrolled in the individual retirement annuity, followed by enrollments in the flexible payment annuity and tax-deferred annuity. Four reasons account for the surge in 1982 participation: the change in federal laws last year allowing all employees with earned income to open individual retirement accounts; the emphasis on investing contributions in first mortgage loans to Mennonite congregations and institutions; the commitment of MMA's board of directors at their May 1982 meeting to achieve and maintain a competitive rate of return, reflected in the 12 percent rate paid in 1983 on all annuities set up during or before 1982; sharing through MMA's fraternal activities. During 1982, participants deposited $2.1 million in the programs, increasing the accumulated value for all annuity certificates through the end of the year to $4.4 million.

A new bimonthly newsletter for scattered young members of the Mennonite Church, *in search*, was launched in January by Mennonite Board of Missions. Edited by Myrna Burkholder, director of student and young adult services, *in search* was mailed to the nearly 7,000 persons on the 1982 SYAS census list. They include students at non-Mennonite colleges and universities, young adults pursuing careers away from home, and 107 contact persons in 107 cities. The students and young adults were asked in the first issue of *in search* to clip their address label and send it back if they are interested in continuing to receive the newsletter. "Mennonite young adults are truly scattering as they move about for various reasons, including school, work, and voluntary service," said Myrna in her editorial. "The purpose of the newsletter is to inform and inspire those who are struggling with personal issues."

New members by baptism and confession of faith: Julie Barrett-Farnam, Dean Canaris, Terry Combs, Keith and Shari David, Denise Dibert, Duane Knepper, Ron Lockwood, Randy Mossbarger, Bill and Susan Thompson, Renee Whitehead, Steve and Janet Yoder by confession of faith at **Northridge Christian Fellowship,** Springfield, Ohio. Bradley Schantz, Jeffrey Oswald, Gina Erb, David Nitzsche, David Erb, Corey Oswald, Bret Geist, and Stephen Nitzsche at **Beemer,** Neb.

Change of address: Steve and Debbie Fath, Casilla 3086, Santa Cruz, Bolivia. **Herman and Jo Tann,** 7425 Stewart & Gray Rd. #206, Downey, CA 90241. Phone (213) 928-8348.

readers say

"I read it in the *Herald*" should mean "And I know I can believe it." Right?

My Uncle Willard Sommers and Aunt Norma Sommers died one month apart. Their obituaries appeared in the Jan. 25 *Herald*. How horrified I was to read that they had been preceded in death by one daughter, Mary. Mary is as much alive as I am! Her husband Newton Gingrich died.

When I did research for *Mennonite Women*, I was shocked to discover errors in obituaries. Can't we all together do something about that? Could whoever submits obituaries have them checked by a family member before submitting them? Could family members provide data? It is a matter of "Let your yea be yea" to be as accurate as possible. And they are a valuable source of information.

Before Uncle Willard died he had a beautiful vision of Aunt Norma and two deceased granddaughters walking on a beach. He looked carefully and saw that every grain of sand on the beach was a jewel. He said, "I want to go there."—**Elaine Sommers Rich,** Bluffton, Ohio.

Editor's Note: As received in the *Gospel Herald* office, these obituaries read, "Surviving are 4 daughters, Mary (Mrs. Newton Gingrich, deceased)...." This wording was understood to mean that Mary was deceased. Several persons have pointed out that Newton was deceased, not Mary, and a correction has appeared in the Feb. 15 issue of *Gospel Herald*, p. 118.

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God bless you for your timely Feb. 1, 1983, article "Peacemaker Language." I feel you have allowed yourself to be a channel for two manifestations of the Holy Spirit—that of *wisdom* and *knowledge* (1 Cor. 12). If some are saying that Mennospeak is already showing up in high places, I wonder if some of the other "speaks" are also being imbibed. Selah! (Pause and think calmly about that. A. B.)—**Marie A. Yoder,** Glendale, Ariz.

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The Jan. 25 issue of the *Gospel Herald*, was an inspiration to me, as I have been praying much for the church to be a real challenge in the face of these perilous times we are living in, but it can only be as we experience a real spiritual awakening. I was inspired by "Breweries and Our Belief" by John M. Drescher and "Guidelines for Change" by Elias Schlabach. God bless them for their courage to speak out their convictions.

God said in the Old Testament, "Them that honour me I will honour." Also both in the Old Testament and the New, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." According to 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." God has his plan and his order, and "Where there is no vision, the people perish." The devil comes not only as a roaring lion, but also as an angel of light. I have seen and experienced many changes in my time, and some have been a great blessing—the Sunday schools, the continued meetings (revival) started by John S. Coffman, the mission program. May the Holy Spirit give direction and thank God for the convicting power of the Holy Spirit. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."—**Mrs. Ruth Souder,** Telford, Pa.

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With reference to the Gretchen Hostetter Maust article on the MEDA Program in Zaire (Dec. 7, 1982, p. 840), our overall lending experience has been more positive than was reported. Since 1969, MEDA has assisted some 165 small business projects in Zaire, extending credits totaling approximately $US 85,000, adjusted for devaluation. As of September 30, 1982, approximately 100 of those projects have been repaid and 55 percent of all funds loaned had been collected.

It is true that misconception of the nature of credit and the temptation to overextend one's success are part of the causes for Zairian borrowers not repaying loans on schedule. Numerous environmental factors have also affected the repayment ability of borrowers. For example, devaluation of the Zairian currency during the past three years has caused that local currency to drop in value from zaires 0.85-$US 1.00 to approximately zaires 17.50-$US 1.00, seriously eroding local person's purchasing power. Also many persons lost significant sums of cash when the Zairian government changed currency in December 1979 and made insufficient provision to allow rural persons in particular to redeem old paper bills for the new currency. This action also seriously undermined some MEDA borrowers' ability to repay their obligations to us. Such factors should be taken into account when analyzing reasons for the slow repayment experience currently faced by MEDA-Zaire.

While MEDA would be pleased to have 100 percent loan recovery on all of our projects, we feel in face of numerous environmental and cultural constraints faced in Zaire, our credit experience has been quite meaningful. Our program has enabled many small Zairian entrepreneurs to develop small business ventures which would not have been possible without the support of our members in North America.—**Paul Derstine** vice-president, Mennonite Economic Development Associates, Akron, Pa.

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I appreciate deeply the current Mission Hall of Faith series (*GH*, Dec. 28-Feb. 1, and continuing). It is an interpretive masterpiece. The carefully chosen cast of characters symbolizes the Mennonite eras we have traversed since the time of the American Civil War in the 1860s. A sharpened sense of contrasting historical pieties and theological positions makes me as a reader both uneasy about our past: "Where are we, currently, also in danger of going off on the wrong tangent?"; yet also grateful for our long heritage: "It didn't turn out so bad after all; may God in his mercy continue to reach out to us...." The chapter, "Fundamentalism: the Dark Debate" (Jan. 25), was an unusually difficult theme to bridge—and the Mennonite Board of Missions was at its best, here, in discerning, affirming, and questioning, each its turn. The era, 1925-40, is now "history," to the degree that it is finally safe to tie ideas from then to corresponding persons—if not completely safe, then at least essential for our own current Mennonite spiritual health.

History serves us well in the process of discernment of where we once were, and where we ought to be heading, and MBM also did well in this regard in launching its interpretive series with an incisive historical purview of mission history, 1882-1982, in the December 1982 *GH* insert, *Sent*.

Wilmer D. Swope, Leetonia, Ohio, thought the picture of Amanda Musselman was a bit "spiffy," one that she probably would have disavowed during her decades as a Mennonite churchwoman. Swope also passed along to me a story about Daniel Kauffman's picture, mustache and all, the one printed in *GH* (Jan. 25, p. 51).

Mrs. Ida Florence (Rhodes) Driver (d. 1937), wife of Lewis Driver (d. 1938), somehow came into possession of said Daniel Kauffman photo. The Drivers lived in Dayton, Virginia, and every time Daniel Kauffman would go through Dayton, he would beg Ida to turn over the photograph, taken of him before the time of his conversion. He was ashamed of the picture, he said, and wanted to destroy it. Ida invariably held her ground and said no, the picture showed Daniel Kauffman as he once was—what he had changed from—and what he had changed to.

So ends the story. To be sure, this photo stands in stark contrast to later photographs taken of D. K. We might ponder what Daniel Kauffman would think, in 1983, about having his picture (any of his pictures?) in the paper, not to speak of "the one with the mustache."—**Leonard Gross,** Goshen, Ind.

births

Barthelmes, Lee and Debbie (Bashioum), Middlefield, Ohio, second child, first son, Brian David, Jan. 28.

Gingerich, M. Sam and Mary Lou (Yantzi), New Hamburg, Ont., first child, Brandon Samuel, Jan. 18.

Glick, Allen and Marcia (Buller), Millersburg, Ohio, second child, first daughter, Kelcie Ruth, Feb. 2.

Hochstetler, Verl and Deb, Bremen, Ind., first child, Landon Scott, Sept. 29.

Kaufmann, Jim and Lois, New Paris, Ind., fourth child, third son, Lane Andrew, Jan. 6.

Kniss, Phil and Irene (Hershberger), Harrisonburg, Va., first child, Andrea Joy, Jan. 15.

Landes, Ron and Sharon (Swartley), Silverdale, Pa., first child, Bryan Andrew, Nov. 3.

Mannigel, David and Becky (Troyer), Palmyra, Mo., first child, James Raymond, Jan. 25.

Martin, Fredrick and Myrna (Gingerich), Bechtelsville, Pa., first child, Michael Brandon, Oct. 30

Michener, Kenneth and Janet (Halteman), Hatfield, Pa., third and fourth children, first and second sons, Kyle James and Kevin Scott, Jan. 11.

Miller, Ervin and Rosalie (Birkey), Milford, Neb., third son, David Allen, Jan. 21.

Nighswander, John and Marlene (Weber), Elmira, Ont., first child, Kristen Esther, Dec. 17.

Rice-Smucker, Eber and Beckie (Rice), Phoenix, Ariz., second son, Nathan, Jan. 18.

Sensenig, Kenneth and Karen (Weaver), Lobamba, Swaziland, second child, first son, Kurtis Aaron, Jan. 30.

Shenk, Philip and Alice (Hertzler), Springfield, Ohio, third child, second daughter, Joanna Ruth, Jan. 7.

Sommers, Brad and Carolyn (Rupp), Archbold, Ohio, first child, Brandy Jay, Jan. 31.

Swartzentruber, Ken and Wendy (Conrad), Apple Creek, Ohio, second daughter, Joni Lineé, Jan. 20.

Thomas, Ken and Elaine (Miller), Goshen, Ind., third daughter, Kammy, born on June 9, 1982; received for adoption on Jan. 28. (One daughter deceased.)

marriages

Boshart—Fox.—Allan Boshart, Tangent, Ore., and Sandra Fox, Brownsville, Ore., both of Fairview cong., by Roy E. Hostetler, Dec. 18.

Gerig—Lane.—Lonnie Gerig, Scio, Ore., and Cindy Lane, Lebanon, Ore., both of Fairview cong., by Roy E. Hostetler, Dec. 3.

Perrine—Ropp.—Mark Perrine, Pilot Rock, Ore., and Darlene Ropp, Albany, Ore., Fairview cong., by Roy E. Hostetler, Oct. 23.

Ropp—Smith.—Doug Ropp, Albany, Ore., and Jane Smith, Brownsville, Ore., both of Fairview cong., by Roy E. Hostetler, Nov. 26.

Rush-Garis.—Marcus P. Rush, Quakertown, Pa., Salem cong., and Debra Ann Garis, Souderton, Pa., Brethren in Christ Church by John Rush, brother of the groom, Aug. 21.

Swartley—Hertzler.—Kenton Swartley, Elkhart,

Ind., Belmont cong., and Emily Hertzler, Blooming Glen, Pa., Blooming Glen cong., by Mark Derstine and Willard Swartley, Dec. 18.

Weaver—Nauman.—Danny Weaver, Sarasota, Fla., and Donna Nauman, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Jan. 29.

Yoder—Miller.—Lavern Jay Yoder, Ligonier, Ind., Fair Haven cong., and Kaylene Jo Miller, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger, Jan. 29.

Zettle—Goodrich.—Scott Zettle, Freeport, Ill., Freeport cong., and Teresa Goodrich, Dakota, Ill., Methodist Church, by Robert E. Nolt, Jan. 22.

obituaries

Eash, Susie, daughter of Henry and Fannie (Weirich) Chupp, was born near Middlebury, Ind., July 11, 1902; died at Middlebury, Ind., Jan. 31, 1983; aged 80 y. On Jan. 3, 1921, she was married to Daniel M. Eash, who survives. Also surviving are 4 daughters (Mabel Yoder, Lorene Hostetler, Kathleen Crawford, and Vera—Mrs. Paul Igou), 2 sons (Ora and Orvin), 18 grandchildren, 17 great-grandchildren, 2 sisters (Mary—Mrs. Edward Hershberger and Minnie Hostetler), and one brother (Ernest Chupp). She was a member of First Mennonite Church, where funeral services were held on Feb. 2, in charge of Harold Yoder and Samuel Troyer.

Hallman, Anson, died at Fairview Mennonite Home, Cambridge, Ont., Jan. 21, 1983; aged 95 y. He was married to Esther Shantz, who preceded him in death. He later married Nellie Hagey, who also preceded him in death. Surviving are 2 sons (Ward and Lyle), one daughter (Mrs. Jean Barg), 13 grandchildren, 10 great-grandchildren, one brother (Edgar), and 2 sisters (Salome Shantz and Mrs. Vera Hunsberger). He was a member of First Mennonite Church, where funeral services were held on Jan. 23, in charge of Glenn Brubacher; interment in First Mennonite Cemetery.

Kurtz, Carrie B., daughter of Levi and Sarah S. Beiler, was born at Elverson, Pa., July 8, 1896; died at Ephrata Community Hospital, Ephrata, Pa., Jan. 29, 1983; aged 86 y. She was married to David M. Kurtz, who died on June 26, 1972. Surviving are 3 daughters (Edith B.—Mrs. Aaron Smoker, Ada B., and Florence K.—Mrs. Jesse J. Beiler), 2 sons (Urie B. and David), 14 grandchildren, 24 great-grandchildren, one great-great-grandchild, 3 sisters (Martha Stoltzfus, Fannie Yoder, and Sadie Beiler), and 6 brothers (Levi S., David S., Isaac K., Stephen M., Irvin E., and Harvey). She was a member of Conestoga Mennonite Church, where funeral services were held on Feb. 1, in charge of Harvey Z. Stoltzfus; interment in adjoining cemetery.

Lederach, Willis K., son of John F. and Elizabeth F. (Kulp), Lederach, was born at Lederach, Pa., July 1, 1896; died at Rockhill Mennonite Community on Jan. 30, 1982; aged 86 y. On June 1, 1921, he was married to Mary H. Mensch, who died in 1980. Surviving are 2 sons (Paul M. and John M.) and 2 daughters (Ruth—Mrs. Phil Rittgers and Mary Jane—Mrs. Hiram Hershey). He was a member of Salford Mennonite Church, where funeral services were held on Feb. 2, in charge of Willis Miller, John L. Ruth, Loren Swartzendruber, and Wellington K. Alderfer; interment in Salford Church Cemetery.

Massanari, Anna K., daughter of Joe and Lizzi (Sommer) Massanari, was born at Fisher, Ill., Jan. 31, 1926; died at Urbana, Ill., Jan. 23, 1983; aged 56 y. Surviving are one foster daughter (Marucki Rosado de Avarado), 3 foster grandchildren, and 5 brothers (Robert, Joe, Russell, Karl, and Walter Massanari). She was a member of Aibonito (P.R.) Mennonite Church and an associate member of East Bend Mennonite Church, Fisher, Ill. Funeral services were held at East Bend on Jan. 16, in charge of Paul King; interment in East Bend Cemetery.

Myers, Orah Malissia, daughter of Andrew J. and Elizabeth (Harter) Ladd, was born in Putnam Co., Ohio, Mar. 8, 1895; died at St. Rita's Medical Center, Lima, Ohio, Jan. 27, 1983; aged 87 y. On Feb. 7, 1917, she was married to William L. Myers, who died on Mar. 17, 1977. Surviving are 7 sons (Marion, Samuel, Virgil, Simon, David, Earl, and Isaac), 4 daughters (Louise—Mrs. Virl Wagner, Mrs. Ethel Ickes, Mrs. Helen Holtzapple, and Ruth—Mrs. Vernon Prowant), 29 grandchildren, 15 step-grandchildren, 40 great-grandchildren, 29 step-great-grandchildren, and 4 step-great-great-grandchildren, 2 brothers (Sam and Velcie Ladd), and one sister (Helen—Mrs. Olin Harwood). She was preceded in death by 2 brothers (Chrissie and Dorcey), 2 sisters (Mrs. Erma Leatherman and Mrs. Tillie Brewer), 4 grandchildren, and one great-grandchild. She was a member of Mt. Pleasant Mennonite Church, Cloverdale, Ohio, where services were held on Jan. 30, in charge of Roy Sauder and Terry Porter; interment in Cascade Cemetery.

Pursel, Weldon, son of Joseph and Laura (Carper) Pursel, was born in Ankaneytown, Ohio, Dec. 13, 1894; died at Wauseon, Ohio, Jan. 21, 1983; aged 88 y. On Oct. 31, 1954, he was married to Lorene Rupp, who survives. Also surviving are 3 sons (Orville, Roscoe, and Paul), one daughter (Mrs. Mabel Smith), 23 grandchildren, 35 great-grandchildren, and one great-great-grandchild. He was a member of Lockport Mennonite Church, where funeral services were held on Feb. 3, in charge of Walter Stuckey and Keith Leinbach; interment in Lockport Cemetery.

Renz, Myrtle V., daughter of Frank and Magdalena (Short) Bowers, was born near Archbold, Ohio, Sept. 27, 1898; died at Northwest Care Center, Wasuseon, Ohio, Jan. 28, 1983; aged 84 y. On Sept. 12, 1933, she was married to John Renz, who survives. Also surviving are one daughter (Marilyn—Mrs. Weston Schrock), 2 grandchildren, 3 brothers (Lendel, Willard, and John Bowers), and 2 sisters (Mrs. Clara Nussbaumer and Clela—Mrs. Claire Headley). She was preceded in death by 3 brothers and one sister. She was a member of West Clinton Mennonite Church, where funeral services were held on Jan. 31, in charge of Edward Diener, Edward B. Frey, and Rocky Miller; interment in the Lockport Cemetery.

Ropp, Glenn M., son of Leroy and Edith (Gnagey) Ropp, was born at Wellman, Iowa, July 8, 1951; died at Brownsville, Tex., Jan. 24, 1983; aged 31 y. Surviving are 3 sisters (Ardith—Mrs. Galen Hartzler, Shirleen, and Diana), one brother (Lamont), and his paternal grandparents (Mr. and Mrs. S. C. Ropp). Funeral services were held at the West Union Mennonite Church on Jan. 27, in charge of Merv Birky; interment in West Union Cemetery.

Ruby, Barbara, daughter of Joseph S. and Annie (Zehr) Baechler, was born at Tavistock, Ont., May 28, 1882; died at Tavistock Ont., Jan. 2, 1983; aged 100 y. On Oct. 5, 1899, she was married to John Ruby, who died on June 20, 1966. Surviving are 3 sons (Manuel, Henry, and Andrew), 3 daughters (Katie—Mrs. Henry Gingerich, Edna—Mrs. Rudy Gingerich, and Eudora—Mrs. Wilmer Bender), 41 grandchildren, 93 great-grandchildren, 34 great-great-grandchildren, and one sister (Mrs. Catharine Brenneman). She was preceded in death by one son (Amos) and one daughter (Mary Ann Gerber). She was a member of East Zorra Mennonite Church, where funeral services were held on Jan. 5, in charge of Homer E. Yutzy and Vernon Zehr; interment in East Zorra Mennonite Cemetery.

Ruth, Willard D., son of Isaiah and Amanda (Delp) Ruth, was born in Chalfont, Pa., Jan. 3, 1903; died of a heart attack at Chalfont, Pa., Jan. 27, 1983; aged 80 y. On Sept. 10, 1924, he was married to Mary Ellen Alderfer, who survives. Also surviving are one daughter (Marian—Mrs. Robert Souder), 2 sons (Rodney A. and Willard D., Jr.), 10 grandchildren, 7 great-grandchildren, and one brother (Arthur). He was a member of Line Lexington Mennonite Church, where funeral services were held on Jan. 30, in charge of Kenneth Seitz, Sr.; interment in Line Lexington Mennonite Cemetery.

Short, Allie, daughter of John and Sarah (Neuhouser) Liechty, was born near Leo, Ind., Aug. 4, 1896; died at Fairlawn Nursing Home, Archbold, Ohio, Nov. 13, 1982; aged 86 y. On Sept. 23, 1930, she was married to Nelson Short, who preceded her in death. Surviving are 2 stepdaughters (Dorothy—Mrs. Ivan Short and LeAnna Short), one step-grandson, 3 brothers (Raymond, Herman, and Paul Liechty), and 6 sisters (Mrs. Mary Martin, Bertha—Mrs. Clyde Miller, Elnora—Mrs. Gilbert Bailey, Velma—Mrs. Wilbur Hostetler, Violet—Mrs. Lester Perry, and Lucille—Mrs. Dale King). She was preceded in death by 2 sisters and 4 brothers. She was a member of West Clinton Mennonite Church, where funeral services were held on Nov. 16, in charge of Edward Diener and Rocky Miller; interment in the Pettisville Cemetery.

Weldy, Nelson, son of George and Lucretia (Witner) Weldy, was born at Wakarusa, Ind., Jan. 14, 1892; died at Hubbard Hill Estates, Elkhart, Ind., Jan. 24, 1983; aged 91 y. On Dec. 16, 1913, he was married to Wilma Cleo Metzler, who died on Mar. 19, 1975. Surviving are one daughter (Ocala—Mrs. Elon Beck), one son (Curtis), 8 grandchildren, 15 great-grandchildren, 2 sisters (Mary—Mrs. Elmer Hilty and Edna—Mrs. Raymond Yoder), and one brother (Glen). He was a member of Holdeman Mennonite Church, where funeral services were held on Jan. 27, in charge of Russell Krabill and Floran Mast; interment in Olive Cemetery.

Yocum, Ida, daughter of John and Adaline (Erb) Brubaker, was born in Ephrata, Pa., Nov. 15, 1897; died at Ephrata, Pa., Jan. 26, 1983; aged 85 y. On Nov. 25, 1919, she was married to J. Raymond Musser, who died on May 19, 1954. On Dec. 15, 1955, she was married to Samuel Yocum, who died on Feb. 12, 1966. Surviving are one stepdaughter (Ruth E.—Mrs. H. Clay Esbenshade) and 5 step-grandchildren. She was a member of Ephrata Mennonite Church, where funeral services were held on Jan. 30, in charge of J. Elvin Martin and Wilbert Lind; interment in Groffdale Mennonite Cemetery.

$351,845

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $351,845.71 as of Friday. Feb. 11, 1983. This is 46.9% of the total needed. Contributions have been received from 340 congregations and 200 individuals. Individual gifts represent $75,662.45 of the total.

Goal: $750,000

Credit: pp. 128, 129, 130, by Mark Beach.

calendar

WMSC Retreat on Serving, Iowa Mennonite School, Kalona, Iowa, Mar. 4-6
Ohio Conference, Lockport Mennonite Church, Stryker, Ohio, Mar. 10-12
Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17
Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19
Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario and Quebec Joint Conference, Kitchener, Ont., Mar. 25-27

1981 giving exceeded inflation rate, but mainline church losses continued

While membership declines continued in 1981 for 10 mainline Protestant denominations, per capita giving to the churches increased by 13.2 percent, well above the inflation rate of 8.9 percent, says a report by the National Council of Churches. Average per capita giving in the 10 denominations was $230.51 in 1981, up from $203.70 in 1980. Total giving to the 10 churches rose from $5 billion in 1980 to $5.6 billion in 1981, the last year for which statistics were available. Total confirmed membership, however, dropped from 24,819,519 to 24,674,239. The comparative data on the 10 denominations was compiled by the NCC's commission on stewardship in cooperation with the office of research, evaluation, and planning.

Religious campus, says Ron Sider, is place today for social concern

Religious campuses need to display the social concern that no longer can be found on secular campuses, says Ronald J. Sider, an evangelical theologian and author. "There has been a disappearance of social concern on the secular campuses in the last few years," he said. "And the most secure base for the ongoing peace and justice work is in those places where there is both a social passion and an orthodox theology."

Mr. Sider, who teaches systematic theology at Eastern Baptist Theological Seminary in Philadelphia and is president of Evangelicals for Social Action, said that while there are now many such campuses, there is an even longer tradition of indifference to the most nettlesome social ills on those same campuses. "We are late converts," said the author of *Rich Christians in an Age of Hunger* and *Nuclear Holocaust and Christian Hope*. Calling the times "grim," he declared that convinced Christians, above all others, ought to stand as unshakable "guardians of hope in an age of despair." Only a firm belief in the power of God and the strength of prayer can allay today's darkness, Mr. Sider said. "I am talking about a massive revival grounded in prayer. The problem is that most of the people who are immersed in prayer today are not praying for peace and justice."

Kosher rabbi gets way in prison

A Hassidic rabbi serving a sentence for mail fraud, who said his constitutional rights were violated by his inability to get kosher meals in a Connecticut prison, has been transferred to Butner, N.C. Rabbi Joseph Prushinowski, 43, was given permanent transfer to the new Federal Correctional Institute here, where he asked to be sent. He said he was starving because his religious beliefs prevented him from eating the food at Danbury Federal Prison. The government did not deny the rabbi's charge that food from the kitchen at Danbury prison is not prepared in accordance with strict Jewish dietary laws.

In a lawsuit filed in U.S. District Court at Bridgeport, Conn., the rabbi charged that prison officials were violating his constitutional rights to freedom of religion and against cruel and unusual punishment by making it impossible for him to get a genuine kosher diet. After he said he had lost 19 pounds because his diet was limited to raw fruits, nuts, and eggs, U.S. District Judge Warren W. Eginton ordered prison officials to provide him with vitamins, a heating utensil, special pots and pans, and kosher food to prepare himself.

Poison dumpers running out of options, report *The Other Side*

Recent developments in the disposal of toxic waste materials have affected black people in North Carolina and Amish and Mennonites in eastern Pennsylvania according to *The Other Side*. In North Carolina representatives of the Southern Christian Leadership Conference were arrested for seeking to stop the dumping of PCBs in a county inhabited mainly by blacks.

In Pennsylvania a local alliance against the plans for dumping is supported by Amish and conservative Mennonites who are not in the habit of speaking against others' economic and political activities. "I'm caught in a spot," says Eli Newswanger, a Mennonite farmer who uses neither cars nor electricity nor telephones. "We figure on just being pilgrims and strangers here. We're looking for the next life. But nobody's in favor of messing up God's ground. They put that stuff here, and it's going to kill people. It's poison."

Scholar calls Luther's anti-Semitism the product of a life filled with anger

Martin Luther's anti-Jewish or anti-Semitic writings in his later years were not "aberrations" but were consistent with views he held throughout his life, says a Purdue University historian. The harsh polemics of Luther in the early 1540s are also not the "simple products of senility, depression, or ill health," said Dr. Mark U. Edwards. Martin Luther died in 1546. "By his own admission, he was an angry man," Dr. Edwards told participants at the third Lutheran-Jewish-Roman Catholic colloquium at Graymoor Ecumenical Institute in Garrison, N.Y. Some 30 theologians, clergy, and laypeople attended.

Anger was Luther's "special sin," but it was useful in Luther's writings, prayers, and sermons, the historian noted. He quoted Luther, who said, "Anger refreshes all my blood, sharpens my mind, and drives away temptations." Luther's anti-Jewish writings have attracted increasing examination, especially with many international conferences and symposia planned next year to mark the 500th anniversary of the reformer's birth in 1483. In his anti-Jewish writings, Luther expressed such opinions as that Jews' synagogues and homes should be razed and their prayer books and Talmudic writings be taken from them. While not excusing Luther from responsibility for his writings, Dr. Edwards put Luther's view in the context of 16th-century politics and theological thought. "Luther indulged in even greater violence and abusiveness in attacking Catholics," he said.

The rapid growth of African Christianity brings sectarian confusion, scholar says

The rapid growth of Christianity in Africa has brought with it a confusing welter of denominations according to a British scholar who keeps track of Christian trends. From a mere 200 distinct and separate Christian denominations in Africa in the 1900s, the number had risen to 7,320 in 1970 and to 8,260 a decade later, according to David Barrett, editor of the *World Christian Encyclopedia* published by Oxford University Press. By 1985, there are expected to be 8,770 separate Christian denominations in Africa, Dr. Barrett told a recent regional assembly of the United Bible Societies, which brought together delegates from 30 African countries. New Christians are growing at the rate of some 6 million a year in Africa, of whom about 1.5 million are converts from other religions, according to Dr. Barrett.

United States and Soviet Union termed creators of a 'cult of violence'

Both the United States and the Soviet Union have created a "cult of violence" that threatens global war and breeds urban crime, said Alva Myrdal, Nobel Peace Prize winner and disarmament crusader. "There is no doubt that what the superpowers are now planning, and in which they are now investing billions, is precisely the preparation for waging war," she said in her Nobel lecture at Oslo, Norway. "Many countries persecute their own citizens and intern them in prisons or concentration camps. Oppression is becoming more and more a part of the system, and Lech Walesa's suffering may stand as a symbol for the way in which human rights are being trampled down in one country after another." Alva Myrdal and former Mexican Foreign Minister Alfonso Garcia Robles shared the 1982 Nobel Peace Prize. At the presentation here in Auala Festival Hall, they received a gold medal, a Nobel diploma, and the equivalent of $78,500 each.

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NEWSPAPER

Three days that didn't shake up the world

I came home from Harrisonburg, Virginia, as I so often do from other meetings, with a briefcase full of notes, handouts, and dockets—and a headful of impressions. I had also absorbed calories from a few of the 800-plus, nutritious meals served by the Lindale Mennonite Church to the more than 200 Mennonite Central Committee participants, Jan. 27-29.

Since MCC is good at telling its own story, there's no need to duplicate efforts here. I'll confine my remarks to the things that came through to me as a Meetinghouse correspondent.

Two sets of meetings were organized back to back: MCC U.S. and MCC international, as I'll call it, in a sequence preceded by the MCC (Canada) meetings held a week earlier. Included in these were items from the Peace Section, which sometimes appears to have a life of its own. Then, there were related activities such as the Civilian Public Service reunion, a public honors ceremony sponsored by the Mennonite Mental Health Services, and other public meetings. All of this is being reported in greater detail elsewhere.

The weather and the Shenandoah Valley cooperated nicely to provide an ideal setting for these meetings.

The first thing that strikes an observer, from the above, is that there are now effectively three interrelated MCCs: the original MCC, MCC (Canada), and MCC (U.S.). Each of the latter two is subdivided into provincial or regional units as, for example, MCC (Ontario) in Canada or MCC (West Coast) in the U.S.

All of this can be confusing. But, in essence, it follows the "Jethro principle" found in the Old Testament, which is to subdivide the work so that it can be more easily managed and made more productive. Lurking somewhere in the back of my mind is the thought that fund-raising may have something to do with the structures, too.

The political causes and effects, both external and internal, are too complex to assess here. But when strong provincial organizations become powerful symbols for unity of purpose in service and more, or when MCC (Canada) may receive unprecedented amounts of money or grain for international programs, the U.S. based headquarters could feel just a bit unprepared, or even threatened, by such largess, with the philosophical and practical implications it generates.

These considerations notwithstanding, MCC, in all its facets, is a dynamic institution. Its stock in trade is volunteerism and this is fueled mainly by young people—if not young in age, young in spirit. A quiet intensity and enthusiasm pervades the business sessions, the spaces between, and the public meetings. Most of the reports have to do with the world's hot spots, because that's where the most oppression, exploitation, and poverty run hand in hand. Christians whose primary goal is to serve such people cannot be indifferent about these matters.

But there is a danger. As young people and administrators become aware of the evils perpetrated by unjust structures or causes, such as the fabrication and deployment of nuclear weapons, they are tempted to become doctrinaire in their attitudes. That is, they tend to become ideologically committed. In a morning devotional, Calvin Shenk, of Eastern Mennonite College, warned against the tendency.

"Ideology," he said, "can survive without compassion, but prophecy can not." Prophecy grows from agony, or anguish, and compassion. Without these it withers. Ideology can become cold and heartless and leads to cynicism.

But, as one college professor said to me during a recess, "This is us." What I think he meant was that the combination of service and witness incarnated in MCC was essentially Mennonite. MCC may not found churches directly, but whether directly or indirectly it builds up the broader body of Christ.

Perhaps MCC internationalizes participating churches in a way that none of the strictly denominational agencies does simply because of its interdenominational supply of workers, its binational support base, and its widespread multinational involvements.

In one coffee-break circle, five persons cited five examples from five different countries to illustrate what they were saying. I believe it is this internationalized vision of the church, also strongly fed by the various denominational missions and service agencies, that will help church members avoid the pitfalls of an anti-Christian nationalism.

MCC brings home people who have been sensitized to the debilitating effects of poverty brought on by national and international political and economic abuses—people who understand the desperation of the hopeless and who can never again be the same.

MCC constituents owe it to themselves to learn what the organization is up to. It's doing a lot of good in a pretty dark world. Most of the workers are highly Christ-centered in their motivation. But there are hints of cynicism here and there—and occasional discouragement. There are small signs of petty and major politics going on within and among the various components of the organization. Yet, despite its limitations and foibles, it is packing a powerful wallop against natural and human disasters.

If it's true, as I said at the outset, the annual meetings were three days that didn't exactly shake the world, I believe there's still enough power in this type of organization to make a tremendous difference.—David E. Hostetler

Gospel Herald

March 1, 1983

Encounter with a cross

by Joe Haines

Several of us Christian workers in the Tel Aviv area of Israel were gathered at Latroun for a quiet morning led by the Jesus Brothers—a community of German Catholics. Latroun has a fascinating, if bloody, history. The Maccabees won an early victory near here in their revolt against the Roman Empire. Just across the plain to

I don't like the way of the cross. Its weakness offends me, but still it stands unmoved

the north is Modiin, where Mattathias and his sons refused the royal order to sacrifice to Zeus.

The Brothers occupy buildings constructed by the Crusaders and in this setting are attempting in their life together to incarnate the peace of Christ. The altar in their simple chapel is made of two large stones coming from periods of violence—the stand is a Crusader stone, and the tabletop is a piece of concrete from a Jordanian bunker found on the hill behind them.

The whole area was once a Jordanian fortification; an abandoned army post stands a short distance off in the valley. Continuing the cycle of violence in the area, the Israelis in the aftermath of the Six-Day War in 1967 razed a number of Arab villages in the immediate vicinity for "defensive purposes." The site today is dominated by the beautiful Trappist monastery on whose grounds the German Catholic community is located.

We were led in worship simply and thoughtfully by one of the brothers. The theme was a well-worn one—brotherly love and Christ as our elder brother. Nothing innovative or novel. After an hour together we were dismissed to move outside with a list of Bible verses on the theme to guide our meditation.

I wandered onto the grounds of the monastery. The pine woods behind the monastery were quiet, and the breeze whistled gently through the trees. The vegetation was dry from the summer heat. The monastery bells sounded the gathering of the monks for noon prayers, and in a few moments I would join them in the high-vaulted chapel.

As I moved slowly through the woods, however, I caught sight of a cross at the end of a path lined with little carob trees. The cross beckoned me, and I wondered why it was located in these woods.

It was an iron cross standing on the ground and about my height. The iron work, simple and strong, outlined the shape of a cross so that there was plenty of open space in the arms and upright piece—a see-through cross. I could stand there before the cross and look through it toward the army post, toward Modiin, on to Tel Aviv off in the haze, and even north toward war-torn Lebanon. The cross was inviting me to look at the world—this sick, violent, dying world—through itself.

As I looked through the cross at this world's devastation, I was reminded that God was looking at this world through the cross, and more personally, he saw me, too, through the cross. The old truth of God seeing the sacrifice of Jesus, rather than all my ugly sins when he looks at me, came with new force.

God sees me through the cross. He looks at the church and, indeed, at the whole world through the work of the suffering servant. Am I not in turn asked to learn to look at my family, my brothers and sisters in Christ, and yes, even the world through the cross?

The world includes the young rebel who sees no meaning in faith, the Jew who refuses to forgive the past and to accept a crucified Messiah, the Muslim who believes the cross and Jesus' divine sonship to be blasphemous, and yes, even the Christian of Lebanon, Ireland, and America who lives by the sword, bomb, and missile. How can I, who tends to want my own way, who thinks I'm right, who wants to control others, who needs to always have the last word, ever learn to look at people through the cross?

The cross in the woods not only invites me to look through it, but it invites me to encounter it and respond to it. So I grasp the arms of the cross and try to wrestle with it, but that symbol of defenselessness does not yield. I don't like the way of the cross. Its weakness offends me, but still it stands unmoved and unchanged. Everything in me—pride, self-reliance, and desire for power—wants to do a bionic feat and wrap this iron into a twisted mass and bring it down to my feet.

But then as I struggle with the cross, slowly but with increasing clarity, another response begins to well up within me. I cannot conquer the cross. It is conquering me. My arms that sought to resist, now begin to embrace the cross. In a moment, I am falling on my knees before the cross, with my arms holding on to those outstretched arms while I think of the sinner of ancient times who could find safety only by holding on to the horns of the altar. Finally, I bow in worship.

All this has taken but a few moments, but they have been holy moments. God has spoken. I have resisted, but God's love has once again conquered. All I can do is surrender. And I have prayed that this mad world bent on self-destruction might come to the end of its struggles with the way of the cross and come to embrace it, grab hold of it like a drowning man, and kneel in worship.

As I rise, I notice the ground is covered with white flowers. All else around is brown and parched, but from the barrenness, flowers have sprung and bloomed, becoming a benediction to these moments and a divine "yes." This is the way of life.

My time of reverie is over and I must hurriedly return to the others. We conclude our worship and eat our packed lunches together. In a few minutes, my wife and I drive down the dusty, deeply rutted lane. We pass the army post and the tank set up high on what was probably a water tower. What clearer demonstration do we need of how humankind deals with insecurities?

But the iron see-through cross that has become my friend is still there on the hill—hidden in the trees. Maybe only a few will ever find it and fewer still ever embrace it. But those few can look at the world in a new way. I hope I have learned the lesson—by God's grace to look at myself, my family, my Christian brothers and sisters, and the whole world from God's perspective, which is the cross.

Joe Haines is a Mennonite Board of Missions worker in Israel.

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Gospel Herald Volume 76 Number 9

Music together with some effort

by Shirley Kurtz

George and Rachel aren't their real names, but this really did happen, more or less, the way I'm telling you.

What happened was just that they'd traveled to Indiana to visit a great-uncle and on Sunday morning they stood up with the great-uncle's congregation for some hymns and the problem was that they couldn't hear themselves sing.

You see, on regular Sunday mornings back home, George and Rachel and all the other folks at their church provide their own music. George's not real good—he slides around happily somewhere between tenor and bass, and Rachel sings alto one verse, tenor the next, or whatever nobody around her is singing so as to complicate the harmony—since it all depends on them—and at the top of her lungs.

Now whether or not this is worship would be a good question, but that would be a good question regardless of whether it's an organist or a congregation making the noise. Rachel hasn't quite figured out whether the organ in Indiana violated her worship or just her cultural identity. She doesn't suppose that God bothers much about organs—although he seems to prefer harps and trumpets—and she realizes that people from other traditions would perhaps be embarrassed or unable to harmonize loudly and unaided.

That, actually, is one reason why the Indiana congregation uses an organ, Rachel learned. She was talking with the song leader after the service and she asked him if they always used accompaniment.

The song leader had grinned. "Five years ago I felt the same way you do," he said. "But we have a lot of people here with Lutheran, Presbyterian, or Baptist background. They're more comfortable with the organ—the singing's better now than it ever was. And no, we don't always use it," he continued.

But it wasn't until the evening service, at the very end, that both piano and organ held still while the congregation came forward to hold hands and make a blessing upon each other, and George and Rachel heard that group in Indiana sing. They were home again.

Which is, essentially, what tradition means. Home, Grandma, roots. Now this bothers Rachel a bit. She's not a traditionalist who bemoans the disappearance of covering strings and amen corners. So why, anyhow, does she feel so stubborn about hymns?

Must be she just likes hymns. And being a force, however minor, in their function.

Rachel doesn't remember exactly how old she was when she began singing alto, or how she learned, but certainly no one stood over her with a stick and instructions about quarter notes and fat boys who eat apple dumplings—singing was an ordinary part of church language.

Rachel has noticed how her own little girl, Mary Beth, who loves to sing and who stood in the second row and fairly bellowed "We Three Kings" at her kindergarten program and embarrassed George and Rachel half to death (George turned to Rachel during the program and whispered, "Is *that* Mary Beth?" and Rachel nodded and scrunched down in her seat).

And Rachel wonders what would happen to Mary Beth's music if their church back home were to begin using an organ. What would Mary Beth imitate—the instrument with its trumps and swells and flourishes? Copying mama would be easier, and mama might be singing along, but that which is learned must first be heard, and how could you hear? And for what reason would Mary Beth learn to sing alto, if there was a machine able to do the job quite beautifully all by itself without a child's help?

Rachel cannot help but wonder about the inordinate number of Presbyterians and Lutherans who sing soprano. She's glad for those who have joined us. She thinks all of us could make music together with some effort, by ourselves. Including Mary Beth, eventually.

Shirley Kurtz is from Maytown, Pa.

There is a difference between the judgment of God's prophet and the judgment of the zealot. The former is moved by compassion, the latter by anger. Anger is paralyzing while compassion is translated into mission.

To confront the system of death

Luke 19:28-44

by C. Rene Padilla

The Christian mission is based on the mission of Jesus Christ himself. At the very center of it is the confession of Jesus as the Messiah, the Son of the living God who fulfilled his messiahship in terms of the suffering servant, as seen in this passage. The key here is in the proclamation with which the disciples received Jesus as he entered into the city of Jerusalem: "Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest." The reference to Jesus' messiahship is quite clear. The confession that Jesus is the Messiah is dramatized (vv. 28-36), proclaimed (vv. 37-38), and contested (vv. 39-44).

The confession dramatized. Jesus' entry into Jerusalem can be understood only if seen in relation to his mission to the multitudes. For over two years he had preached the gospel of the kingdom, healed the sick, and taught in the synagogues. His ministry had been concentrated mainly in Galilee, on the periphery of the nation of Israel. Little by little he became a well-known public figure, and crowds followed him wherever he went. The news concerning him spread through all the cities, villages and towns of Palestine, so the question of who he was became a matter of public debate.

The opinions about him varied. In John 7 we see Jesus becoming a dividing line in the nation of Israel. With few exceptions, his followers were people from the multitudes, the "mob that knows nothing of the law," the nobodies from the underdeveloped province of Galilee. As his popularity among them grew, hostility toward him also grew from the Jewish establishment in Jerusalem. Finally no one said anything publicly about him in Jerusalem for fear of the religious and political authorities who were planning to kill him (7:13).

The conflict increased and his disciples recognized him as "the Messiah, the Son of the living God," but Jesus told them that he must go to Jerusalem and suffer many things at the hands of the Jewish rulers, chief priests, and teachers of the law, and that he must be killed and on the third day be raised to life.

What, then, was Jesus' mission in relation to the multitudes? He came to be their king and as such to bring in a new society characterized by justice and peace. But the fulfillment of his purpose could not take place without the suffering and struggle which culminated in the cross. He fulfilled his messiahship as the suffering servant who gave his life for the redemption of many. Three days after his death, however, he was raised to life, and then was exalted as the king—as the Lord of all on whose authority the gospel of the kingdom is proclaimed to all nations. Out of the multitudes, he would create a people representing all the nations of the earth.

Jesus' entry into Jerusalem completed a process which took him from Galilee to the political and religious center of the Jewish nation, where he was to die. The itinerary can be traced in Luke's Gospel: "As the time approached for him to be taken up to heaven, Jesus resolutely set out for Jerusalem" (9:51). In the present passage (19:28-44) we have the end of that journey toward Jerusalem.

This entry into Jerusalem was a public act. He came as the king of Israel, surrounded by a joyful crowd of disciples gathered along the way. He did not come as a conquering king, riding a horse, but as a humble peasant, riding a colt. The way in which he entered Jerusalem dramatized the meaning of his messiahship. The crowd surrounding him was an embryonic messianic movement consisting of people from the province of Galilee who had acknowledged him as God's Messiah. Heading up that humble crowd, Jesus entered the capital city, the headquarters of the Jewish establishment.

The confession proclaimed. The confession of Jesus as the Messiah was proclaimed: "Blessed is the King who comes in the name of the Lord. Peace in heaven and glory in the highest." The affirmation of Jesus as the Messiah was highly political for he was recognized as the king of Israel. No longer would the multitudes be "harrassed and helpless, like sheep without a shepherd," with no leader, no sense of direction, and no historical project.

Here came God's anointed to establish a kingdom of peace and justice! This Gospel episode illustrates Jesus' concern for the Jewish nation, making clear that he never thought of himself as the founder of a religious ghetto concerned with their own internal affairs, but of a messianic movement with a public witness to him as their king. His historical project is a new society in which all human needs are fully satisfied. The affirmation of Jesus as the Messiah was made from the perspective of faith (cf. v. 37), and the common people acknowledged him as the king.

The confession contested. The confession of Jesus Christ as the Messiah was an open challenge to the Jewish authorities, a confrontation with the established order which began as soon as

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C. Rene Padilla is the associate general secretary for Latin America of the International Fellowship of Evangelical Students. This is the fourth of five meditations given at the 1982 conference of the International Association for Mission Studies. It is reprinted from *Missiology* magazine by permission of the editor, Arthur P. Glasser.

Jesus started gathering a community around himself.

The proclamation of Jesus Christ as Lord always challenges the established order, and begins a power struggle between the crucified Messiah and the rulers of this age—the power of love set against the power of death and fear.

Today the world is spending $500 billion a year on armament. Between 1973 and 1977 the industrialized nations sold to the Third World countries an estimated amount of $52.30 per capita in arms, ammunition, and instruments of warfare. This war system—the system of fear—is a conspiracy against the poor, and it is essentially anti-people. As Eisenhower, himself a militarist, put it, "Every dollar spent on the military when people are hungry, without clothing and without fundamental security in their life, is 'theft.' "

The hour has come when the church everywhere, in the name of the crucified Messiah, must challenge this system of death. Its call is to confess Jesus Christ as Lord over against this established order of war and fear, and to proclaim that the salvation of the world will not come by the power of the sword but by the power of the cross. In the context of a world which worships naked military power, Jesus—the crucified Messiah—becomes a sign of contradiction. The affirmation of his lordship with all its implications for human life is an open confrontation with the established order of death and fear.

The nation of Israel as such rejected God's Messiah. In the eyes of the established authorities Jesus was a subversive they had to get rid of. Jerusalem—a symbol of the nation—therefore came under the judgment of God, for in rejecting Jesus they had rejected God. Though Jesus pronounced God's judgment over Jerusalem, he was in tears (vv. 41-44).

The world today is under the judgment of God. The denunciation of social sin is an essential aspect of the Christian mission. Yet there is great difference between the judgment of God's prophet and the judgment of the zealot. The prophet is moved by compassion, the zealot is moved by anger. And anger is paralyzing, while compassion is translated into mission.

Thus mission is confrontation. It is the confrontation of the powers of death with the power of the suffering servant. It is the affirmation of the sovereignty of the crucified Messiah over against every idol of the established order of death.

Bao (right) and Anh Tran on the day of their wedding at Hopewell Mennonite Church.

After the war

by Audrey A. Hanlon

Three years had passed since the bridal couple were teenagers fleeing with their families from Vietnam to freedom in another country. On Saturday, October 16, rays of autumn sun filtered through the windows of Hopewell Mennonite Church in Elverson, Pennsylvania, as Bao Tran and Anh Ly stood side by side to begin new life as husband and wife.

Their ceremony was performed by Merle Stoltzfus, pastor of Hopewell, with Ted Yao beside him as translator. Ted is a Chinese pastor from Cambodia who was sponsored by Paradise Mennonite Church when he first came to America.

Like the bride and groom, most of the guests were Vietnamese folk of Chinese lineage, quickly learning American ways, so this wedding day was a blend of customs and foods from the east and west. Actually, Bao and Anh's romance began because of the love of Christ for the homeless in the hearts of people like Wilmer and Helen Kraybill of Elverson.

As I helped Helen prepare food for the reception in the church hall, my thoughts went back to when I visited the Far East. My husband was a pilot in the U.S. Air Force, stationed in Thailand for a year while participating in the Vietnam War. Mennonite Beliefs were unknown to us as we struggled with the horrors of those years. Since then, God has led us from the military to the Mennonites.

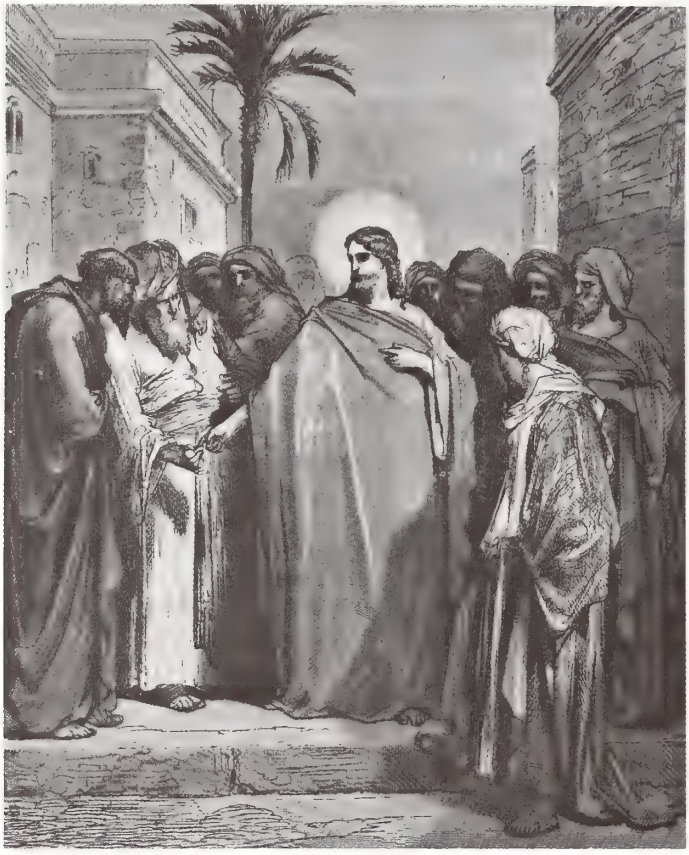
Bao and Anh walked in for their reception as I carried a large plate of Oriental noodles to the serving table. Watching Anh's face glow with happiness I wondered if she would be as happy in America as the young seamstress I had visited in Ubon, Thailand. The only thing that the seamstress and I had in common was that her husband was a pilot in the Thai Air Force and that she too, was a Christian, thanks to a missionary.

Her husband's neatly pressed Air Force dress uniform hung in the stairwell. He was out on a flight, as was mine. The smell of smoke wafted in from a charcoal fire on the floor of her Oriental kitchen where other children played. As much as I was moved by her gentle hospitality to me that day, I was even more awed by her sense of contentment amidst the poverty and deprivation of her home and country.

Bao and Anh ended their reception with the traditional cake-cutting and more pictures. Afterward, while drying dishes and talking with Johanna Gehman, a former missionary to Vietnam, I learned that these Vietnamese people were actually from Hanoi, North Vietnam. They lived there as a family of six in one room with a loft, in a house shared with other families. Because of their Chinese background, they went to China from Vietnam when anti-Chinese feelings began to arise after the war. Later they sneaked out of China by boat.

My husband and I have come to know and love these people while transporting them to English classes once a week, and now at Bao and Anh's wedding we were given the opportunity as former military people to feed our enemies. We now meet on the level ground of forgiveness through the bridegroom. Because of him, Bao and Anh and their families can live free and become part of the waiting bride of Christ.

Audrey A. Hanlon is from Birdsboro, Pa.



"Jesus and the Tribute Money" from an old engraving by Gustave Dore (1833-1883).

Giving to Caesar and giving to God

by James Alexander

"He said to them, 'Give to Caesar what is Caesar's, and to God what is God's.' When they heard this, they were amazed. So they left him and went away" (Mt. 22:21b-22, NIV).

We live at a time when we as Christians are faced by many decisions. We lament the current moral decadence in our contemporary American society and feel the need to take steps toward the correction of this situation. Our concern is with morality—we want to see our country do what is right. Many of us long for the simple more righteous days gone by. We wonder "what the world is coming to." We find ourselves appalled at the condition of the United States but feel impotent to effect a correction.

One group of Christians believes that they have found the answer. Although they are called by many names—Citizens for God and Country, the Moral Majority, and others—they have all been grouped under the title of the "New Christian Right." The name implies three things. First, it is a "new" or fairly new movement. Second, the movement is composed of "Christians"—those claiming to have a relationship with Christ. And finally, they reflect "right" wing or conservative politics.

What is the goal of the New Christian Right? Senator Mark Hatfield states that the New Christian Right feels "the country is going to hell—and the Christians' responsibility is to save it by electing born-again people and legislating morality."

On the surface this may seem like a noble goal. It appears to be a good idea. If enough Christians can exert pressure on the government to legislate morality we can end up with a truly "Christian" society. Of course there are problems with this idea too. With so many different denominations and sects within the ranks of Christianity, we would be hard-pressed to arrive at a consensus as to what is moral. Just by way of example, let us consider the case of the military establishment. The Moral Majority supports the continued build-up of nuclear weapons to safeguard our God-ordained American morality. But Christians committed to Christ and his way of peace would have great difficulty viewing the build-up of a system designed to destroy others as being moral. When human interpretations are involved, morality is a relative term.

Leaving behind such considerations as this, we must press on and try to see God's view of the Christian and the state and what the Christians' responsibilities truly are. Consider our Scripture passage from Matthew 22. Jesus sums up the matter of the Christian and the state. He commands us to "give to Caesar what is Caesar's, and to God what is God's." How simple his view is! In twelve words he deals a blow to many attitudes that Christians have held in regard to the state. His words are simple, but we must examine them closely lest the meaning of what Christ said is lost in its simplicity. We often read these words and ignored them. The time has come for us to consider them and what they mean for us today.

Twelve words and three basic points. From these twelve simple words of Christ, three very important concepts may be gleaned. These three concepts form the basis of a Christian's understanding of his/her relationship and responsibilities to the government. The first idea is that we owe something to Caesar. We as Christians have certain responsibilities to the government. If we do not fulfill our responsibilities, we are not being faithful to the words of Christ. If we give Caesar more than we rightfully should, we violate the command of Christ who tells us to render to Caesar only what is his.

What are our responsibilities to the government? Where can we look to find out? Romans 13:1 tells us our first responsibility. We are to submit to the government. "Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God."

What does this submission imply? It does not mean blind obedience. Submission refers to accepting the consequences of your actions. It involves honor and respect. It can, and usually

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Much more than a moral majority, we need a redemptive minority who are willing to transcend differences to carry out the biblical imperative.

does, include obedience—although, as Christians, we may sometimes have to respect—fully refuse to obey the government. To submit to the government requires recognition of its valid place. Romans 13 recognizes that government has a place when it does good.

Our Anabaptist forebears said it this way: "We grant that in the non-Christian world state authorities have a legitimate place, to keep order, to punish the evil, and to protect the good." With this biblical view we must recognize that even communist governments are ordained by God to the extent that they establish order, uphold good, and put down evil, as Romans 13 tells us government should.

Our next responsibility to the government is seen in 1 Timothy 2:1-4. The writer urges us that "requests, prayers, intercession, and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God our Savior who wants all men to be saved. . . ." Our responsibility here is clear—we are to pray for our government to the end that "all men . . . be saved."

The New Christian Right emphasizes prayer for the government. However, their prayer is for a militarily strong America who can wage war against the godless communists as the need arises. This approach forgets that we are to pray that we and our brothers and sisters can live peacefully. Although peace through strength may sound good, it is hardly in line with the gospel mandate of peace through nonresistance and servant love. And we must never forget that the end goal of our prayer is the salvation of souls. This involves love.

We must be motivated in prayer by love for our friends and love for our enemies. When we pray for our government, we should be praying that God will give our leaders wisdom enough to do the things which make for peace. We will pray for them that they will be men and women of peace. We should beseech God that the government will not harass Christians in their attempt to live holy lives and that they will not prevent the spread of the gospel. Prayer and submission, these form the core of our first understanding about the Christian and the state—"give to Caesar what is Caesar's."

Don't forget God. The second concept that Christ presents is stated in this way: "Give to God what is God's." In other words, Christians have certain responsibilities toward God. Our first responsibility is to recognize our status before God. We have a relationship to two kingdoms. Hebrews 11 gives a list of those who have been followers of God in days gone by. Verse 13 calls these disciples "aliens and strangers on earth." Verse 16 says it even more clearly. This Scripture tells us that God "has prepared a city" for his disciples because they are faithful and seek a heavenly kingdom. Philippians 3:10 leaves no doubt, "But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ."

What is the biblical view of our relationship to the kingdom of God and the kingdoms of the world? To put it simply, we are visiting or residing temporarily in this world, but we really belong to the kingdom of God. As temporary residents of the United States, we must "give to Reagan what is Reagan's"—namely prayer on the government's behalf and submission to the government. As permanent residents of the kingdom of God we are responsible to live according to the commandments of Christ.

Christ calls us to be the light of the world. This means that we are to live our lives in such a way that we make clear the difference between the way of Christ and the way of the world. We proclaim the truth of God calling men to repentance and warning them of the pending judgment. As the Mennonite Confession of Faith says, "The church should witness against racial discrimination, economic injustice, and all forms of human slavery and moral degradation." As God's people we must cry out and protest against ungodliness. Jesus calls us to be the salt of the earth. As salt we must do our part in holding back corruption and decay.

The second way to fulfill our responsibility to God is by getting our priorities right. We are, first, citizens of God's kingdom; and second, residents of our nation. Peter and the apostles said in Acts 5:29, "We must obey God rather than men." When we find ourselves at the crossroads of obedience—whether to follow the leading of the Holy Spirit or be obedient to the state—we must be sure that we are sensitive to God's leading and that we obey him.

The early Anabaptists recognized that, even though the state has a legitimate place, there are times when we must choose between God and country. For Jacob Hutter the decision to serve God was clear. He said, when "the government or power expects something beyond the order of God and [it] demands [that] which is not normally given and which afflicts our conscience such as taxes in war and similar things which contribute to the destruction of men, then we must say with Peter that we must obey God more than man." The words written by Menno Simons still ring true: "Do not usurp the judgment and Kingdom of Christ, for He alone is ruler of the conscience, and besides Him there is none other. Let Him be your Emperor . . . and His Holy Word your edict . . . hearken to God above the [king], and obey God's Word more than that of the [king]."

Probably the clearest case of contradiction between God and the government is when the government forces us Christians to monetarily or physically support its destructive actions. The building of nuclear weapons, the waste of money that could be spent to help the poor, the funding of abortions with public funds, and other such situations, force us to be constantly in prayer—always seeking God and his will.

Avoid confusing the two. Finally, there is Christ's clear distinction between the believer's responsibility to God and to Caesar. This third idea is that the two kingdoms must not be confused. We must not give that which is God's to the state. Israel was a theocracy (under the direct rule of God). God no longer has a physical kingdom. He has given up the temporal in favor of a wholly spiritual kingdom. Paul identifies the Christian community as the seat of God's reign. The kingdom of God's rule as it exists today is truly international—God has no favorite nation. In Christ there is neither "Jew nor Greek."

God's love extends to our brothers and sisters in the Soviet Union just as much as it extends to us. God cares as much for the salvation of Castro as he does for the salvation of Reagan.

When we assume God's special leadership of our nation over another nation, we are beginning to give what is God's to Caesar. When we "baptize" the United States, we are getting the kingdoms confused.

The New Christian Right wants morality to be legislated. They cry out for our country to do the things they believe God commands. How does the idea of legislating morality match up the Word of God?

Let us agree that government must legislate morality up to a point. Those moral precepts which are common to mankind must be upheld. There is a natural law which teaches us right from wrong. God has written a universal morality upon the hearts of all mankind. Romans 2:14-15 speaks of this law: "When the Gentiles, who do not have the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them." This universal morality is centered in our consciences. We do not have to be Christians to know that killing is wrong. As simple moral human beings we can clearly encourage a government that would oppose war, euthanasia, and abortion.

Society has always upheld the right of personal property. When someone violates our property by theft, we do not even need to believe in the existence of God to know that a wrong has been done. The natural law has nothing to do with religion per se. It is this natural morality which government must legislate and uphold. Even oppressive regimes uphold this natural morality to some degree. To the extent that government upholds the natural law, it is good government.

There is, however, a type of morality which cannot and should not be legislated. This morality was spoken of by Joshua. It is the morality which results from the reign of God. In Joshua 24:15 we see the basis of this morality: "If serving the Lord seems undesirable to you, then choose for yourselves this day whom you will serve. . . ." The morality which is purely rooted in our relationship with God must be chosen. William Estep, an Anabaptist scholar, summed up the position of our forebears in this way: "The Anabaptists were not interested in constructing a church through coercion . . . by the power of the magistrate. They viewed a church so constituted as false and not of Christ. . . . They were convinced that only by voluntarily associating themselves together, could believers form . . . a church according to the . . . New Testament." The early Anabaptists attest to the separation of church and state.

There are some convictions which are purely religious in nature. Many of these the New Christian Right would like to make law. Prayer in public school, the denial of civil rights to homosexuals, and the ending of laws designed to halt segregation are just a few such convictions. Although as Christians we cannot agree with all of the moral opinions of the New Christian Right, many of these concepts are correct. Prayer *is* good and homosexual practice *is* a sin. We cannot, however, support legislation of Christian moral principles. God desires children who will freely choose his way.

What can we do to hold off the moral decay in our country without legislating morality? We can be the light of the world and the salt of the earth. We can clearly show the holy lives that God intends for his children to live. We can loudly proclaim that life in Christ is far better than life in the world.

Besides legislating Christian morality for society there is another trap we must watch out for if we are to avoid confusing God and Caesar. This is the temptation to stamp God's approval on America. Usually this is done by principles of Bible interpretation which are not very sound. It goes something like this. A Scripture is found in the Old Testament saying that God will bless Israel if the people or the king do certain acts. These acts may include fasting, repentance, seeking God, or other such things. This Scripture is then applied to the United States.

The U.S. not Israel. Although we may receive blessings from such acts and we should pray for our country, we are wrong in assuming that because we do such things God has stamped his approval on our nation. God will help us when we pray, but the United States is not Israel. The Old Testament is vital to us as a source of truth, but it must be interpreted through the New Testament. Galatians 3:28 tells us "there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." In Christ there is no chosen nation. We cannot be faithful interpreters of the Scriptures and apply the blessings specified for Israel to the United States. God blesses all nations that deal justly with people.

An even more dangerous view of the state is fostered by many civil religionists. This view was stated long ago by Herman Melville. Quoting a statement he made in 1892 shows this view clearly: "We Americans are the peculiar chosen people—the Israel of our time; we bear the ark of the liberties of the world. . . . Long enough have we been skeptics with regard to ourselves and doubted whether indeed the political messiah had come. But he has come in us, if we would but give utterance to his promptings." The only "new Israel" which can be supported by the Word of God is his international spiritual kingdom.

What is the outcome then? To our country we owe prayer and submission. To God we owe ultimate obedience. In all things, if we can be the light of the world, we can bring glory to God and change to society. We should be wary of the movement to legislate Christian morality.

As Mark Hatfield has said, "Much more than a moral majority, we need a redemptive minority of people who are willing to transcend differences to carry out the biblical imperative. The need today is for more sacrificing followers like Mother Teresa, who are willing to lay down their lives for one another rather than be power brokers in the ecclesiastical trappings."

Sight correction

These eyes of mine long since have had correction.
Seeing people as they really are came clear for me.
No longer people "as trees walking,"
But eyes, expressions, details plain to see.

Now the Lord has given me one more correction.
"Seeing people as they really are," said he,
"is not by 20-20 vision
But by *my love*."

—Martha Miller Zimmerly

A second opinion

Beware of the historians

The article "Fundamentalism: The Dark Debate," which appeared in the January 25, 1983, issue of *Gospel Herald*, seems to have raised more questions than it answered. It is attributed to the Mennonite Board of Missions at Elkhart, which would indicate that it is an official document. It ostensibly deals with some aspects of Mennonite thought through the past century which bear upon the present work of mission of the church.

A footnote to the article in question states that the material is taken primarily from the book *Faithfully, Geo. R.*, by J. C. Wenger, and from *Gospel Versus Gospel*, by Theron Schlabach.

Quite obviously, the article follows the interpretations of Mennonite thought as set forth in *Gospel Versus Gospel*, which both directly and by inference it reflects against the ministry of George R. Brunk (1871-1938). Neither book mentioned in the footnote is quoted directly in the article in question.

This brings up the problem of the subjective treatment of history. We have had a whole raft of sweeping generalizations and even distortions of the immediately past generation and its work. *Gospel Versus Gospel* is particularly faulty in this respect, depending as it does upon its author's interpretation of what he has read from the existing literature of the period. Those who are old enough to have witnessed firsthand some of the events and who knew personally some of the persons to whom reference is made are particularly struck by the inadequacy of viewpoint or analysis. Meanwhile, present-generation students are given a bias, and in turn perpetuate the myths that have been planted in their minds.

In that way, Fundamentalism as a movement growing out of the religious climate of the earlier part of this century is being subjected to a continuing barrage of faulty interpretations. Our historians seem to be in a hurry to disassociate us from its influence. This would not be so bad were they to note with clarity both its strengths and weaknesses, while clearly recognizing the potent influence of theological modernism, then and now. Fundamentalism is being treated as the enemy, while liberalism as a mode of thought which gave rise to Fundamentalism is scarcely mentioned. It is an evidently biased situation.

If we are not Fundamentalists, then what are we? George R. Brunk I did identify with Fundamentalism, but he was forthright against Modernism, as was John Horsch and other of his contemporaries. He was also as forthrightly against some of the errors of Fundamentalism, notably the Calvinistic view of the atonement as held by many prominent Fundamentalists. Nor was George R. a radical dispensationalist. He expressed his view to this writer personally on this question. He stated that while the preponderance of evidence in the Scriptures pointed to one aspect of fulfillment of Christ's work in the millennial reign, the details of times and seasons to come are such that one cannot be dogmatic regarding them.

It is being urged that we are Anabaptists, not Fundamentalists. But that is begging the issue. If Anabaptists do not believe in the recognized fundamentals of the faith, then what do they believe? If they do believe in the fundamentals, then why cannot we accept the identity of belief, for the essential part?

The trouble is that Mennonites now in their haste to disassociate themselves from Fundamentalism are falling over to the side of humanism. The voice coming from scholarly circles is confused, to say the least.

One evidence of this is the present involvement with social action. We are following the route laid out by Walter Rauschenbusch, and the continuing slighting references to Fundamentalism is prime evidence. It is affecting our theology profoundly, and the revisionist agenda for missions shows what is happening to us. The issue is *not* social service and social action versus direct evangelism. Rather, the interest in social reconstruction (peace action and all) is modifying our evangelistic conviction.

The *Herald* article in question makes the statement that "as a result of criticism and the lack of financial support Goshen College closed for the year 1923-24." That is very inadequate. It ignores the issues of faith which came to a head at that time and casts aspersion upon the men who, at personal cost, dared to engage the issues as they were. It is referred to as a "struggle for power," which ascribes baser motives to men of integrity. It is implied that Brunk was opposed to education, per se. He was in the forefront of the movement for church-sponsored education and was one of the prime movers in the founding of Eastern Mennonite School. More than some others he saw the risks of educational drift. What has transpired subsequently would show that he was prescient in his vision. The very criticism to which his name is now being subjected should stand as his vindication, in light of the actual facts.

The *Herald* article closes with an interesting observation: "Good or bad, the disagreements drained the energy of the church, causing people to spend more time in debating how to do mission than in doing it." Isn't that exactly what this *Herald* article is doing—perpetuating the debate? What, we ask in all sincerity, does it contribute to the real task and theology of evangelism?—**J. Ward Shank,** Broadway, Va.

Jesus began where people were and led them to truth, forgiveness, and life. We must do the same.

Marriage, divorce, and healing

by Elam Glick

Divorce and remarriage is a serious issue confronting the church and many congregations. And it's a problem that will not go away; it is an issue that must be faced and dealt with.

In this message I want to bring to you what I (and the copastor and elders) believe the Bible teaches on the matter. This message covers three points: the covenant of marriage, the cancer of divorce, and the compassion of healing.

The covenant of marriage. Marriage is one man and one woman uniting in spirit, soul, and body in permanent covenant, commitment, and consummation. A covenant is a binding agreement.

Marriage was instituted by God in the beginning as a permanent, lifelong relationship, dissoluble only by death, for the purity, procreation, and pleasure of the human race. And whether a ceremony is Christian or secular, God honors marriage. It is binding for life: "Until death do us part" or "As long as we both shall live," not "As long as we both shall love."

Recently I read of a couple who made up their own vows. One line read, "As long as God gives us strength to love each other." The bride said, "If we don't make it, that way it will be God's fault, not ours." This seems to be an attempt to shirk responsibility of covenant and commitment. Other prevalent current trends and practices are trial marriages, living together unmarried, and free love without commitment.

The Scripture is plain on the covenant and permanence of marriage. God spoke clearly in Genesis 1:27 and 2:22-24. Jesus confirmed and expanded the original pattern and command in Mark 10:6-9. Paul gives what is the most beautiful and binding essay on the marriage relationship in Ephesians 5:21-23. According to Scripture, marriage is a permanent, lifelong covenant.

The cancer of divorce. Divorce is the breaking of the marriage covenant, and cancer is a disease, or anything bad that spreads and destroys. Cancer eats away at vital organs and tissues. It is painful, costly, causes fear and anxiety, and is often terminal.

Divorce causes or results in broken, painful experiences and relationships between spouses; bewildered, confused, and hurting children; costly alimony; loneliness, fear, anxiety, bitterness, hate, and sometimes murder; and possibly everlasting damnation. A divorced person is no more lost than another sinner. But divorce, as few other sins, has far-reaching effects on many persons.

Some counselors, psychiatrists, and ministers are telling married spouses to divorce, if they cannot get along, and find another partner. And marriage partners, who have already begun other affairs, seek the approval of counselors and/or ministers to proceed with divorce and remarriage.

The divorce rate is continually climbing, and among all classes of people—poor and rich, people in low and high places. According to one of our local newspapers, "The city of Kokomo is reported to have approximately sixty divorces every hundred marriages." That's ratio of three to five. The national rate is almost one to two. In governmental circles, some of the top office seekers, as well as elected officials, have been involved in divorce and remarriage. Some years ago this cost candidates elections, but not today.

Some Christian ministers, leaders, and authors are also being divorced and remarried. Ministers and leaders give up their wives and families for their secretaries, choir members, and parishioners. And some so involved attempt to continue in ministry, causing problems in their organizations.

Yet the seventh commandment, "You shall not commit adultery," is just as valid today as when it was spoken by God from Mt. Sinai 35 centuries ago. And in Malachi 2:13-16, God spoke out strongly against those who broke faith and the marriage covenant with the wife of their youth. In this context the Lord God said, "I hate divorce." Jesus confirms and intensifies the Old Testament Scriptures in Matthew 19:3-9 and Mark 10:2-12. The apostle Paul in writing to the Corinthian church says the sexually immoral and adulterers will not inherit the kingdom of God (1 Cor. 6:9).

The breakdown of the sacredness of marriage and the home and the permissiveness of society, past and present, are causing and providing other problems and evils, such as venereal diseases, abortion, infanticide, and euthanasia.

According to God's Word, it is sinful to divorce and remarry.

But I'm glad God didn't stop there. And neither can we.

The compassion of healing. Healing is forgiveness, restoration, and wholeness, and compassion is being loving, caring, and feeling. Broken covenants can be renewed. Hopeless marriages can be rebuilt. Sick relationships can be healed. Divorced persons can be forgiven.

Peter and Martha were divorced for about five years. Martha said she did not think there was any hope for reconciliation. But about nine months later, they were remarried. Now Martha says, "We're so happy!"

According to J. C. Wenger, in the booklet "Dealing Redemptively with Those Involved in Divorce and Remarriage," in the last third of the nineteenth century some conferences

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within the Mennonite Church began receiving into church fellowship persons who were involved in divorce and remarriage. However, in the early part of the present century, the tide changed and such folks were not accepted. New converts so involved were told to separate, return to their first spouse, or go to another church. What a sad conclusion—the gospel, after all, was not for all people!

But in the 1950s, the tide began turning the other way again. Praise the Lord! With the church becoming more involved in mission and becoming more aware of the condition of society, it became necessary for the church to reconsider its position and take a new look at Scripture. Influenced by overseas churches, district conferences began taking new actions permitting and giving guidance to congregations to receive penitent persons who were involved in divorce.

Warren and Kelly were involved in divorce. Both were converted in a Mennonite Church setting. A close, loving friendship developed between them and the congregation where they attended faithfully, but where they could not become members. After four years of waiting for positive conference action, they were joyfully received as members into the church fellowship.

We have seen from Scripture that divorce and remarriage are wrong. But Scripture does not say they are unforgivable. So now, the good news: dealing redemptively with persons so involved.

This in no way sanctions divorce, nor does it give Christians the license to divorce and remarry, except in certain situations (such as that in Matthew 19:9). A certain pastor in a Southern city says his congregation knows that he will not marry any of his parishioners if they divorce.

Our merciful God offers forgiveness, cleansing, and healing to and for all penitent persons. John, in his Gospel, records two accounts of forgiveness and healing. In chapter 4 Jesus offered living water to the woman who had had five husbands and was then living unmarried with another man. The woman evidently "drank" of the offered living "water" and experienced forgiveness and eternal life.

In John 8, the self-righteous, religious leaders unkindly and rudely thrust a woman into Jesus' teaching session, accusing her of adultery. Jesus gave the accusing "sinless" men permission to stone her, but they vacated guiltily. Turning in compassion to the frightened woman, Jesus said, "Neither do I condemn you. Go now and leave your life of sin."

Other Scriptures relating to forgiveness and cleansing and healing: Isaiah 1:18; 55:5-6; John 3:16-17; 5:24; 6:37; 2 Corinthians 5:17; 1 Corinthians 6:9-11. The last reference is one of the strongest regarding this situation. For just as emphatically as Paul says no adulterer will enter the kingdom of God, so he says, "And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of God."

Sally was the mother of two little boys when her husband was killed in a car accident. She became a Christian and united with the Mennonite Church. As time passed she became discouraged in her lonely situation. She began dating Jack, a former high school friend. He was a married man with marital problems. Eventually, following Jack's divorce, they were married.

But Sally was unhappy. And after a period of time and several conversations she said she wanted to come to the congregation in repentance. She did, and through her tears she confessed her sins to God and the church. The brothers and sisters graciously and lovingly responded. And after some time she also experienced inner healing. Sometime later, Jack became a Christian, was baptized, and is presently a growing believer and an elder in the church.

Jesus began where people were and led them to truth, forgiveness, and life. And we, too, as God's people, must begin where people are, not where we think they ought to be, and through compassion lead them to forgiveness, healing, and life in Jesus, and accept them as brothers and sisters.

According to Scripture, there is compassion and healing for the penitent.

Hear, hear!

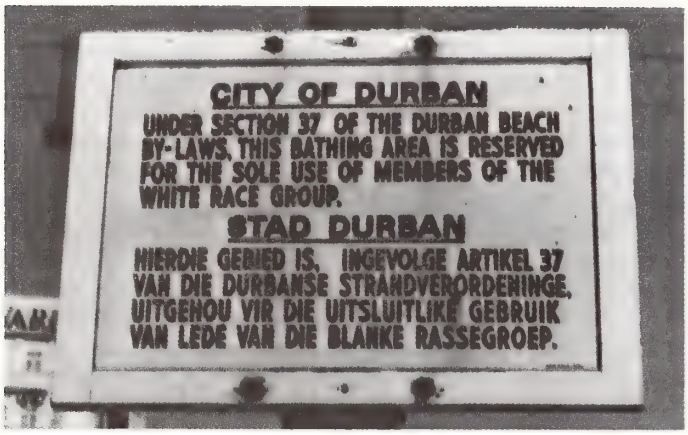
An open letter to Leroy Enns, chairman
West Coast Mennonite Men's Chorus

I feel that you are perhaps misunderstanding the noise that arose over "God Bless America" last year. In your recent newsletter you say we should be tolerant of singing songs we do not like personally. I appreciate your point of view here and have sung in accord with it while singing in the chorus (so far only in 1981).

The objection I (and, I do not doubt, others) raised to "God Bless America" was not based on personal dislike, but on a belief that the singing of patriotic songs (including that one) is contrary to the standards of our own church and the Bible. You and your church may not agree, but it is still something to be considered—we more conservative Mennonites are part of the family along with the Mennonite Brethren. I am glad, therefore, that "God Bless America" was dropped from the program for this year, though by the time that happened it was too late for me to change my plans so that I could participate in the chorus.

In case it appears I'm reading too much into what you say in your letter, I note the inclusion on the proposed list for next year of "America the Beautiful." In refusing to sing this celebration of the success of Manifest Destiny, I am not expressing a personal dislike, but what I believe to be the standards of my church.

I am sending a copy of this letter to the *Gospel Herald*, hoping to stimulate some interaction on the issue of patriotic songs in the magazine and to register with the Mennonite Church outside the West Coast that if the chorus out here sings such songs, it hasn't been for lack of somebody raising a fuss over it.—**John W. Simpson, Jr.,** Pasadena, Calif.



Two signs in Durban, South Africa. On the left is the government's official policy; on the right, a contrary opinion.

Sometimes it's embarrassing to be white

Name withheld

I opened the door to the office at the South African borderpost. Several black faces glanced up "*You* want that door," they instructed, pointing to the next office.

Anywhere in the world, borderposts can be intimidating. The bars blocking the road, the barbed wire, the searches, and the armed officers on all sides may make crossing a discomforting experience. South Africa adds the complexity of finding the proper racial channels. My skin color, I discovered, dictates which border official stamps my passport. Of necessity, one learns the ropes quickly.

Apartheid, South Africa's institutionalized race segregation, insures that the white population enjoys the best that society has to offer. Apartheid aims to create a white South African state. All black inhabitants are assigned to a "black homeland" within the country of South Africa. These desolate homelands are then granted their "independence." Much suffering occurs when blacks are forced from their homes in white areas and relocated in areas they have never seen. The white regime then welcomes the blacks back as alien workers with few rights. They may reside in the white areas as long as their muscles are needed to power the industrial and military machinery. All blacks must carry a "pass book" to verify the legality of their presence in the white area.

Although blacks constitute 80 percent of the inhabitants of South Africa, these and other measures keep them suppressed. Racially mixed marriages are illegal. Blacks are not eligible to vote. On the average, blacks earn one sixth the salary of whites performing equivalent tasks.

A complex system of bannings and detentions insures the control of anyone who, in the government's judgment, constitutes a threat to the present system. The sophistication of the police and military leaves no doubt in anyone's mind that the authorities can and will impose the government's will on this "democratic" society.

The author is a development worker in Swaziland.

Of course, not all white South Africans agree with these austere racial policies. Several of my white friends in neighboring Swaziland left the republic because they could no longer tolerate the regime's stance. Others remain in their home country and long for the day when real reforms will be implemented. In the meantime, apartheid continues as the official government policy. Chances of change appear slim. Many blacks have abandoned the notion of peaceful reform, since few improvements have appeared in the past several decades. The armed struggle, always present in underground communities, doesn't seem to stand a chance. An international arms embargo imposed on South Africa prompted the country to develop a defense system second to none on the continent.

Rooted in history. The apartheid policy is rooted in the history of South Africa. The Afrikaners, descendants of Dutch settlers, view themselves as being chosen by God to inhabit this area. Their history exalts the "hand of God" in their victories over the native people. The Day of the Vow is a national holiday in December. It commemorates the whites' most decisive victory over the blacks in South African history. Facing advancing Zulus and outnumbered 27 to 1 in 1836, the whites vowed to remember forever the day if the Lord granted them the victory. The minority whites killed 3,000 Zulus in the Battle of Blood River and emerged victorious.

The entire scope of South African history shows a determined white population fighting against great odds to establish a place for themselves. For 300 years they have been battling for their interests. The battle continues to this day, presently against a restless black population and a critical international community. One must admire the tenacity and endurance of these beleaguered people. Still, in this part of the world, sometimes it's embarrassing to be white. One's white skin identifies him with the domineering white society.

Inevitably, attitudes of domination and superiority spill over into the neighboring states. They crop up frequently in

Pray for the day when a person's color will no longer be a credit, a liability, or an embarrassment.

Swaziland, where I live presently. By virtue of my white skin, I am addressed as "sir" and "master" by women old enough to be my mother. In a land where age is revered, this is disconcerting.

Last Sunday, the white preacher in the church I attend, glorified the virtue of Christian works to support one's faith. His weekday work is with a South African mine recruiting agency and involves being an accomplice in the exportation of cheap black labor to the republic. The all-male hostels at the mine sites reek with homosexuality. The miners' families wait until the annual leave to see their husbands and fathers. When the miners become old or injured, they are sent back to their homes. The sermon was on faith and works; the audience was racially mixed. It can be embarrassing.

The convenience of my bland skin can be embarrassing. The separate border checkpoints for blacks and whites mean that since whites comprise only 20 percent of the population, they experience little or no waiting time at crossings. One cannot help feeling a bit sheepish about whisking through passport checks while a line of people with somber dark faces watches and waits and waits.

South African cities rival those found in Europe or North America. Modern buildings, adequately stocked stores, and well-maintained historical, educational, and entertainment centers invite visitors. Johannesburg and Pretoria beckon North Americans from neighboring Third World countries to sample again the intensity and diversity of Western life. But alas, the racial implications can cause difficulties. It's embarrassing when one's occupational senior, who happens to be black, is relegated to the "black" toilets.

The feeling emerges again when friends traveling together must make it a point to be out of the country before nightfall so they can room together in the same hotel because of their difference in pigmentation. It doesn't feel right to be part of the all-white group enjoying the beaches and game reserves when most inhabitants are discouraged or prohibited from participating. The meaning of the frequently seen sign "right of admission reserved" is obvious to all. White hide is the ticket to admission.

People forced to meet on others' terms. Most white South Africans do not bother to learn any of the languages of the blacks. Black pupils study the country's two official languages—Afrikaans, derived from European Dutch, and English. Many blacks speak both of these languages brought by the whites. They must learn it to communicate with their white supervisors.

Those jobs perceived as lowest on the socioeconomic ladder are held by blacks. Street cleaners, maids, gardeners, and unskilled laborers are, almost without exception, black. In nearly any group working situation, one white man is present. He wears nice clothes and carries papers in his hand. He barks instructions. The catering to anyone who is white becomes disgusting.

How should Christians respond in this context? If there are answers to that question, they do not come easily. Here are some ways Christians are trying to respond.

On the institutional scene, Christians are assisting refugees fleeing the oppression in their homeland. Also, Christians keep a barrage of information flowing worldwide to keep others informed of the gross injustices perpetuated. Numerous Christian and humanitarian groups hammer away incessantly at the system. It is hoped that international opinion will bring change in South Africa.

Such activities are good; however, more meaningful influence may occur on the interpersonal level. Efforts to learn the language of the indigenous people, even if only the greetings, immediately sets one apart from the elitists.

Identifying one's nationality goes a long way in opening meaningful dialogue. This became obvious to me while dining with my family in a plush South African restaurant. The Indian waiters, after learning of our U.S. citizenship, appeared eager to talk. They asked all about us and our work. They even placed a small U.S. flag on our table. We were glad to discover that our white skin need not be a barrier to friendly contacts.

Working side by side at menial tasks helps to destroy the white superiority doctrine so many children learn from childhood. When a builder was finishing our house in Swaziland, I decided to install the water line from a nearby pipe to the house. I set to work digging the 100-meter trench. The builder, embarrassed to see sweat on a white face, sent a "boy" to finish the job. I persisted, and together with our limited communication, we completed the job in short order. He had his day's pay; I had water in my house. Each of us knew a bit more about what was under the other's different-colored skin.

Minds and muscles together. If there is hope for this turbulent subcontinent, it lies in the action of minds and muscles flexing together for the common good. That era may come, but at the moment, it seems further away each day. Outcries from the international community seem only to cause Pretoria to dig in and hold fast. Perhaps each individual's responsibility for improving race relations lies at his own doorstep. Like the carpenter from Galilee, we can spread healing to those around us and to those with whom we have frequent contact. Consider these possibilities:

—One's terminology to describe people indicates his perception of them. The word "boy" is a favorite South African term to describe a black man, regardless of age. In each society, a horde of derogatory terms exists to humiliate minority groups. Are such labels taboo in your home and church?

—Each family may seek to establish interracial friendships. It may take special effort to do this in some single race areas. The widened horizons are worth the extra effort.

—Individuals and families may participate in summer visitation programs for city children, many of whom are from ethnic minority groups. The cultural and racial cross-pollination created by a two-week visit enriches all involved.

—It is possible to keep informed about racial activities at home and abroad. Do not ignore the problems just because they do not exist in the immediate neighborhood.

—It is helpful to reevaluate your own feelings about those who may have more or less pigmentation than yourself. Seek cleansing and forgiveness where necessary.

—We can pray for the day when a person's color will no longer be a credit, a liability, or an embarrassment.

Signs of hope among rivers of mud, Honduras

The Honduran Mennonite Church and Mennonite Central Committee took additional responsibilities in the Mesa Grande and Colomoncagua refugee camps in January at the request of the U.N. High Commissioner for Refugees (UNHCR).

In addition to their earlier responsibilities for housing construction, they are now in charge of agriculture, water, and communications in the camps. The 1983 technical services budget is $1.5 million in UNHCR funds.

MCC presently has seven workers at the project sites and the Honduras Mennonite Church has eight. The church is hiring as many as 30 more workers to carry out the increased responsibilities. In addition to the camp work, volunteers monitor the border, where two years ago 600 refugees were massacred by both the Salvadoran and Honduran armies while trying to cross the Lempa River. MCC views its border monitoring role as crucial to the protection of fleeing refugees.

Mesa Grande, eight miles from San Marcos, is home to approximately 10,000 Salvadoran refugees. Another 7,000 refugees are located several hours southeast by truck in Colomoncagua.

Mesa Grande is located on a semiarid plateau surrounded by mountains. From the tents, one can see the distant mountains of El Salvador, homeland for the refugees. The people in both camps have stories to tell, stories of suffering, running, fear, and death.

They have a few humble possessions—a brightly colored plastic tub for carrying water, well-patched clothes, a hammock, a few cooking utensils—with which they define their individuality in a tent shared with two or three other families. The plastic covering the ends of the tent separates them from the 25 people who live in neighboring tents four feet from each plastic wall. When the rains come, the small corridors between the rows of tents become rivers of mud.

There are signs of hope in the refugee camps. The first families recently moved into semipermanent wooden structures built by teams of refugees under the direction of the Mennonites. Schools are now in session using crude wooden desks built by fathers in camp workshops. Clothes sent from churches and other charitable organizations in North America and Europe are remade to fit scrawny children who are small for their years. Small groups of refugees work on Palmera-style paintings which they sell to visiting journalists and officials. Men weave hammocks and fishnets. Children scrounge for twigs for their mothers' ovens where the ever-present corn tortillas are made. Small gardens protected from the many walkers by sheets of plastic and twigs sprout in the walkways between tents.

Malnutrition and resulting poor health are some of the most desperate problems in the camps. Nutrition centers have been set up to feed the most vulnerable—children under four years of age, pregnant and nursing mothers, and the elderly. Beef and powdered milk are used to supply protein in the centers. The agriculture team plans to encourage the development of a poultry operation to provide eggs to supplement the traditionally starchy corn diet. The refugees also grow vegetables on land an hour by truck from the camps.

New housing for refugees in Honduras, Salvadoran mountains in background.

Home ec profs target technological changes

Twelve faculty members from three Mennonite colleges attended the sixth biennial meeting of the Council of Mennonite Colleges Home Economics Faculty held at Goshen College on Feb. 3 and 4.

Catherine Mumaw, professor of home economics at Goshen College and chair of the meeting, reported that faculty members from Goshen, Bluffton, and Eastern Mennonite colleges discussed several topics of mutual interest. They considered the future of continuing education in home economics, taking into account the new markets created by the 35-to-44-year-old age-group and technological changes which create new educational needs.

The professors updated one another on enrollment trends in their schools. Enrollment is fairly stable in each college's home economics department, said Mumaw, but interest in various programs within the departments varies from school to school.

The next meeting of the Council of Mennonite Colleges Home Economics Faculty will be held at Bluffton College during the 1984-85 school year.

Boise celebrates completion of VS involvement and the founding of a church

On Sunday, Jan. 30, the Hyde Park Mennonite Fellowship in Boise, Id., celebrated the completion of ten and a half years of Mennonite Board of Missions Voluntary Service involvement and five years of history as an organized congregation.

MBM and individuals from First Mennonite Church in Nampa first began exploring the possibilities of ministry to the North End of Boise nearly 12 years ago. A history of Mennonite involvement in the area is being prepared by Roger Ruth, a former volunteer in Boise and now an elder in the congregation.

Voluntary service first came to the Hyde Park neighborhood in Boise's North End—a scant dozen blocks from the state capitol building—to help minister to school-aged children. After several years, it seemed that more focus was needed. The Nampa congregation, which had purchased a Quaker meetinghouse in the neighborhood to house the work of the VS unit, commissioned some of its members to

church news

Katrina Nussbaum, one of the last volunteers in Boise unit.

begin a fellowship in the building. The Pacific Coast Conference was invited and accepted a call to become involved in the financial, administrative, and spiritual oversight of the new group.

Since that time the congregation has grown. Larry Hauder was called as pastor in 1977. Attendance now ranges from 50 to 75 and includes persons from Mennonite background who have moved to Boise, and other persons attracted by the small, informal, peace-oriented Christian fellowship. During the same period, VS involvements expanded to include work as aides in nearby elementary and junior high schools, as assistants in YMCA programs, and in local hospitals. Recent efforts have concentrated on the Elks Rehabilitation Hospital as physical and occupational therapy aides.

The phaseout of VS was decided upon nearly two years ago. Recognizing that the revised goal of the VS unit—to help a congregation become established—had been met, VS and the congregation decided to release VS to serve other congregations within the broader church.

A celebration of work well done seemed in order. Letters were sent to all former volunteers, inviting their participation. In response, former VSers sent letters and pictures and reflected upon their time with the Hyde park Mennonite Fellowship. A number of volunteers have remained in Boise and are active in the church.

Voluntary service was represented at the closing service by Doug Basinger, West Coast administrator. Royden Schweitzer of Filer represented the Idaho pastors' cluster of the Pacific Coast Conference.

The Sunday morning service featured a "State of the Fellowship" address by pastor Larry Hauder and greetings and reflections from Basinger and Schweitzer.

The Christian education period for the adults included a brief history of the congregation by Roger Ruth and a panel discussion moderated by Larry Hauder. As in other urban Mennonite groups, over one third of the congregation comes from non-Mennonite background, attracted by informality, caring and sharing, emphasis on simplicity, and the Anabaptist call to be peacemakers.

What will draw us closer together?

How close are Canadian Mennonites and their Brethren in Christ brothers and sisters to one another? Are they coming closer to one another or moving apart? What holds them together? What can they do together?

Mennonites are a wonderful and curious assortment of people. They still exhibit many of the traits which for decades identified them as a spiritual oddity, a cultural anachronism—people who insisted on wearing somber, uniform clothes, preferred dialects which scarcely anyone but they understood, and settled in communities mainly their own, while professing an evangelical faith.

Yet, they are bursting those bounds on every side. Their churches are growing. And they now count as brothers and sisters in the faith people of French, Anglo-Saxon, Ukrainian, Greek, Native, German, Chinese, and many other ethnic backgrounds.

One of the smaller conferences, the Evangelical Mennonite Conference, with only 5,000 members, supports 115 missionaries under its own mission board, though not many decades ago it was too conservative to allow either four-part singing or Sunday schools.

The Bergthaler Mennonite Church in Saskatchewan, in many ways still among the most conservative in the country, was one of the main reasons why the Canadian and Saskatchewan governments backed away from a decision to locate a uranium refinery at Warman.

The Conference of Mennonites report that since 1975 they have started 30 new churches and each of their five provincial conferences have Chinese or Asian churches attached to them.

A one-day consultation in Saskatoon, Jan. 20, in advance of the annual meeting of Mennonite Central Committee (Canada), provided the occasion for Mennonite and Brethren in Christ leadership from eight or nine groups to talk with one another about "Partnership in God's Work: Past, Present, and Future." It was the tenth such consultation.

One of the largest groups ever assembled for such a gathering was present, some 140 in all, including MCC staff and board members. Present were church leaders for the Conference of Mennonites in Canada (26), Mennonite Brethren (17), Mennonite Church (8), Evangelical Mennonite Mission Conference (6), Evangelical Mennonite Conference (4), Brethren in Christ (4), EMB (1), and Bergthaler Mennonites (1).

It was left to Frank H. Epp, crusader for inter-Mennonite causes in the fifties and sixties and author of *Mennonites in Canada*, to stake out the heartfelt and "urgent" reasons why Mennonites should "declare their desire to work toward the complete spiritual, functional, and, in the sense of federation or amalgamation, the structural unity of the Mennonite and Brethren in Christ churches."

Epp spoke of "constituencies" which call Mennonites to seek to fulfill the prayer of Jesus for unity (Jn. 17): the ones who preceded us in the faith, the created world, the church of the present, and the children and children's children who will succeed us. He reminded the churchmen in Saskatoon that Mennonites have stood together when their survival was at stake; now, he said, "The survival of the whole world is at stake.... Creation is waiting to see what the children of God propose to do about the mess the world is in."

Perhaps we have underestimated the readiness of the world to receive the message we have to give, said Epp. "All of Moscow and Washington awaited the word of Billy Graham last May. All Poland waits eagerly on a weekly basis the words of Cardinal Glemp.... And here and there the world is even eager for the Anabaptist proclamation in word and deed," he maintained.

When MCC (Canada) came into being in 1963, it meant that some organizations had to disappear. But through the new umbrella entity which came into being "the Lord worked beyond the fondest hopes of its founders," said Epp. "What was established has without doubt become a people's move-

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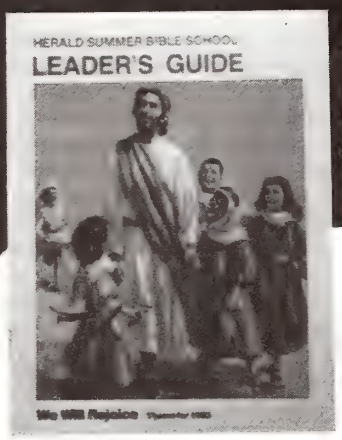

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ment, not always without criticism but generally with a loyalty so deep as to be the envy of almost every voluntary agency in the country."

Epp suggested that if cooperation could happen in relief, immigration, peace education, and a variety of service ministries in the past, Mennonites and Brethren in Christ should consider education, broadcasting, publishing, homes missions, and foreign missions in the future—"doing everything together that we possibly can and separately only that which we must."

Whether such a dream is realistic or even good is the question that Mennonites have usually answered in the negative, despite the work they've done together. The 550 Mennonite and Brethren in Christ congregations in Canada exhibit wide differences in their cultural expressions and church polity, even though substantial unity in belief and practice exists. The Anabaptist roots from which they spring have always encouraged a good deal of splintering even while it drew them together.

An immediate issue became the confession of faith out of which such unity should spring. A concern about MCC's confession of faith was raised in various ways by several participants in the discussion at Saskatoon. If Mennonites of Canada are to work together, they must do it out of a common confession. Regina Mennonite Brethren pastor Norm Neufeld said a study of that question is "mandatory."

A Saskatoon EMMC pastor, Randy Mcdonald, said he felt the "partnership of Mennonites in MCC is their most visible witness" and urged them "to move ahead as partners, maximizing the things we agree on." But while many seemed to agree with him, other voices cautioned against moving too far. Brethren in Christ leader Harvey Sider argued that talking about "brotherhood" among Canadian churches while ignoring the church structures that transcend national boundaries is not very helpful.

Mennonite Brethren leader John Redekop cautioned that the witness of the Christianity in the smaller setting is always more important than that in the larger setting: "Before I can function as a North American Christian I must function as a Canadian Christian; before we function in a conference, we must function in a church. . . ." Those who valued conference destinctives also added cautions: "There are many things we can agree on and some on which we disagree. My hope is that we will give one another freedom to speak our convictions," said Hugo Jantz, who represents MBs on the MCC board.

Nevertheless, the voices for greater cooperation were strong. Chinese pastor Stephen Lee described a marriage of refugees sponsored by the MBs and GCs and said in the Chinese Mennonite church "we don't know (the two groups)." The experience of the Mennonite schools in B.C., said Siegfried Bartel of Sardis, B.C., "shows we can work together. If we had

left it to the conference officials, it would never have worked."

For some the problem of a lingering ethnicity continues to pose problems. "Are we speaking more from cultural grounds than biblical?" asked Henry Brucks, Mennonite Brethren conference minister. He reminded the consultation that the strength of the early Anabaptists lay in their experience of a new birth, becoming a new people, not a common cultural experience. MCC's executive director J. M. Klassen suggested that some are inclined to say that among Mennonites "it is faith that divides and culture that unites, but I think that it is faith that unites and some of the cultural expressions of that faith that divide us."

Besides discussion as a group, the Saskatoon assembly discussed the question of partnership within smaller groups. As the findings of the smaller groups were heard, a statement emerged which reflected the consensus of the discussions of the day. It noted "how the scope and warmth of inter-Mennonite relations have increased" and said that "Mennonites and Brethren in Christ need to take a new look at what faithfulness to Jesus' prayer for unity means." It urged participating churches to focus "on things they hold in common rather than on their differences" and encouraged "more inter-Mennonite interaction . . . on the local level."

The price of losing separate identities is one that few if any of the Mennonite conferences are willing to pay. None of the moderators present, for example, spoke for a new federation of Mennonites. Nevertheless, the statement of the findings committee said that room exists for closer relations among Mennonite and Brethren in Christ churches. Furthermore, it said, "the conferences will look to MCC (Canada) to initiate the planning for inter-conference consultations and new joint activities even though they may eventually be placed under a different 'umbrella.' "

Areas that could become fruitful areas of consultation and perhaps inter-Mennonite cooperation are peace and social concerns topics; stewardship and lifestyle issues (impact of stewardship on education, personal commitment, finances, impact of lifestyle on the family); theological issues (understanding mission and service in their theological and programmatic implications, looking at the need for confession of faith for MCC); and inter-Mennonite relations (should Mennonites create a federation of some sort? impact of this on identity of conferences).

Is there a glue that holds Mennonites together? Yes, said the participants in Saskatoon. The centrality of Christ, an Anabaptist understanding of the gospel, Jesus' teaching on peace and on lifestyle, the Anabaptist understanding of the church—all are elements in that glue. But the same items also divide. And as long as they do, Mennonites will live in tension with one another.—Harold Jantz, *for Meetinghouse*

The Rutschman family.

Two small groups to form congregation in Barcelona, Rutschmans eye Sweden

Two small groups inspired by the teachings of Mennonites in Barcelona, Spain, are exploring the idea of forming a congregation together soon, according to Tom and Disa Rutschman, Mennonite Board of Missions workers who returned to North America in December for an eight-month furlough.

The two groups, with about 15 members each, meet in an apartment converted into a church. Both groups have their roots in the 1977-80 teaching ministry of John and Bonny Driver and in the Mennonite-related Spanish congregation in Belgium.

The Rutschmans' assignment, when they arrived in Barcelona in 1979, was to form an Anabaptist-style community of Christians who had been inspired by the ministry of the Drivers. Tom and Disa soon found, however, that translating vision for community into reality was not easy.

"We attempted to be an intentional community with economic sharing, although most of us didn't have much experience at it," said Tom. "We soon developed a core group of four families and several single persons living in several apartments in close proximity to each other."

Community members used the largest apartment for meetings and common meals. They soon outgrew it, however, and also felt they needed a more visible meeting place to enhance their witness in their neighborhood.

So in 1980 the community rented a storefront for all their activities, including worship, common meals, members meetings, Bible studies and crafts for children, and English and macrame classes for adults. John Paul and Wendy Lederach assisted with many of the activities.

Later, the Rutschmans moved to a house where they provided lodging for several single members of the community and set up a toy workshop in their backyard to give jobs to unemployed community members. The main toys produced in the workshop were wooden puzzles designed by Disa.

From the beginning, the Barcelona community has struggled with questions of leadership, economic sharing, and evangelism. "If we were starting over," Tom said, "we would insist on clarifying the leadership question at the beginning and build a spiritual bond with people before rushing into formal community living and economic sharing."

Tom and Disa first became interested in Spain in the early 1970s when, as single volunteers at an international student center in Belgium, they attended a Mennonite-related congregation made up mostly of migrant workers from Spain. The members talked about sending missionaries to their home country to start an Anabaptist-style intentional community.

Shortly after their marriage in 1977, Tom and Disa were asked by Jose Luis Suarez, copastor of the congregation, if they would join him and his wife in carrying out this vision. Rutschmans agreed, and spent a year studying at Seminario Biblico Latinoamericano in Costa Rica and Associated Mennonite Biblical Seminaries in Elkhart, Ind., before arriving in Spain. They were also commissioned for their work by MBM.

Born in Phoenix, Ariz., Tom grew up in Latin America, where his parents, LaVerne and Harriet Rutschman, are General Conference Mennonite missionaries.

Disa was born in Ranea, Sweden, and attended high school and college in nearby Lulea.

In August, the Rutschmans plan to go as self-supporting MBM workers to Disa's home area near the Arctic Circle in Sweden. They have been invited to serve a small congregation which currently has no pastor and which has begun a youth ministry. Tom and Disa hope to get teaching jobs to support themselves.

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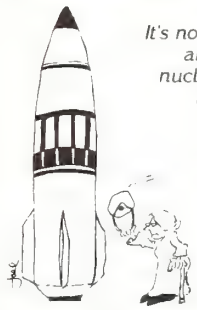

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Canadian MCC moving toward independence?

A cautious approach to the future marked the annual meeting of the Mennonite Central Committee (Canada) in Saskatoon, Jan. 20-22, as the 31-member board gathered to celebrate the agency's 20th anniversary.

Concerned about a possible downturn in giving during difficult economic times, the board adopted a restraint-oriented budget and steered clear of starting any major new programs.

The result, commented one veteran board member, was a meeting that took "a closer look" at many programs than has been the case in previous years.

Seated at tables shaped into a rough oval in the meeting room of the Nutana Park Mennonite Church, the board members probed behind the budgets and reports in a review of the direction of the sprawling MCC (Canada) program. Surrounding the board, as if to symbolize the larger Mennonite and Brethren in Christ family from 12 different conferences, were ranks of chairs filled with over 100 observers, staff members, and visitors.

Before them on the platform at the front of the church was set a chalkboard with a continuing reminder of MCC's mandate. There worship leader Peter J. Dyck had written in large chalk letters the words of Micah 6:8, the text of his three messages. The requirement to "seek justice, love kindness, and walk humbly with your God" summed up what MCC is all about, he said.

Treasurer Paul Peters introduced the cautionary tone early in the two-day meeting when he explained the twists and turns of the budget-setting process for 1983. Despite the facts of economic recession, the MCC (Canada) income figures had "looked unbelievably good" in September, he said. On that basis, a preliminary 1983 budget was shaped with some optimism. The MCC (Canada) executive then reported gratefully on the healthy financial situation—only to see giving plummet in the final quarter of 1982. As a result, a new budget was prepared with the expected increase in giving in 1983 pared back to 5 percent.

When Peters was finished, the chairmen of both the Conference of Mennonites in Canada and the Canadian Mennonite Brethren Conference (the two largest groups in MCC in Canada) each got up and reported, somewhat ruefully, that their respective conferences had experienced surprisingly large increases in giving at year end, lifting them out of serious trouble. Apparently word of MCC (Canada)'s good health and the conferences' need had spread quickly.

The final budget retained the 5 percent increase and totaled just under $13 million. The funds will come from a variety of sources, including constituency giving (about 35 percent), matching government grants (about 42 percent) and money generated by programs like voluntary service and SELFHELP Crafts.

The restricted budget meant that several new ideas were shelved or postponed. A plan to appoint a "development education coordinator" was tabled and funding for several minor programs was made subject to the budget being met.

In other actions, the board approved a statement on "a service response" to the "problem of abortion," ratified the appointment of David Worth as a half-time director of victim-offender ministries, and decided to write off a major chunk of a loan to an impoverished Mennonite colony in Mexico. (A huge devaluation of the Mexican peso had made it impossible for them to fully repay the loan.)

Although it is one of the smallest departments within MCC (Canada), the native concerns office continues to generate a lot of controversy. After director Menno Wiebe had explained some of the MCC work in resource development, in planting gardens on reserves, and in supporting native peoples in some of their concerns for justice, he was told by a new board member that the program was "not very popular" with the constituency.

"How much support is there?" Wiebe was asked. "Will we have to keep on spoon-feeding" Indians like the governments do? was the next question. Another countered that the MCC approach was "refreshing."

Menno Wiebe concluded that "how to do it and to have our constituency behind us is a daily agony."

Yet despite the questions, strong support for the program was generally evident. The board agreed unanimously to send the Prime Minister a telegram asking him to allow full native participation in upcoming constitutional talks on native rights in the new constitution.

The Food Bank also came in for close scrutiny. After being nurtured under MCC (Canada)'s umbrella for several years, the Food Bank is slowly evolving into an interchurch agency operating on a much larger scale. The board examined the details of the proposed expansion and cautioned that MCC (Canada) should carefully explain what is happening to avoid misunderstandings.

The Ottawa Office, Handicap Awareness Project and Voluntary Service programs all received strong endorsements but stirred little questioning.

In Saskatoon, many of these received an airing without any specific actions being taken. Many Canadian board members said they still were not entirely happy with the "Memo of Understanding" approved in 1981. It outlines how MCC, MCC (U.S.), and MCC (Canada) work together. The matter of MCC (Canada)'s aspirations to administer overseas programs directly (instead of through the international office in Akron, Pa.) continues to be a sensitive area. The "Memo" will be reviewed and renegotiated during 1983.—Allan J. Siebert, *for Meetinghouse*

General Board to retain 1963 confession of faith

Do confessions of faith become outdated or are they timeless documents? The Mennonite Church General Board discussed this question at its November meeting in 1982. Suggestions to revise the official Mennonite Confession of Faith which was adopted in 1963 have come from various parts of the church.

Not all General Board members nor conferences agree on the need for a different confession of faith. While some say that concerns have shifted and cultural practices have changed which make change necessary, others say that the 1963 document describes the churches' convictions very well.

The Council on Faith, Life, and Strategy also has given this question consideration. Their recommendation to the General Board was that the 1963 Confession of Faith stands as it is and that conferences feeling the need for a new document consider the General Assembly statement, "Affirming our Faith in Word and Deed."

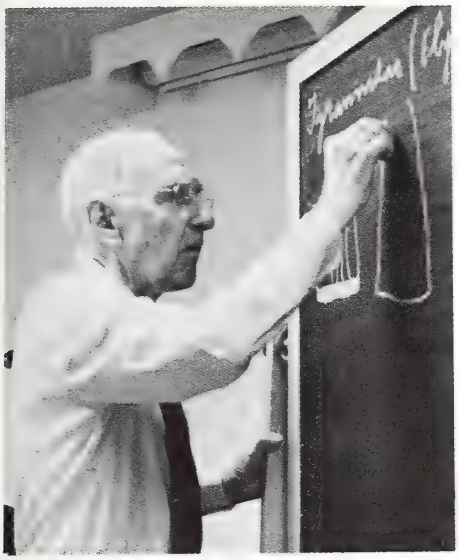
The council further recommended that a committee be established to examine confessions of faith in order to determine the form and function appropriate for a new confession of faith. The General Board approved the recommendation of the Council. It was noted, in discussion, that historically confessions of faith are not revised but rather new ones are written.

Witmer conducts lively classes

S. W. Witmer, professor emeritus of biology at Goshen College, is at an age when most people would feel fully justified in leaving tasks such as teaching continuing education courses to others. But the 94-year-old biologist, botanist, birdwatcher, poet, and, most recently, pool enthusiast is teaching not one but three continuing education courses this winter and spring.

Witmer's current class in bird identification will end on Feb. 22, but his class in "Identification of Indiana Wild Flowers and Other Vegetation" will meet for six Tuesday evenings from Mar. 1 through Apr. 5. "Identification of Indiana Trees and Shrubs," also taught by Witmer, will begin on Apr. 19 and run for six Tuesdays through May 24. Both classes will meet from 7:00 to 9:00 p.m. in Greencroft Manor III dining hall.

Persons who enroll in either of Witmer's classes will have an unusual chance to take advantage of the professor emeritus' enormous store of knowledge. The wild flowers of Indiana are Witmer's special area of expertise. His work in the field was publicized recently when the "Kankakee Mallow," an extremely rare flower Witmer discovered growing in Goshen in 1944, was put under the protection



S. W. Witmer in classroom.

of the Indiana chapter of the Nature Conservancy. And as he teaches his course in trees and shrubs, Witmer will draw heavily from his experience of cataloging hundreds of trees, shrubs, and plants in Parsons' Swamp Woods.

MBM newsgrams

A Bible study and discussion group at Foyer Grebel, an international student center in St. Maurice near Paris, France, grew into a full-fledged congregation during 1982, according to Mennonite Board of Missions workers Neal and Janie Blough. The congregation includes people from at least ten countries and about that many denominations. "We started to celebrate the Lord's supper last February, we had our first wedding in September, and our first two baptisms in December," Bloughs said. Recently Neal was formally asked to serve the congregation as pastor on a half-time basis. Janie continues her leadership in Sunday school and other activities for the children of the congregation.

Attendance is up and many people have recently been baptized in the 15 congregations of Japan Mennonite Church on the island of Hokkaido, according to recent reports from workers there. "We have a real good feeling about the church right now," say Charles and Ruth Shenk. "The atmosphere seems to be upbeat almost everywhere." Norman and Ruth Kraus noted that an unusually high number of young people have dedicated their lives to the church and are training at Eastern Hokkaido Bible School—the small leadership training effort of the church. "It feels good to see the Japanese congregations taking their own responsibility for witness seriously," Krauses said. "They are not dependent on missionaries but begin to see us simply as helpers in their mission."

The 64 members of the Mennonite Board of Missions Auxiliary were honored by MBM staff at a noon potluck on Jan. 17 in Elkhart, Ind. "Working with the Auxiliary is a highlight of my work here," said Deana Markley, director of Services and Facilities at MBM. Auxiliary members, who represent a dozen local congregations, gave 2,611 hours of volunteer service in 1982. They helped with mailings, typing, proofreading, maintenance, research, record keeping, meals for special occasions, lodging for guests, and transportation to and from Elkhart Airport. Auxiliary members also hand-addressed 6,000 Christmas cards and helped respond to the thousands of people who requested Children's Caring Projects and Family Mission Thanks-Giving packets.

The elderly in Eureka, Ill., will help each other live independently longer under a new Eureka Aging Cooperative organized by Illinois Elderly Service Program. The goal is to meet the needs of the elderly with the gifts of other older persons. For example, a retired carpenter who had lost a lot of weight and needed his clothes altered built a stepstool for an elderly woman who couldn't reach her cupboards. She returned the favor by using her sewing skills to alter his clothes. The cooperative is governed by a board made up of representatives from churches, social service agencies, senior citizens' organizations, and the general elderly population. The elderly themselves will direct the various activities of the cooperative. Kent Richard of the Eureka voluntary service household has been named overall director. Illinois Elderly Service Program is sponsored by MBM, Maple Lawn Homes of Eureka, and Illinois Conference of the Mennonite Church.

Anna Kay Massanari, 56, Mennonite Board of Missions worker in Puerto Rico from 1950 to 1973, died of cancer on Jan. 23 in her hometown of Fisher, Ill. She continued to live and work in Puerto Rico as a teacher in a Mennonite school until returning to North America last August for medical treatment. A memorial service was held on Jan. 26 at East Bend Mennonite Church in Fisher.

Mennonite Board of Missions and Rocky Mountain Conference of the Mennonite Church are seriously considering starting a congregation in the Texas border city of El Paso this year. Currently there is no Mennonite congregation in the city, and several local Mennonites are interested in helping start one. Ray Horst of MBM visited El Paso with John Kreider of Rocky Mountain Conference, Jan. 9-11. They agreed that a bilingual person should be recruited to work as a full-time church planter in the city. They also agreed that Samuel Hernandez of the General Board should be invited to explore specific ministries among the Hispanic people of El Paso and that VS household might be set up.

The board of trustees of Maple Lawn Homes, a Mennonite retirement community in Eureka, Ill., has approved construction of 24 additional retirement cottages. The project is part of a master plan to transform Maple Lawn from a nursing care facility to a full-service retirement community. Maple Lawn is being assisted by The Lead Group, a project management firm in Goshen, Ind., which has helped develop Mennonite retirement communities in six states. "The cottages combine the advantages of home ownership with the best of life-lease arrangements," said Maple Lawn executive director Clifford King. Maple Lawn Homes, founded in 1922, is sponsored by MBM.

John Driver, longtime worker in Spanish-speaking countries, conducted a two-week teaching ministry in Central America earlier this month. In Nicaragua he spoke on "The Sermon on the Mount" at a Feb. 7-13 retreat for Mennonite and Brethren in Christ leaders sponsored by Mennonite Central Committee. John spoke to leaders of CEPAD, the main interchurch organization in Nicaragua. In Costa Rica, Feb. 14-17, he conducted a seminar for the leaders of the Costa Rica Mennonite Church.

Search begun for next GC president

The process for the selection of the next president of Goshen College began formally on Feb. 4 and 5 with the first meeting of the presidential selection committee in Elkhart, Ind. The six-member committee reviewed its assignment and discussed the selection process outlined by the Mennonite Board of Education and the Goshen College board of overseers.

Major attention was given to reports by Charles Gautsche and Richard Kauffman representing the Board of Education and the board of overseers respectively. These reports summarized some initial discussions by the boards on the current state of Goshen College, future leadership needs, and desirable presidential qualifications. Plans for consulting with a number of groups such as faculty, students, staff, alumni, the President's Advisory Board, and others were reviewed.

These groups will be kept informed to the degree confidentiality policies permit and will be asked for counsel regarding the state of the college, leadership needs, desirable qualifications, and for names of potential candidates.

Beyond the boards, church leaders are being asked to share their observations and counsel. The campus contact for student involvement is the student central committee. Albert Meyer, executive secretary of the Board of Education, participated in these discussions.

Persons who have comments or suggestions are encouraged to send them to William Zuercher, Chair, Presidential Selection Committee, Box 37, Hesston, KS 67062, or to any member of the committee. Other members are Gerald Hughes, Daniel Hertzler, Arlene Mark, Anne Hershberger, and Atlee Beechy. The committee emphasizes the need for broad and insightful counsel for this very important task.

New Iowa church celebrates covenant

After four months of study and writing, the Cedar Falls (Iowa) Mennonite Fellowship established a covenant of church membership on Jan. 23.

The pilgrimage toward covenanting together began during a retreat in October and culminated in the Jan. 23 worship service. Elements of the process included teachings and discussions about church membership, the lordship of Jesus Christ, the concept of covenant as described in Scripture, and special studies of Matthew 18:15-20 and 1 John 4. The Holy Spirit spoke through each person in the formulation and revision of six drafts, producing a statement beyond what any one person could have composed.

The Jan. 23 service featured a group reading and signing of the covenant, foot washing, and communion. Nine adults joined the fellowship as members; four others joined as associate members. Twenty persons, counting children, shared in a fellowship meal following the service.

During foot washing the group had an unexpected visitor. Evidently "high" on something, the young man stayed for about 15 minutes. After his departure, Bob Bowen said a prayer for him. Particularly during the noon meal the group did some soul-searching about the feelings and questions generated by the young man's presence. One person wondered aloud: "How would Jesus have responded in this situation?"

The covenant of membership developed by the group includes a "confession of faith" and seven "Understandings." Based on 1 John 4, the faith confession affirms three expressions of love in response to God's love and Christ's lordship: We love God as Creator and sustainer of life; we love each other as sisters and brothers in Christ; and we love all people as children of God, friends as well as enemies.

The "Understandings" are meant to actualize these three aspects of love in the group's life together. Participation in worship services and small groups, mutual accountability, peacemaking, and annual review/renewal of the covenant commitment are among the interpretations of how God's love may be expressed in Cedar Falls.

The Cedar Falls Mennonite Fellowship began meeting as a worshiping body in November 1981. The church founding work in the Cedar Falls-Waterloo area, population 120,000, is partially funded by the Mission Board of Iowa-Nebraska Mennonite Conference (Mennonite Church). The fellowship also has been relating to the Central District of the General Conference Mennonite Church.—Dan Shenk

Marc Yoder washes Steve Reschley's feet. Glen Schmidt (left) and Dan Shenk look on.

mennoscope

Jacob Roes was ordained and installed as pastor of the Glen Allen (Ont.) Mennonite Church on Dec. 12. Herb Schultz, conference minister and Wilmer Martin, representing the personnel committee, conducted the service. Amsey Martin, a past minister of that congregation, gave the message. Jacob's wife, May, joined with her husband in accepting the charge.

Responding to the enthusiasm expressed by 1982 participants, the Lancaster Mennonite Historical Society will again sponsor a ten-week Pennsylvania German dialect seminar. Scheduled for Thursday evenings at the society headquarters, Mar. 17 to May 19, from 7:00 to 10:00 p.m., to new and repeat students. Noah G. Good, Lancaster, will serve as the instructor. Use of a new book and a new set of lesson topics makes it practical for former students to attend again. Cost of the 10-night seminar, limited to the first 25 persons who register, will be $30 for society members and $35 for nonmembers. Address: 2215 Millstream Road, Lancaster, PA 17602.

The late Melvin Gingerich felt that every national church and mission should develop and maintain an active set of archival materials. The Mennonite Brethren in India have done just that. With prayers of dedication and words of thanks to the financial sponsors, the ribbon was cut, and India's Mennonite Brethren Bible Institute building at Shamshabad opened on Dec. 12. Peter Hamm, Missions/Services secretary for Europe, Africa,

Missions cooperate to buy property in Hong Kong

The General Conference Mennonite Church's Commission on Overseas Mission and Eastern Mennonite Board of Missions, Salunga, Pa., have agreed to contribute up to $160,000 for the purchase of a new facility for Mennonite Ministries in Hong Kong. Each of the two agencies will make up to $80,000 available.

The agreement was made in response to requests from missionaries there for assistance in acquiring a new building to broaden their work and serve as their church center. COM already has $48,000 of its share on hand and hopes to finance the remainder through Church Extension Services or interested individuals and congregations.

Mennonites in Hong Kong have used rented quarters for carrying out their ministries for more than 25 years. Mennonite Central Committee rented the first floor of an apartment building for a soup kitchen and distribution center, and the same building has been used by Mennonite Ministries in Hong Kong for their reading room, study center, and worship services. However, certain restrictions are in effect concerning the use of the building for other purposes.

and Asia, on an administrative visit, addressed the large group of people who gathered for the occasion. Hamm's concern for church record-keeping began during his missionary experience in India, 1958-1970, when he noticed that no special efforts were being made to preserve such documents as minutes of meetings, church business correspondence, and records of baptisms, weddings, funerals, and other church matters.

Mary Yunginger

Mary Yunginger, Marietta, Pa., began employment in the Discipleship Ministries department of Eastern Mennonite Board of Missions, Salunga, Pa., on Jan. 18. As director of recruitment and publicity, Yunginger will provide information and encourage persons to serve with Discipleship Ministries programs. In addition she will administer two voluntary service units in Corning and Elmira, N.Y.

The largest single shipment from the MCC (Canada) Food Bank left the Vancouver port in mid-February if plans carried. Eleven thousand metric tons of wheat are being shipped to Southeast Asia, with the major portion, 330, 000 bushels, going to India. The shipment is expected to arrive by mid-March. The value of this food supply is approximately $2 million, plus $500,000 for freight costs. With this shipment completed, about half of the existing Food Bank resources will have been depleted. The wheat will be used for drought emergency aid and food-for-work projects.

John W. Heisey, local historian, genealogist, and columnist, will run a five-week German for Genealogy seminar at Lancaster (Pa.) Mennonite Historical Society headquarters each Tuesday evening from Apr. 5 to May 3 at 7:00 p.m. The seminar will introduce participants to the basics of the German language and its script handwriting, with a strong orientation to vocabulary needed to read tombstones, family Bibles, 18th-century correspondence, and archival records. Prior knowledge of German is not required.

Two workshops are scheduled for summer Bible school superintendents and teachers in 1983. Laurelville Mennonite Church Center will host the first workshop from Mar. 18 to 20. Camp Menno Haven will host the second workshop from Apr. 8 to 10. Information/registration forms have been sent to the pastors. For registration information, call Laurelville Mennonite Church Center (412) 423-2056 or Camp Menno Haven (815) 646-4344.

A faculty member and two students from Goshen College participated in the Feb. 25-26 "Peacemaking and the Academic Disciplines" conference held at Manchester College, North Manchester. Roy Umble, professor of communication at Goshen College, was a guest leader of the conference sponsored by the peace studies program of the Peace Church Colleges and Seminaries. Other participating institutions included Manchester College; St. Cloud (Minn.) State University; Wilmington (Ohio) College; Juniata College, Huntingdon, Pa.; Elizabethtown (Pa.) College; and Earlham College, Richmond. The conference brought together professors and students involved in a number of academic disciplines not usually associated with peace issues. Professors in such fields as geology, history, and computer science will serve as guest leaders.

The Evanston Mennonite Fellowship is a house church that meets in the basement of an apartment building in south Evanston. Large two-bedroom apartments will be available in spring or early summer. The building is located near public transportation to Chicago and Northwestern University. Persons interested in further information about the fellowship and apartments are invited to contact Lee Miller at 738 Dobson St., Evanston, IL 60202, or by calling (312) 491-1622, evenings before 10:00 p.m.

New member by baptism and confession of faith: Mary Ann Sheetz at **Elizabethtown,** Pa.

readers say

I am deeply troubled about Wayne Drudge's letter (*GH*, 11 Jan. 1983). I want to respect Drudge's right to his opinion, but I am disturbed (1) because I don't know if he is arguing that all homosexuals, whether celibate or not, are to be excluded from the body of Christ and (2) because of his apparent discriminate use of Old Testament law. To be sure, God expected Israel "to be pure." But note what this meant. It meant excluding not only practicing homosexuals but all those born "out of season" as well . . . even to the tenth generation. Deut. 23:2 is clear—no such person "shall . . . enter into the congregation of the Lord" (KJV). The assembly was to be undefiled in all aspects. Now if we Mennos admit such into our congregations, are we not then disobeying God? Has God changed? Or is the New Testament body of Christ different from the community of Israel in scope, membership, vision, and love? I insist: if Brother Drudge wishes to use Lev. 18:22 as a proof-text against homosexuals, he'd better find a way to avoid applying another of God's aims for his people (Israel), that of Deut. 23:2. Consequently, I urge Brother Drudge to reconsider his position, or at least show us how we might apply consistently both Lev. 18:22 and Deut. 23:2 to the congregations of the Lord in 1983.—**Carl S. Keener,** Cambridge, Mass.

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In "Items and Comments" (Jan. 4) you published an item quoting Mr. Shen Derong of the Three-Self Church, "China's official Protestant group," as saying that the work of foreign Bible smugglers "has been condemned by Chinese Protestants." Since you offered no comments I assume that you feel your readers should accept this bit of news at face value. I find this rather surprising and perhaps a bit naive.

Information currently available tells us that there are an estimated 10 million Christians in China (most of them *not* affiliated with the Three-Self Church) and that this number is increasing due to a vital revival taking place there. This means that according to Mr. Shen, there is one Bible available (officially) to each 10 Christians. Would we be satisfied with that level of supply? One believer reported that in his area (about ⅓ the size of California) there are 300 unofficial fellowship groups—the small ones numbering several hundred, and the big ones, several thousand! Many of these believers are suffering intense persecution, some from the government, and some instigated by leaders of the Three-Self Church. Certainly, there are sincere Christians in the Three-Self Church, but it is well known among Chinese believers that the Three-Self leaders are hired by the government and are obligated to repeat the propaganda which is supplied to them.

If what I have said raises questions in your minds, I recommend the book *Brother David, God's Smuggler to China* (Tyndale House), with a foreword by Brother Andrew, the better known "Bible Smuggler." Incidentally, in it you will learn why Chinese Christians not affiliated with the Three-Self group would not purchase Bibles produced by the government.

Many *Herald* readers may be somewhat suspicious and perhaps even cynical about Brother Andrew's work. Permit me to say here that my wife and I have met Brother Andrew personally and have had opportunity to observe closely his ministry in a campaign in Port-of-Spain, Trinidad, while we were there under the Virginia Mission Board, as well as in a one-night meeting near Harrisonburg on Aug. 13, 1982. We are convinced that he is a man of God and that information supplied or approved by him is reliable and trustworthy.

The believers in both Russia and China need our faithful prayers and assistance. Dare we do less than help them obtain the Bibles they so desperately desire?—**Wayne Yoder,** Broadway, Va.

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In response to reader R. T. Clark's letter in the January 25 issue, the "subtle" truth about the Roman numeral for 4 on the face of the clock in the picture on page 1 (Jan. 4 issue) is that the numeral IIII was widely used in earlier clocks.

A quote from Ralph and Terry Koverl's book, *Know Your Antiques,* says that "most early clocks (before 1850) used the Roman numeral IIII instead of IV for 4." We have a 100-year-old-plus clock that has the IIII on it. It was made by the Ansonia Clock Co. in New York, still keeps perfect time, even at IIII o'clock!

I trust reader Clark went on further than the picture to see its relevance to the article(s) in that issue. I am also a stickler for perfection, and sometimes find myself stopping at that.

We want to affirm you in your selection of articles. We feel the *Gospel Herald* has improved a great deal in recent years in helping answer some questions related to religious life. When so many in the church are looking to the worldly solutions to problems, we need more than ever this type of publication to help us keep our heads and hearts straight.—**John and Beulah Fretz,** Salem, Ore.

$352,037

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $352,037.71 as of Friday. Feb. 18, 1983. This is 46.9% of the total needed. Contributions have been received from 340 congregations and 202 individuals. Individual gifts represent $75,797.45 of the total.

Goal: $750,000

obituaries

Brunk, Erma Joyce, daughter of Shelly and Ida (Zook) Miller, was born in Conway, Kan., Nov. 18, 1909; died at Newton, Kan., Feb. 2, 1983; aged 73 y. On Mar. 6, 1932, she was married to Willard Brunk, who survives. Also surviving are 2 sons (Royce and Ronald), one daughter (Louise—Mrs. Leon Gingerich), one sister (Berdena—Mrs. Clarence West), and one brother (Robert). She was preceded in death by one daughter (Marjorie—Mrs. Stan Nice), one brother (Lloyd), and one sister (Mildred). She was a member of Hesston Mennonite Church, where funeral services were held on Feb. 5, in charge of Jerry Quiring, Paul Friesen, and Waldo Miller; interment in West Liberty Cemetery.

Coatney, Celia, daughter of Titus and Alma (Springer) Miller, was born in Indiana, Sept. 4, 1937; died of a heart attack at Ft. Collins, Colo., Jan. 10, 1983; aged 45 y. On July 17, 1959, she was married to Winston Coatney who survives. Also surviving are one son (Robert), one daughter (Lisa), her mother, one sister (Lavon Moss), and 2 brothers (Keith and Virgil Miller). Funeral services were held at Pueblo, Colo., Jan. 15, in charge of George Dunn; interment in Roselawn Cemetery.

Hershberger, Leonard, son of Nathaniel and Lydia E. (Miller) Hershberger, was born at Walnut Creek, Ohio, Apr. 12, 1892; died at Walnut Hills Nursing Home on Feb. 7, 1983; aged 90 y. On Oct. 24, 1914, he was married to Alta Hostetler, who survives. Also surviving are 4 sons (James, Edward, Herman, and Loren), 12 grandchildren, and 11 great-grandchildren. He was preceded in death by one grandchild, one sister, 3 brothers, and 3 half-sisters. He was a member of the Walnut Creek Mennonite Church, where funeral services were held on Feb. 10, in charge of Alvin C. Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Long, Eva M., daughter of Cleveland and Gertrude (Fulton) Shultz, was born in Bullskin Twp., Pa., Apr. 6, 1916; died at Westmoreland Hospital, Greensburg, Pa., Feb. 3, 1983; aged 66 y. She was married to Leo C. Long, who died in 1959. Surviving are 3 sons (Leo L., Ronald, and Larry), 6 daughters (Rubie—Mrs. Dean Knopsider, Eva Jean—Mrs. James Tucholski, Genevieve—Mrs. Roy Barnhart, Gloria—Mrs. Donald Henry, Shirley—Mrs. Kurt Bodkin, and Audrey—Mrs. William Coffman), 18 grandchildren, 2 great-grandchildren, one sister (Genevieve—Mrs. William Hribal), and one brother (Clyde Shultz). She was preceded in death by an infant son, an infant daughter and one sister (Mrs. Dolly Keefer). She was a member of the Scottdale Mennonite Church, where funeral services were held on Feb. 7, in charge of Robert N. Johnson; interment in Kecksburg Cemetery.

Martin, J. D. Earl, son of Amos H. and Margaret (Shank) Martin, was born in Washington Co., Md., Aug. 22, 1895; died at his home in Reid, Md., Dec. 9, 1982; aged 87 y. On Mar. 27, 1917, he was married to Edna Grace Cunningham, who died on Jan. 31, 1968. Surviving are 2 sons (Earl, Jr., and Donald E.), 2 daughters (Margaret—Mrs. Ernest Gehman and Betty—Mrs. Mark Kniss), 8 grandchildren, and 7 great-grandchildren. He was a member of Reiffs Mennonite Church, where funeral services were held on Dec. 12, in charge of Nelson Martin, Earl Miller, and Irvin Shank; interment in the church cemetery.

Neff, Dustin Michael, son of Donald and Doris (Hershey) Neff, was born in Paradise Twp., Pa., Sept. 7, 1982; died in an automobile accident in East Lampeter Twp., Pa., Jan. 23, 1983; aged 4 m. Surviving are his parents, one brother (Matthew), one sister (Heather), maternal grandparents (Warren and Betty Hershey), paternal grandparents (Clarence and Ellen Neff), maternal step-great-grandmother (Margie Hershey), and paternal great-grandparents (Amos and Cora Rutt and Ruth Neff). Funeral services were held at the Brown Funeral Home on Jan. 26, in charge of Sam Smucker; interment in the Paradise Mennonite Cemetery.

Nussbaum, Lydia, daughter of Isaac and Miriam (Neuenschwander) Nussbaum, was born in Berne, Ind., Aug. 4, 1898; died at Wayne County Home Care Center, Wooster, Ohio, Jan. 13, 1983; aged 84 y. Surviving is one son (Willis L. Nussbaum), and 6 grandchildren. She was a member of Sonnenberg Mennonite Church, where funeral services were held on Jan. 26, in charge of David Garber and Ray Himes; interment in Sonnenberg Church Cemetery.

Short, Estella, daughter of Jonas and Eliza (Rupp) Short, was born in Henry Co., Ohio, May 20, 1899; died of a heart attack at Flower Hospital, Sylvania, Ohio, Feb. 7, 1983; aged 83 y. She was a member of Central Mennonite Church, where funeral services were held on Feb. 10, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Stauffer, Stella, daughter of Amos A. and Annie (Eschbach) Ressler, was born in Lancaster Co., Pa., Jan. 27, 1890; died at Lancaster General Hospital, Lancaster, Pa., Feb. 6, 1983; aged 93 y. On Oct. 24, 1911, she was married to Elvin H. Stauffer, who died in 1933. Surviving are 4 daughters (Mrs. Reba E. Nissly, Anna M. Stauffer, M. Irene Stauffer, and Helen—Mrs. J. Harold Buckwalter), 3 sons (A. Landis, Clarence L., and J. Harold), 15 grandchildren, 2 stepgrandchildren, 24 great-grandchildren, and one sister (Mrs. Anna Ressler Denlinger). She was a member of Mt. Pleasant Mennonite Church, where funeral services were held on Feb. 9, in charge of Clair B. Eby, Vernon D. Smoker, and Clarence Neff; interment in Paradise Mennonite Cemetery.

Steckly, Menno, son of Moses and Rachel (Kuepfer) Steckly, was born in Elma Twp., Ont., Sept. 2, 1902; died in Stratford General Hospital on Jan. 26, 1983; aged 80 y. On Aug. 12, 1931, he was married to Sarah Kipfer, who survives. Also surviving are 4 sons (Stanley, Norman, Ronald, and Robert), 7 daughters (Doreen—Mrs. Donald Gerber, Isabel—Mrs. James Mullett, Elsie—Mrs. Levi Kuepfer, Nancy Pace, Marjorie—Mrs. Ed Erb, Joanne—Mrs. Ralph Gerber, and Marilyn), 25 grandchildren, 4 great-grandchildren, 2 brothers (Reuben and Solomon), and 2 sisters (Mary—Mrs. Aaron Gerber and Laura Kipfer). He was preceded in death by one grandson, and one sister (Magdalena Ropp). He was a member of the Riverdale Mennonite Church, where funeral services were held on Jan. 29, in charge of Glenn Zehr; interment in the adjoining cemetery.

Wenger, Jesse Walter, son of Abraham and Carrie (Lehman) Wenger, was born near Versailles, Mo., Aug. 10, 1895; died at St. Mary's Health Center, Jefferson City, Mo., Jan. 21, 1983; aged 87 y. On Nov. 25, 1917, he was married to Ella B. Lehman, who died on Feb. 27, 1964. On Nov. 18, 1967, he married Ruth Edelman Diener, who survives. Also surviving are 4 sons (Albert, Norman, Roy, and Paul), 2 daughters (Mrs. Viola Ramer and Mrs. Bertha Swarr), 25 grandchildren, 28 great-grandchildren, and one brother (Daniel). He was preceded in death by one son (Emanuel), one daughter (Barbara May Wenger), 3 brothers (Edward, Okley, and William), and one sister (Bessie Wenger). Funeral services were held at Mt. Zion Mennonite Church on Jan. 23, in charge of Joe Diener, Leroy Gingerich, and Jake Flisher; interment in Mt. Zion Cemetery.

Yoder, Orrin, son of Harvey and Emma (Troyer) Yoder, was born on Jan. 11, 1911; died of a heart attack at Phoenix, Ariz., Jan. 14, 1983; aged 72 y. On Jan. 1, 1936, he was married to Elaine Miller, who survives. Also surviving are one son (Edward), 3 daughters (Janet—Mrs. Harold Judy, Gloria, and Carolyn—Mrs. Dave Sherck), 6 grandchildren, and one sister (Alma Nusbaum). He was a member of First Mennonite Church, where funeral services were held on Jan. 19, in charge of Harold Yoder and Samuel Troyer; interment in Grace Lawn Cemetery.

births

Bieber, John and Deb (Snavely), Quantico, Va., first child, Megan Elizabeth, Jan. 27.

Blucker, Greg and Brenda (Schrock), Sturgis, Mich., first child, Stefanie Kay, Dec. 11.

Bontrager, Gene and Mabel (Mast), Sarasota, Fla., second son, Jeffrey Lyndon, Feb. 1.

Delp, Durell M. and Dawn (Detweiler), second daughter, Souderton, Pa., Deanne Mae, Jan. 31.

Gagliano, Mario and Bev (Bearinger), Alma, Ont., second son, Luke B., Jan. 29.

Gingerich, Paul and Joyce (Augsburger), Kidron, Ohio, second child, first son, Matthew Paul, Feb. 6.

Kauffman, James and Doris (Dagen), Gordonville, Pa., first child, Kimberly Sue, Jan. 24.

Kiser, Terry Lee and Denise (Bishop), Elroy, Pa., first child, Nicole Ranae, Feb. 5.

Lintern, David and Debbie (Buchen), Madison, Conn., first child, Derek David, Dec. 10.

Parker, Dan and Denise, Elkhart, Ind., third child, first son, Darrick Ray, Nov. 15.

Schneider, Al and Elizabeth (Bontrager), Goshen, Ind., third living child, first living son, Michael Joel, Jan. 26.

Schrock, Robert and Mary (Markley), Sterling, Ohio, second daughter, Jessica Dawn, Jan. 5, 1983.

Schwartz, Kenneth L. and Pamela (Nottoli), Sturgis, Mich., third child, first daughter, Teresa Lynn, Dec. 22.

Stout, Eric and Karla (Atkinson), Brighton, Iowa, third child, second daughter, Ashley Irene, Feb. 2.

Thompson, Bill and Susan (Hockett), Springfield, Ohio, third daughter, Amanda Dawn, Dec. 16.

Yantzi, Lynn and Nancy (Steinmann), Tavistock, Ont., first child, Stephen Joseph, Jan. 14.

Yoder, Richard and Carolyn (Yoder), Swaziland, Africa, third daughter, Sara Marguerite, Oct. 17.

marriages

Fetters—Stoltzfus.—Luke Fetters, Wallbridge, Ohio, United Brethren Church, and Audrey Stoltzfus, Valparaiso, Ind., Valparaiso cong., by James Armstrong and Paul Fetters, father of the groom, Dec. 18.

Miller—Nussbaum.—Harold N. Miller and Karen A. Nussbaum, both of Community Mennonite Fellowship, Corning, N.Y., by Menno Heinrichs, Jan. 1, 1983.

Stoltzfoos—Eberly.—Norman Stoltzfoos, Leola, Pa., Paradise cong., and Donna Eberly, Gordonville, Pa., Bible Fellowship Church, by Millard Shoup, Feb. 6.

Warren—Wooten.—Mike Warren and Rhonda Wooten, both of Portland Mennonite Church, Portland, Ore., by Marlin Kym, Jan. 22.

Credits: Cover by Three Lions; p. 139 by Paul Schrock; p. 142 by Philip Gendreau. p. 150 by Stan Miller; p. 151 by Bruce Meyers.

calendar

WMSC Retreat on Serving, Iowa Mennonite School, Kalona, Iowa, Mar. 4-6

Ohio Conference, Lockport Mennonite Church, Stryker, Ohio, Mar. 10-12

Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17

Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20

Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19

Project Teach, Bethel College, North Newton, Kan., Mar. 21-25

Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26

Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27

Western Ontario Conference and Mennonite Conference of Ontario & Quebec Joint Conference, Kitchener, Ont., Mar. 25-27

Berlin's Protestant churches recall the support they gave Hitler in 1933

"A man of purity, piety, energy, and strength of character." Those were the words of praise invoked by Protestant Pastor Joachim Hossenfelder in a sermon at the Church of St. Mary in downtown Berlin the week Adolf Hitler took his oath as chancellor of the Third Reich. West Berlin's current Protestant leaders recalled this and other expressions of church support for the Nazi leader on the 50th anniversary of that event, while renewing their recent warnings of the nuclear war dangers that menace the modern world.

In a special issue, the city's Protestant weekly recalled that every Protestant congregation in Berlin except the Darlem Church led by Pastor Martin Niemoeller elected a Nazi-dominated church council shortly after Hitler's rise to power. After quoting Pastor Hossenfelder's tribute to the Nazi leader, the paper commented that "it is an indication of the situation of the Protestant church in Berlin and in Germany at that time that no storm of indignation over these blasphemous words of Hossenfelder broke loose."

Bishop refuses to cooperate in using church buildings as nuclear shelters

Bishop Walter Sullivan of Richmond, Va., says that the diocese's 130 churches and 32 schools should not serve as civilian defense shelters because that would give credence to "the myth . . . that nuclear war is winnable." Bishop Sullivan, one of the leading peace bishops in the U.S. Catholic hierarchy, wrote in a letter to pastors that "our parish facilities should not be inspected by representatives of the Department of Defense as possible emergency shelters in the event of nuclear catastrophe." He added, "Our parish churches, halls, and schools should always be available to the community in times of natural disaster. We have an obligation to respond in times of need. At the same time, cooperation with the Department of Defense gives credence to the myth that our government can protect us at a time of nuclear holocaust or that nuclear war is winnable. Such cooperation only enhances the very possibility of nuclear war, because preparing for the event gives acceptance to the present arms policy of our government."

American ranchers opposed to MX take peace trip to Soviet Union

Five American ranchers opposed to the MX missile, led by a tour guide from Mormon-related Brigham Young University, left New York for the Soviet Union on what they describe as a "citizen to citizen" peace mission. The ranchers represent a coalition called "Ranchers for Peace" from Utah, South Dakota, Wyoming, Montana, and Colorado. Strong opposition last year from ranchers in the Western states and the Church of Jesus Christ of Latter-day Saints (Mormon) stopped plans to base a tracked, movable "decoy" version of the MX missile system in Utah and Nevada. Opponents regard the MX (for Missile Experimental) in all its versions as a first-strike weapon that increases the possibility that either the United States or the Soviet Union, rather than risk having their missiles destroyed, will launch pre-emptive strikes.

"We're not politicians; we're not trying to undermine our country's security," Doris Williams, 53, a Colorado rancher and member of the tour group, said. During the December visit to the USSR, the American ranchers hope to meet with "ordinary citizens" as well as members of official societies and government officials, Mrs. Williams said before the group left. "Maybe we're naive; it's a chance we're taking." She said there is no "host group" in the USSR.

The outlook is bleak for marked improvement in violence-wracked Northern Ireland in 1983

"We all long for peace, but we are thwarted and frustrated by the actions of those who prefer violence," says John Armstrong, Anglican primate of Ireland in his end-of-year message, which sums up the mood of the Irish churches after a difficult and depressing 1982. In Northern Ireland it had been a year of rising unemployment, unremitting violence, and continued political wrangles, and there are no signs of a marked improvement in 1983, despite the churches' pleas for peace and statements of concern about unemployment and the political deadlock.

Churchmen have not only denounced violence. They have gone out of their way to symbolize that Christians of all denominations have much in common. In September the Roman Catholic primate, Cardinal Tomas O'Fiaich, and his Anglican counterpart organized a weekend of church services and cultural events in Armagh, the ecclesiastical capital of Ireland, to underline their common heritage. Yet, toward the end of the year Armagh and its surrounding districts witnessed a spate of killings in the continuing struggle between the terrorists and the forces of law and order.

Pay cable movies more violent than network TV

HBO, Showtime, and *The Movie Channel* have extremely high rates of violence according to a recent monitoring report from the National Coalition on Television Violence (NCTV). The monitoring of two months of summer and fall prime-time programming on each of the three leading home pay-cable movie channels found an average of 22 acts of physical violence per hour over the entire period. NCTV reports that this is 300 percent more violent than network television during those months and 1400 percent more violent than PBS, Canadian, or German television monitored by NCTV.

NCTV notes that 30-35 percent (Arbitron vs Neilsen estimates) of American homes now have cable with the percentage growing rapidly. Forty percent of these are reported to subscribe to at least one pay-cable movie channel. The average family subscribing to HBO (data unavailable but thought similar for the others) watches HBO about as much as they do one of the three major networks, about 6 hours per person per week. According to Dr. Thomas Radecki, NCTV chairman and psychiatric director for the Champaign County Mental Health Center in Champaign, Illinois, this means that the typical family subscribing to one of these channels immediately increases the amounts of violence coming into their home by 50 percent. In an interview with the press, Dr. Radecki said, "Pay cable movie violence is the most dangerous trend toward the increasing use of entertainment violence in America today."

Central Methodist expects lawsuit over college's retrenchment plans

The financially troubled Central Methodist College in Fayette, Mo., has announced it will eliminate 21 of 63 faculty positions and 22 nonfaculty jobs. At least 11 tenured faculty members will be among those to lose their jobs at the United Methodist-related college. Five majors will be cut—physics, art, sociology, Spanish, and secretarial science. Courses in these areas will continue under other departments. Faculty members affected by the cut have held several closed-door sessions to test options and search for grounds on which to file a lawsuit challenging the move, said James Steele, communications director of the United Methodist Indiana area and former public information director for Central Methodist College.

Central Methodist College, founded by the former Methodist Episcopal Church in 1854, has been highly regarded as a private liberal arts school. Its enrollment peaked at about 950 students in 1968-69, dropping to 687 and 579 the last two academic years. Reductions in state and federal student aid were considered significant factors in the enrollment drop of the past two years.

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NEWSPAPER

Nonconformity as holy folly

"I would like to be able to fly if everyone else did, but otherwise it would be kind of conspicuous."—Twelve-year-old girl quoted in *The Lonely Crowd* by David Riesman.

As I wrote recently, the *Gospel Herald* is due to be 75 years old in early April and I have been surveying past issues to select items for reprint in a book to appear later this year. One of the impressions gained is that trouble is present in all ages.

Today we may think the world is in the most desperate possible condition and this may well be. Never before has there been such an array of such destructive weapons. Never before has there been so much spent so foolishly on armaments. If even the superpowers may go bankrupt buying guns, what is to happen to the little countries? One is reminded of the saying, "In a time when all the world is mad, only a madman is sane."

Belden C. Lane distinguishes between unholy and holy folly in an article in *The Christian Century*, December 15, 1982. "Both," he says, "celebrate the absurd. But the one does it unintentionally, priding itself on being eminently sensible, while the other knows that all human structures (even the most 'sensible') may be ridiculous in the sight of God. . . . Scarcely any place remains in our thinking for genuine Holy Folly, for storytelling, for the imaginative, freeing work of God's Spirit among us."

Another impression I have had as I surveyed the record of years past is that the role of the *Gospel Herald* editor has changed. It can be noted in the kinds of persons chosen. The first editor was a bishop and church organizer who, it has been reported, sat on 22 different committees. (Sometime I must try to find out what they all were.) The second editor was a professor pulled reluctantly from the classroom. The third came from the pastorate, but the fourth was a staff person already at work in the building on another magazine. And the news editor is a graduate of journalism school.

With this there has been an appropriate shrinkage of the breadth of the expectations for editors. We are not seen as required to run the whole church. But we perceive that we are expected to be more professional in our editing.

Yet, I believe that at least one needed function of the *Gospel Herald* has carried through from the beginning—the cultivation of holy folly. What I mean is what Paul seems to imply in 1 Corinthians 4:10 when he says, "We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute." I think the apostle was writing here with tongue in cheek—he was twitting the Corinthians.

The ultimate function of the *Gospel Herald* is to help people get off their hobbyhorses—or whatever kind of horses—and experience the grace and the joy of God. It is a harder task than it might seem. For whatever else we are, we humans are conventional. We behave in patterned ways and these patterns become barriers to the Spirit of God. How long does it take for patterns to build up barriers? Six months? Two years? Twenty-five years? How about six days?

As soon as a response is habitual we no longer need to think about it. As soon as we do not need to consider, we are beginning to wall out the Holy Spirit. So it has been that historically, prophets, preachers, and teachers have used shock tactics in efforts to get past the barriers and bring a word from the Lord. We think about Ezekiel building toy siege works, of Jeremiah with an ox yoke on his neck, and, heaven help us, of Isaiah walking three years, naked and barefoot! We think of Koheleth (the preacher) with his depressing refrain, "Vanity of vanities, all is vanity." Today would he say, "All is baloney" or use an even more pungent analogy? We think of Jesus teaching in parables and, as I mentioned, Paul kidding the Corinthians to jolt them out of their conventionality.

What would it take to move us out of conventionality to experience the moving of the Spirit? And is the *Herald* able to do it? For example, here I sit at a conventional (though cluttered) desk wearing quite conventional clothing with my conventional 30-year award in front of me (two pens on a walnut block) and writing with a conventional Dixon Ticonderoga pencil. Can the bland really lead the bland?

Belden C. Lane suggests several ways to cultivate openness, "spiritual exercises in folly—specific means by which we can break down the structures of unholy folly that bind us." He includes a list of "eccentric suggestions" as an "aid to spiritual reflection." His list includes unconventional clothing (such as a professor wearing bib overalls to the university) unconventional language, variations in time and space. In any of these, he suggests, by deliberate cultivation of unconventional behavior, we may open ourselves and others to perspectives passed over in conventional life. (I find for example that walking home from work opens areas of thought and observation not available when driving. But my friends and neighbors are forever cutting my walk short by giving me a ride.)

A group of us read Acts 3 the other night in prayer meeting, and Charles Shenk worried about what we would do if miracles like those began to happen among us today. "Could we accept it?" he wondered. Nobody could be sure, for as he observed, we are quite conventional people.

But miracles are needed. The desperate straits of the world call for them. The greatest miracles needed are the miracles of love and trust. From these flow all the rest. Of course anyone today who trusts God and loves others is considered mad. The conventional wisdom is against it. This shows how mad the world is.—Daniel Hertzler

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Under the juniper tree

by Gene C. Miller

"But he himself went a day's journey into the wilderness, and came and sat down under a juniper* tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19:4).

Ahaziah, the king of Israel, fell from his upper chamber through a lattice and, as the Old Testament dryly notes, was sick. How far he fell or what he landed on is not recorded, but it was enough; he dispatched royal messengers to seek out the counsel of Beelzebub, the god of the neighboring Ekronites. Ahaziah was afraid his injuries might prove fatal and wanted to know if the neighboring deity would prophesy his death. So the messengers set off.

While on the road to Ekron, the messengers met a man who greeted them caustically: "Well, well," he said. "You in Israel haven't got a god, so you must send off to your neighbor's god for advice? So hear me out: your king will not get off the bed he is lying on; he will die." The messengers went back to the ailing king with the news. The king wanted to know what sort of man had given them this message. The description was brief: a hairy man wearing a leather girdle—but it too was enough. I can imagine the miserable king sinking back on his bed in despair: "Oh no, it is Elijah the Tishbite." Ahaziah's mother and father had been Jezebel and Ahab and they had had some nasty brushes with Elijah, so Ahaziah knew exactly who Elijah was.

The two facts—the hairiness and the leather girdle—are the only physical attributes we have of Elijah the Tishbite, but the record of what he did is awesome and not a little fearsome. The garment itself bears comment, for tradition holds that prophets wore camel's hair. Because camels were the first among the animals listed as being unclean in Deuteronomy, any man who wore camel's hair was either a fool, a sinner, or a prophet. The New Testament gossip about John the Baptist was that he was either a fool, a sinner, or Elijah.

Elijah abruptly appears in chapter 17 of the first book of Kings. He minces no words, performs several miracles, and by the end of chapter 18 has upset the local deity worship. The action is straightforward: Elijah challenged the local prophets to a spiritual duel to find out which deity would answer the prayers of the faithful with fire. An altar was erected, the sacrifice set,

*Modern versions such as RSV and NIV translate this as "broom tree." It probably did not look exactly like the trees in the illustration, but of course in one sense, a tree is a tree.—Editor

To everyone comes the day when the glory of victory turns to the ashes of despair. At such a time he needs to listen for the still, small voice.

and the prophets of the local baal set to work. When nothing happened, Elijah began to razz and jeer: "Perhaps your baal is talking to someone and cannot hear you. Cry louder. Perhaps he is taking a vacation, or perhaps a nap. Cry louder." After a fruitless day, the prophets gave up. Elijah then rebuilt the altar, which they had knocked down with their efforts, prepared another sacrifice, poured a great quantity of water over it all, and called upon Yahweh, who promptly sent down a fire that consumed the sacrifice, the altar, and lapped up the water in the trench around the altar. Not content with having won, Elijah took the 450 prophets of the baal and killed them all. Elijah was not a man to be trifled with, for he was a man of vision and power.

But even men of vision and power pass through darkness and despair. Recent decades have brought into usage the phrase "male menopause" to describe that period of a man's life when he is seemingly at the pinnacle of his career and it all turns to ashes. He has achieved the goals he set as a young man and he is successful in his work; yet he finds himself asking, "What does it all mean? What's the use? What difference does it make?" This is a time of spiritual hardship and a spiritual answer must be sought.

Queen Jezebel swore to kill Elijah for having destroyed 450 of her prophets, and Elijah, in his moment of power and glory, turned and ran away. Now, at first glance, running away seems to have been the prudent act; why linger before one who has sworn to take your life? But a disturbing question emerges if the play of events is considered: Elijah could call down fire from heaven and could singlehandedly wipe out 450 men. Why would a man thus befriended by Yahweh be afraid of a mortal Phoenician queen? But Elijah was in the grip of a profound struggle: he went south to Beersheba, which is the southern border of Judea, left his servant there, and journeyed a day into the wilderness where he sat down under a juniper tree and asked Yahweh to let him die. Here is the painful picture of a man at his height turning and running away because he felt he was, in his own words, "no better than my fathers"—a statement filled with darkness and despair because the narratives show plainly that Elijah was much greater than his fathers. Neither their deeds nor even their names have been remembered. No, it seems that Elijah may have been in the throes of what could be called a midlife crisis.

Elijah's first step in this struggle was to remove himself to the wilderness and sit under a juniper tree. The juniper tree has long been a symbol of asylum from the furies, and going to the wilderness is a spiritual act signifying the awful solitude of the soul's search. The Bible and other literatures are full of stories of people and peoples who need the purifying of being alone in the wilderness. My own father, while in the throes of serious heart trouble, told me of a dream he had in which he was alone in a piece of country about ten miles from our house. This territory he and I both knew to be desolate—I had often heard him describe it as being "so thick you can't even crawl through." It was indeed a wilderness and I was and continue to be rendered silent by the continuity and persistence of the imagery expressed in Elijah's story, for my father was also at a point at which he could exclaim with Elijah "It is enough; now, O Lord, take away my life."

The first results of Elijah's addressing Yahweh with his problem were twofold: one, an angel brought him nourishment, and two, the angel or messenger directed him to go to Yahweh's mountain. The act of abandonment to the spiritual powers brought forth a response from the spiritual powers: that which nourishes was provided and directions were given. No explanations, only directions. The rites of purification do not bring explanations, only directions. So Elijah went to Yahweh's mountain, Sinai. He lodged in a cave on the mountain and Yahweh asked him, "Elijah, why are you here?" Elijah replies in effect, "I'm here to turn in my papers. I'm alone in my pursuit and my calling and the queen wants to kill me."

What happened next to Elijah was one of the rare instances in the Old Testament in which Yahweh manifested himself in response to one man's need. It signifies a way of dealing with a spiritual crisis such as Elijah was experiencing and such as some of us have or will have experienced.

From 1 Kings 19 I quote: "And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And it was so, when he heard it, Elijah wrapped his face in his mantle, and went out and stood in the entering in of the cave."

A man may reach a point in his life at which he has seen the fire, heard the thunder, and felt the earthquake. He may have been the cause of these events in his outer life—indeed, his outer life may be such a success that listening to a still small voice seems frustrating and nonsensical. Yet that voice must be listened to for it directs the man out of the despair of achievement and toward the goals of later life—spiritual completion and perspective—in short, the trusted and invaluable elder who bears the tradition of wisdom.

Elijah descended from the mountain with the instructions to find and anoint a successor to the kingship of Israel and to find and anoint his own personal heir—the hallmark of the mature man is his becoming a mentor. Elijah prepared himself for the day he knew was coming—the day his world and his people would continue without him.

Gene C. Miller is from Washington, D.C. This article is from a sermon preached to the Hyattsville (Md.) Mennonite Church.

Editor: **Daniel Hertzler**
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Gospel Herald Volume 76 Number 10

Lina Z. Ressler with husband, J. A. Ressler, and daughters, Ruth (above) and Rhoda.

Lina Zook Ressler: a woman with vision

by Elaine Sommers Rich

The story of missions in the Mennonite Church could hardly be told without including Lina Zook Ressler (1869-1948). Theron Schlabach calls her papers "especially helpful" for his study of the Mennonite Church from 1863 to 1944, because they supply "the perspective of a very able young woman deep in the hard work of missions and of a person struggling to keep her Mennonite Church identity and to accept church leaders' advice and discipline." Persons nurtured on the now defunct children's paper *Words of Cheer* remember her as the "Aunt Lina" who wrote a personalized answer to every child's letter. Her answers treated each child as important and worthy of attention. But her service to the church had begun much earlier, in the Oak Grove congregation in Smithville, Ohio, during the 1880s.

Lina was the firstborn of the seven children of David and Magdalena (Blough) Zook. During her youth—along with the Christian young people of the neighborhood—she enjoyed spelling bees, Bible study classes, Christian Endeavor societies, singing schools, and maple sugar parties. These young people came from several denominations and shared their good times.

From 1889 to 1891, when she was in her early twenties, the

Elaine Sommers Rich is the author of *Mennonite Women* (Herald Press, 1983) from which this article is an excerpt. Copyright © 1983, by Herald Press. Used by permission.

An article published in honor of International Woman's Day, sponsored to recognize the efforts of women around the world.

Herald of Truth published at least eleven articles by Lina Zook. One of them, "The Relation of the Sunday School to the Church," had been presented to a Sunday school conference. A recent researcher comments, "Usually only men tackled issues such as this. This goes beyond merely the pious and jaded verse which women usually wrote."

Lina caught the missionary vision early. In "Memories of Early Missionary Experiences in Chicago," she says, "It would be difficult to tell when I first became interested in missions. As a little girl I listened to stories about missionaries and their work.... At the time of our first Sunday School Conference, near Goshen, Indiana, my heart was thrilled as I saw the interest.... At last our church seemed awake to the needs of those who knew not the Gospel. Up to that time I had heard little about missions from public speakers in our church." Lina tells of the stirring addresses she heard at that conference, one of them by Phoebe (Mumaw) Kolb. Young Lina Zook eagerly longed to go overseas to carry out the Great Commission, but since this opportunity did not yet exist for her under Mennonite auspices, she did what many talented young Mennonite women of her time did. She volunteered for service at the Gospel Mission in Chicago.

Notebooks which she kept during these years are in the archives of the Mennonite Church at Goshen, Indiana. Schlabach reports that her manuscripts numbered 1 through 117 in the archives make up four linear feet. On her first day in Chicago, September 3, 1896, Lina wrote, "Here I am at last in the place where I have often longed to be.... I believe God intends for me to work for Him here, for the time being at least.... One of the first things that attracted my attention as we enter the city is the vast number of wicked hopeless looking faces that we see."

Lina's co-workers during her years in Chicago included Melinda Ebersole, Mary Denlinger, Amanda Musselman, Hershey Leaman, Isaiah and Tina Royer. These intrepid workers found hungry children and fed them, families without coal for heating during the winter and provided coal, people who died without anyone to care for the bodies, and they provided that care. The workers joked about the sporadic support for the mission. They said, "We eat dried apples for breakfast, drink water for dinner, and let it swell up for supper." Lina recorded incidents from this part of her life in letters she wrote for the *Herald of Truth*. The November 1, 1897, issue carried this report: "Last Sunday there were one hundred and twenty-two pupils in Sunday school and the order was fairly good."

Dr. F. B. Whitmore, a Baptist missionary, operated a medical dispensary at the Chicago mission. Letters back home to Ohio mentioned "Dr. W" more and more frequently. The home folks became somewhat alarmed. James Lehman tells the story in his book *Creative Congregationalism*, a history of the Oak Grove Mennonite Church. On June 2, 1898, Lina wrote quite a letter to A. B. Kolb, president of the Mennonite Evangelizing Board. She told him that workers often felt the board was not as deeply interested in the Chicago work as it should be. She asked about India: "Shall the foothold our churches have

gained in India be lost through delay?" She told Kolb that her call to mission work had come long before she met "Dr. W." "However," she went on, "Dr. Whitmore and I think that we could work successfully together, and I believe that the decision has been made with a view, not selfish, for God's glory and the advancement of the mission cause."

Lina requested a frank answer concerning whether they could be sent to the foreign field and whether she should leave Chicago to go to the newly established Elkhart Institute. Then, as now, the whole church was interested in a particular young woman's love affair. Lina's mother wrote to her that ministers J. S. Hartzler and David Garber had visited Oak Grove; she said, "The Brethren are so interested in you and your circumstances out there." Hartzler told Lina's parents that Whitmore was not worthy of their daughter. Mother Zook wrote, "Pa says that she should come home for awhile."

Lina followed the parental advice and returned to Ohio for five or six months. During that time she heard newly appointed missionaries J. A. Ressler and W. P. Page speak at her home church. (Ressler's wife, Lizzie Bachman, 1871-98, had contracted typhoid and died in Westmoreland County, Pennsylvania, prior to his volunteering for service in India.) Lina herself presented some stirring missionary challenges. Lehman says of one presentation: "Few ministers could match the eloquence with which Lina challenged that Sunday evening meeting group!" She also traveled to Mifflin County, Pennsylvania, to make the presentation. The *Herald of Truth* correspondent reported, "Never have we had so good an opportunity to hear of the conditions and needs of the perishing in our cities and among heathen peoples." He proudly proclaimed that Mifflin County was the home of "Sister Zook's ancestors" and that her visit opened many hearts and homes and did much to awaken an interest in city mission work."

In November 1898, five months after Lina had made her request of the mission board, she received an answer, "If your love affair with Dr. Whitmore is settled in favor of the Mennonite Church you will have a right to expect great things from the Lord. You no doubt have been told what the general sentiment of our people is, that it would be impossible to send the Dr. as a Mennonite missionary now."

Lina returned to Chicago, but not for long. When the Elkhart Institute opened, she became a preceptress there. She taught Bible at the institute from 1901 to 1903. In February 1902 she received a persuasive letter from Dhamtari, India—from the widower and pioneer missionary to India, J. A. Ressler. "He presented powerful arguments that it was neither good for a single woman to do mission work in India nor any better for a man to stay single in India!" Two months later Lina decided that she would indeed accept the proposal and go to India.

Ressler returned to the States for a furlough in 1903, and on June 18 of that year Lina Zook and Bishop Jacob A. Ressler, superintendent of the American Mennonite Mission in India, were united "in the holy bonds of wedlock" by Benjamin Gerig in a German ceremony. What went on in this young woman's mind? Outwardly confident, she was inwardly less so. Once shortly before the marriage someone found her in tears. The engaged woman explained, "Now I won't be Liny Zook anymore, just 'Jake Ressler's frau.' "

In India, Lina plunged immediately into work. After she had been there for a year, her husband wrote to his friend A. K. Kurtz, "I wish you would tell me what to do with her—I mean Lina. She is having her old trouble of going at her work as if it had to be done right off or not get done. Of course we all like to see people work with energy but I am afraid Lina is going to overwork if she does not "watch out." I had hoped that the lack of language would give her a chance to catch up with her resting. But she was not here very long before she saw that she could help the blind and the mutes and so she got to work and now she is in it so hard that there is fear that she will not take proper care of herself."

Lina spent only five years in India. During that time she bore two children in a thatch-roofed mud hut and had an ovarian cyst removed. Her only son, Luke, was stillborn on June 12, 1904. It is a profound experience for a woman to carry a child in her body for nine months, to go through the intense experience of giving birth, then to have to relinquish that child to death. Lina's second child, Ruth, survived.

Ill for a long time in India, Mrs. Ressler had no access to a foreign-trained doctor. The local Indian doctors thought she was pregnant again. At last a famous British missionary doctor, Dr. Wanless, who operated a hospital and dispensary in western India, discovered and removed a large ovarian cyst. During this crisis Esther Ebersole (Mrs. George) Lapp stayed with Lina and nursed her in a mud hut in the rainy season. In later years Mrs. Ressler often recalled how Esther sang, "Be not dismayed whate'er betide. God will take care of you." Lina believed that song brought her back to life. Because of her health problems, the Resslers returned to the United States in 1908 and lived in the Oak Grove, Ohio, community, where their second daughter, Rhoda, was born. There the couple wrote a book entitled *Lights and Shades from Hindu Land* (Smithville, Ohio, 1910).

In 1911 the Mennonite Publishing House invited J. A. Ressler to Scottdale, Pennsylvania, to do editorial work. In her later years Lina worked more and more with her husband in his office, and after his death in 1936 continued for several years as editor of the children's paper *Words of Cheer*. How she respected the dignity and personhood of each child letter-writer! "A very good letter, Wilbur. You will soon be busy on that farm. God bless you. Lovingly, Aunt Lina." On January 28, 1934, a typical letter from a child said, "I am a boy 8 years old.... We live on a farm of 17 acres. We have 48 chickens, 1 horse, 4 pigs, and 6 steers. From your loving friend, Paul N. Kraybill." Lina replied, "Come again, Paul, only then it will not be a 'first letter' any more." He did come again, and again, and is, at this writing, executive secretary of the Mennonite World Conference.

Lina Zook Ressler edited *Beams of Light* (succeeded by *Story Friends)* from 1937 to 1946. She compiled four volumes of poems and stories for children and young people: *Poems for Our Boys and Girls* (ca. 1916-28, 2 vols.), *Helpful Stories Retold for Our Boys and Girls* (ca. 1923-36, 4 vols.), *Recitations for Young Folks, Suitable for Christmas, Easter, and Other Special Occasions* (ca. 1927). Her article "The Sewing Circles of the Mennonite Church" appeared in a 1939 issue of *Gospel Herald*.

Lina's daughter Ruth says, "For thirty-five years Mother knew that some day she would be blind. The way she prepared for it was heroic." The two Ressler daughters, Ruth and Rhoda, adopted their parents' values and served as missionaries in Japan from 1953 to 1973. A whole generation owes a debt of gratitude to Lina Zook Ressler for "settling her love affair in favor of the Mennonite Church."

Christian mission and Christian discipleship are two sides of the same coin. Both derive meaning from Jesus, the crucified Messiah.

Mission is suffering

Matthew 27:11-26

by C. Rene Padilla

There is no genuine Christian mission which is not marked by the cross. The inseparability of mission and suffering is taken for granted throughout the New Testament and clearly illustrated in Christ's mission to the multitudes. This passage describes an episode that happened shortly after Jesus' triumphal entry into Jerusalem, immediately before the crucifixion, and shows that suffering is a mark of Jesus' messianic mission, the result of a power struggle, and an indictment on human justice.

Suffering, a mark of Jesus' messianic mission. Jesus suffered as the servant of Yahweh on behalf of the people. This suffering consisted of not only his identification with the poor and the oppressed—the multitudes whom he saw "harassed and helpless, like sheep without a shepherd"—but also as his confrontation with the Jewish leaders.

Christ's solidarity with the poor and oppressed, who proclaimed him as king of Israel, brought him into open conflict with the established order. The accusation of the Jewish authorities was that he claimed to be the Messiah, thus Pilate's question, "Are you the king of the Jews?" (v. 11).

The Jewish authorities protested to Pilate against the written charge he placed above Jesus' head on the cross: "This is Jesus, the king of the Jews." John's Gospel tells us that the chief priests said, "Do not write 'The King of the Jews', but that this man claimed to be king of the Jews" (19:21). The political nature of the charge is obvious. Jesus' solidarity with the multitude led him into a confrontation with the established authorities who saw in him a threat to their own position.

As Christ stood condemned by the Roman governor, Pilate, he remained silent, giving no answer to the accusations made against him by the chief priests and the elders. This puzzled the governor. Jesus, the voice of the voiceless multitudes, had himself become voiceless in the face of the accusation of his enemies!

The meaning of suffering in relation to mission is one of the rediscoveries made by many Christians in Latin America today. The same kind of rediscovery is urgently needed by Christians in the First World, where it is still taken for granted that Christianity is the civil religion of the *Corpus Christianum*. According to Ted Ward, "When survival depends on change, human institutions often tend perversely toward suicide. In times of social upheaval, clinging to yesterday's images provides solace. For modern Christian mission to survive it will take brave and visionary change, not just solace."

If there is one area where total change is needed in the church in the West, it is the assumption that mission is carried out from a position of power rather than from a position of weakness. For too long Christian mission was identified with political and economic power. Christianity has the religious aspect of Western imperialism, and in the name of political neutrality Western missionaries acquiesced in the status quo and sought government cooperation in order to establish large, Western-style institutions. In so doing, they became accomplices of a system marked by injustice against the poor and oppressed.

It is not fair to judge the mistakes of the past from the perspective of the present without leaving room for qualifications, but still Christian mission today cannot be carried out under the assumption that the gospel is compatible with an unjust system in which the multitudes—the "little people"—are constantly sinned against. This realization requires a new mentality which also will accept suffering as an unavoided dimension of mission—for once we consent to being the voice of the voiceless multitudes we make ourselves vulnerable and may well end up unable to voice our own defense in the presence of the powerful, even as Jesus had no reply, "not even to a single charge," in the presence of Pilate.

In Jesus' case, suffering was inseparable from his messianic mission. We, like the apostle Paul, are called to "fill up" in our flesh "what still is lacking in regard to Christ's afflictions" (Col. 1:24)—completing the suffering of the Messiah for the sake of transforming the multitudes into the people of God.

Suffering, the result of a power struggle. No one can confront the rulers of this age without running the risk of being killed by them. It is not surprising that Jesus' entry into Jerusalem, where he was hailed by the multitude as the king of the Jews, was the high point of his confrontation with the Jewish power and began a power struggle involving the manipulation of the powerless multitude by the Jewish authorities.

When the multitude was questioned as to who should be released according to the governor's custom at the Passover Feast, they chose Barabbas rather than Jesus. Luke says, "Barabbas had been thrown into prison for an insurrection in the city, and for a murder" (23:19). When Pilate then asked them

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what he was to do with Jesus, the multitude answered, "Crucify him!" In a last attempt to release Jesus, the governor asked for a clarification of the charges, but they shouted all the louder, "Crucify him!"

Finally, when Pilate claimed innocence with regard to Jesus' death and asked the crowd to accept responsibility, they answered, "Let his blood be on us and on our children" (v. 25). The real choice made by the multitude that day under the pressure of mass psychology, however, was not between Jesus and Barabbas, but between Jesus and the Jewish authorities, between the liberating power of God and the oppressive Jewish system, between life and death, between love and hatred.

Behind the choice of Barabbas over Jesus was the pressure exercised by the chief priests and the elders who persuaded the crowd to ask for Barabbas and to have Jesus executed (v. 20). The political objectives of the Jewish establishment were clear—the perpetuation of the Jewish system and their privileges. The multitude, on the other hand, had no political objectives, no historical project—the sheep without a shepherd. The multitudes were thus denied the right to make a choice and were manipulated by the powerful. "Powerlessness is the substance of the historical predicament of the poor" (1977 Statement of the Christian Conference of Asia).

The tragic plight of the multitude is their lack of objectives (and their fear of freedom, we might add) which makes them easy prey of manipulation by the powerful. With no sense of peoplehood, with no sense of direction, they are moved to and fro, deceived by their own exploiters, and denied the right to choose freedom.

How, then, can the multitudes be transformed into the people of God? Though there are no easy formulas, it is clear that Christian mission cannot avoid the question of *metanoia*—change of attitude—not only in relation to the rich and powerful but also in relation to the poor and oppressed. There are times when being on the side of the poor involves being against the ideology they support, running the risk of being crucified by them.

The questions that the situation of the multitudes poses to missiology mean that missiology can never be a merely academic exercise. It has to be a way of discerning God's purpose in a concrete missionary situation, for the sake of obedience. It is concerned not merely with the numerical growth of the church, but with the meaning of Christian discipleship in the midst of the struggles of the multitudes.

Suffering, an indictment of human justice. Jesus' trial is an object lesson on the way human justice often operates. The Gospels insist that Pilate knew Jesus was innocent. He had enough political insight to realize that Jesus was the victim of a plot made by the Jewish authorities (v. 18). Even his wife sent him a message that warned him to have nothing to do with Jesus, "that innocent man" (v. 19).

This conviction that Jesus was innocent led Pilate to offer to the multitude to release him or Barabbas, in the hope that the multitude would choose Jesus. Yet in the face of the uproar of the multitude asking him to crucify Jesus, Pilate failed to do justice: "He released the man who had been thrown into prison for insurrection and murder, the one they asked for, and surrendered Jesus to their will" (Lk. 23:25). Pilate washing his hands has become a symbol of unwillingness to be accountable for actions for which one is personally responsible.

Pilate allowed Jesus' crucifixion because of political expediency, and such subjection of justice is by no means unique. The whole history of humanity is marked by the same kind of injustice. Repeatedly, human justice proves to be nothing more than institutionalized injustice. Yet behind institutionalized injustice lies personal sin—the continuous attempt to safeguard one's own personal interests, the failure to accept responsibility for one's actions. We may criticize Pilate as the representative of institutionalized injustice, but I prefer to see him simply as a representative of the human species, unable to take a stand for justice for fear of the consequences.

Faced with the choice between justice and my own personal security, I too am apt to choose my own security. The choice I have to make is not always between freedom and the status quo—between Jesus and the holders of power—as in the case of the multitude in our passage. The choice is at times between justice and my own security, between Jesus and the preservation of my own position, as in the case of Pilate. And nothing apart from God's grace guarantees my faithfulness to Jesus.

Thus Christian mission and Christian discipleship are two sides of the same coin. Both derive their meaning from Jesus, the crucified Messiah, who even as Lord remains crucified. The Christian mission is the mission of those who have identified themselves with the Crucified and are willing to follow him to the cross. Mission is suffering.

Hear, hear

Please don't call me a lady.

When you call me a lady, or refer to the group I sing with or pray with or sew with as a "ladies' group," I recoil. When the men meet to sing or pray, you don't refer to them as the "gentlemen's group." In my opinion, the terms "lady" and "gentleman" are not appropriate for the community of believers where people are loved and respected because each is a child of God. There is a connotation with those words which refers to a social position of high standing, noble birth, gentility, good manners, or chivalry.

And there is a more subtle implication for the word "lady" which has been carried over from the past. Not many years ago women were placed on a pedestal, and not only by Southern culture. Remember the sermons we used to hear about how much better women are than men? Yet of course at the same time we were told we were "better" and treated like "ladies" we were being denied equality of pay, respect for skills other than narrowly defined female skills, leadership opportunity, and recognition. (Yes, even in the church.)

So, thank you, the term "woman" suits me just fine. It is a biblical term. It is a term that recognizes my humanity and my oneness with females around the world, rich or poor, of high or low station. And in the community of believers, I am particularly happy to be your sister, just as you are my sisters and brothers, celebrating our oneness in Jesus' love.—**Lois Y. Kenagy,** Corvallis, Ore.

COME,
AND LET YOURSELVES BE BUILT, As Living Stones, INTO A SPIRITUAL TEMPLE.

I Peter 2:5 NEB

EASTERN MENNONITE BOARD OF MISSIONS
SALUNGA, PA 17538-0628
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Unrest in C. America not East/West in origin

North American Christians can help the Nicaraguan church by promoting better U.S.-Nicaraguan relations, providing money, and sending a few historially and culturally aware workers to that Central American nation.

That was the message of Gustavo Parajon, a Nicaraguan physician who is the president of CEPAD, the Protestant Development Committee in Nicaragua.

Addressing a seminar at Eastern Mennonite College, Feb. 9-10, Parajon called on Christians in the U.S. "to intercede on our behalf with your government.... Since the U.S. is the most powerful nation in the world, it is very important that it have policies that promote the dignity of men and women around the world."

Parajon, who is copastor of a Baptist congregation in the capital of Managua, cited Ezekiel 47:7-12: "Where there is desert, where everything has withered, where there is no life, the water that flows from the temple brings life," he said. "Are we promoting life, affirming life, or are we promoting death?"

The church's challenge is to bear the water that brings life, he continued. Through repentance, "not only can we heal our own personal lives, but the nations can be healed."

In a presentation on "The Role of International Church Agencies in Nicaragua Today," Parajon said that it is important not to flood Nicaragua with workers. Doing so could inhibit the development of skills within the Nicaraguan church, he believes.

Octavio Cortes, a former director of CEPAD's rural development program who is an EMC student this year, said "a new kind of disposition" is needed on the part of North American workers. Working with nationals "probably will mean failure" according to such North American criteria as numbers, church buildings, and wealth.

Workers are welcome so long as they can train nationals, Parajon said. North Americans in the field also can help to correct perceptions of Nicaragua, he said.

One wrong perception is that religious freedom doesn't exist in Nicaragua, a representative of the Nicaraguan Embassy said in an address.

Most of the Catholic and other schools in Nicaragua are actually subsidized by the Sandinista government, noted Francisco Campbell, first secretary of the Nicaraguan embassy.

Congregations "are free to carry out the functions of a normal church community," Harold Miller of Rosedale Mennonite Missions said in an earlier presentation.

Parajon and Campbell criticized U.S. perceptions of the cause of unrest in Central America. The problem is not one "of East and West," but one of "poverty, injustice, and oppression," Campbell said.

Returned volunteer shares concerns for Lebanon

The major fighting in south Lebanon has subsided. But Ralph Miller of Chouteau, Okla., just returned from there, says he is still concerned for the residents of the area. Miller worked in south Lebanon for five years with Mennonite Central Committee.

Miller reports that he is concerned about protection for the Palestinians. There is constantly "a kind of nibbling away at the Palestinian population" from all sides, he explains. Christian militias have set up checkpoints outside of Camp Ein el-Helwe and pick up men who have just recently been released from the Israeli prison camp in Ansar. Miller says as a result the Palestinians are afraid to be out in the city. "They are being harassed and driven into the camp," he notes.

Yet they are not completely safe in the camp either. During the day Israelis patrol the camp two or three times each hour to keep the Christian militias out. But at night, arrests continue.

The Palestinian Liberation Organization (PLO) has gone from the area, but the Palestinians who remain are terrified that another massacre could occur. Miller also says that they are humiliated because they must rely on the Israelis, who invaded to eliminate the PLO, as their protectors.

Miller is also concerned because the general population in south Lebanon is rearming. Immediately after the invasion, the Israelis collected all the weapons in Sidon where Millers lived. "They checked every house, even ours," he notes.

But now, Miller says, "you can go out and buy machine guns, pistols, whatever [weapon] you want." Every group, militia, and faction are being allowed to rearm and regroup. There is potential for new violence, Miller observes. "Once again we have people back on the street in civilian clothes carrying machine guns."

Miller's third concern is the Israeli produce that is coming into Lebanon. "This is going to have a very negative affect on the jobs of many people in south Lebanon," he predicts. According to Miller, about one eighth of the gross national product of Lebanon comes from agriculture, and a large part of this produce comes from south Lebanon.

Miller explains that the Israeli produce ripens quicker and hits the market first, which means the Israeli produce gets the highest prices. When the Lebanese farmers take their produce to market, the price has already dropped. If this continues, thousands of farmers in south Lebanon will eventually be out of work.

Yet in spite of the tensions and extreme political sensitivities, Miller feels that it is important for MCC to stay in south Lebanon. "We feel more and more that its presence as an observing Christian organization can serve as a moral deterrent to acts of violence," he says.

Miller has, while in Lebanon, spoken selectively with Israeli authorities, protesting their treatment of the civilian Palestinian population. "When we do speak out on a human rights violation, we have credibility because people know that we have seen both sides—the PLO and Israel—violate human rights," Miller says. "This impartiality is vitally important to our credibility."

"Although Miller has returned with his family to the U.S., the work continues in Lebanon. Dan Friesen of North Newton, Kan., works in Sidon, providing money for owners of small businesses. With these loans, the tradespeople are able to purchase tools and materials and begin earning an income again.

Harold and Mildred Nigh of Port Colborne, Ont., are serving as interim country representatives there. Bob and Jill Burkholder of Burks Falls, Ont., who will eventually replace the Miller family, are presently studying Arabic in Beirut.

A vision for evangelism articulated by General Board

In an effort to sharpen the church's awareness of its mission, the Mennonite Church General Board has approved a statement called *Vision for Witness*. Prior to approval and circulation many persons worked at making the statement just as clear and pointed as possible.

"It's not that the church does not believe or support evangelism," stated one of the framers. "Most Christians assume that evangelism is the central task of the church. However, assuming it's so doesn't make it so. In fact, such assumption can give a sense of accomplishment when nothing has been done.

The General Board intends that assumptions be replaced with vision and action through widespread study of *Vision for Witness*. This straightforward affirmation of Christ's call to mission is intended to address every segment of the church, boards, agencies as well as conferences and congregations.

Vision for Witness has been printed in a four-page pamphlet and is designed for wide distribution. Church councils, boards of elders, as well as evangelism committees were in mind when this was written. It might well provide the basis of discussion for congregational leaders and others in a variety of settings. For copies, write to Mennonite Church General Board, 528 E. Madison St., Lombard, IL 60148.—Wayne North

Single doesn't always mean alone

"Single" can be a lonely word. But when it is paired with "Christian" a whole new dimension opens. And in the life of one woman, adding "Mennonite" to her pilgrimage has offered even more of a sense of belonging and feeling of family.

Meet Jocelyn Murray. She may be unmarried, but the word "single" hardly seems to apply. A vivacious woman, she has the gift to make any newcomer to the London (England) Mennonite Center feel welcome and special. Although Jocelyn was reared in a Christian family, she gives Mennonites a lot of credit for bringing out more of an "I need you/you need me" orientation in her daily life.

The warm and caring person that Jocelyn is today is largely a product of the interesting road that has brought her to this point. Originally from New Zealand, Jocelyn grew up in an active Baptist family. After college she ventured off to Kenya to teach at an Anglican girls' school. Her fascination with, and love of, East Africa prompted her to return under the Christian Missionary Society to teach in the central part of Kenya from 1954 to 1967.

During her years in Africa she yearned for more background education to increase her understanding and help her work more effectively. A friend encouraged her to enroll in the reputable African studies master's program at the University of California at Los Angeles. After two fulfilling years at UCLA she decided to go on for a PhD in African history. Finally, with graduate school behind her and doctorate in hand, she began a lengthy and discouraging search for a position in her field. Just when her enthusiasm was wearing thin, a special grant made it possible for her to work three years as a "research fellow" in the religious studies department at the University of Aberdeen in Scotland.

During her time at Aberdeen, she became acquainted with Dave and Wilma Shank. Shanks, Mennonite Board of Missions workers, had taken time off from the field for Dave to complete a doctorate on the African Christian Prophet William Wade Harris. Jocelyn helped Dave type his thesis and learned to know more about the Mennonites in the process.

Shortly after funding ran out for her work at the University of Aberdeen, an opportunity opened for Jocelyn to edit *A Cultural Atlas of Africa*, a comprehensive and beautiful book on one of her favorite topics. When that job was completed she moved to London where she got a position on the staff of the International African Institute.

In 1980, a Mennonite friend, Bob Zuercher, invited her to a Sunday worship service at the London Mennonite Center. There she met a like-minded group of people and she began to devote a lot of time and energy to the fellowship there. In 1981 she moved into the community at 14 Shepherd's Hill. For Jocelyn, one of the "special" aspects of the ministry at the London Mennonite Center is that it provides a church fellowship that is active and spiritual. She especially values the dimension of a lifestyle emphasizing peace and justice. Promoting spiritual renewal in each member's life is another important way they cultivate a caring atmosphere.

Jocelyn Murray talks with an Indian couple at the center

Living a free-lance life in the employment world can cause a person to feel rather insecure at times, reflected Jocelyn, who currently compiles indexes and bibliographies as well as doing other editorial work in her specialized field. Giving commitment to, and receiving commitment from, the other members at London Mennonite Center has provided a security and stability to her life that Jocelyn has found both reassuring and rewarding.

In a world where many single persons struggle with feelings of alienation, Jocelyn Murray has found a Christian "family" where mutual care and support abound and where she feels free to serve. The center supports her in her work.—Gretchen Hostetter Maust

Health association to meet in balmy San Diego

Another milestone in the history of the Mennonite Health Association will be reached when the organization holds its third annual convention Mar. 19-23 at the Town and Country Hotel in San Diego.

Numerous health care groups from a dozen other denominations will be meeting at the same time and place, all being a part of the Protestant Health and Welfare Assembly which is expected to attract over 2,000 persons.

Program Highlights. Three general sessions of the association are planned featuring presentations by Carl Rutt, MD, medical director of Oaklawn Psychiatric Center, Elkhart, Ind.; Paul Lin, chaplain, Hawlien Christian Hospital, Taiwan; Harlan Ratmeyer, director of pastoral services, Kings View Hospital; Laban Peachey, Mennonite Mutual Aid; Marvin Ewert, president of the association; and Ernest Bennett, executive director.

Subgroups to Meet. At least seven Mennonite health-oriented special-interest groups will hold meetings in connection with the convention: Mennonite hospitals, trustees, Council for Aging Ministries, Council for Congregational Health Concerns, Developmental Disabilities Council, Nurses Association, and Chaplains Association.

Other meetings will include directors and administrators of Mennonite Mental Health Services, Inc.; the board of directors of the Inter-Mennonite Council on Aging; the executive committee of the Mennonite Medical Association; and several other small groups.

Protestant Health and Welfare Assembly. Concurrent with much of this Mennonite activity will be the programming of the Protestant Health and Welfare Assembly which offers sessions in the areas of aging, children and youth, hospitals, developmental disabilities, residential and rehabilitation services, public relations and development, and the chaplaincy. Many speakers will be presented, including Oral Roberts, who will speak at the first PHWA session on Sunday evening, Mar. 20. All Mennonites working, or interested, in health care programs are invited to these meetings.

A still shot taken on set near Kokomo, Indiana, showing some of the action

The Weight to be released April 2

After two and a half years of planning and production, the wait is over for the motion picture *The Weight*. Congregations and groups may reserve the film for viewing beginning this April.

The film's producer, Ron Byler tells interested groups to plan ahead. "We have had tremendous interest in the film both inside and outside the Mennonite Church. Scheduling will be tight, but we are committed to helping as many groups as possible see the film as soon as possible."

Joel Kauffmann, author of the Herald Press novel on which the film is based, expressed his concern for the way groups use the film. "It's an exciting, entertaining film," he said. "The most important part of the film, however, is what it says. We want groups to have fun watching the film, but we hope it will also be a time for them to explore the meaning and importance of Christian peacemaking."

The film premieres on Mar. 19 in Kokomo, Ind., the site of the filming. Jim Bowman, a member of the Sisters and Brothers production team, reflected on the support the team received for the film. "When I think of all the ways this project could have failed, I have no doubt that God was at work through many people. The real story of this film is the literally thousands of people who believed in us and the project, and became part of it. The premiere in Kokomo is one way of saying thanks to an important group of supporters, the members of the Howard-Miami Mennonite Church. They basically gave up their August for us—providing transportation, food, laundry service, props, and serving as extras in the filming."

Another important element of support was financial backing which came from over 1,500 sources including individuals, congregations, and grants, as well as one from the Fraternal Funds of Mennonite Mutual Aid. Sisters and Brothers, producers of the film, report that the production budget of $86,400 has been met and that all remaining expenses can be covered by film rental.

The film, a Sisters and Brothers production done in consultation with Mennonite Board of Congregational Ministries, is available from *The Weight*, 230 N. High Street, Harrisonburg, VA 22801. The film is a 55-minute, color, 16mm presentation.

At its February meeting, Sisters and Brothers also began planning on several new projects including a series of interviews with J. C. Wenger, a film on caring for children, and a feature film that dramatizes the service experience in the Mennonite Church.

Bringing controversy into the church

One of the greatest joys of our Christian experience comes when we work creatively at issues that are as important as they are sensitive. About one third of the people in Cedar Grove Mennonite Church, Markham, Ont., rediscovered this satisfaction during a five-session study on how our faith relates to economic issues.

The workshops, which were held from April to June of 1982, had their roots in several converging factors. Business people in our congregation had suffered from coincidental downturns in the general and agricultural economies. The impact of their heavy financial losses raised questions: Should the church accept any responsibility in cases of business members' capital losses? What mutual aid vehicles can meet such losses? How can people in these situations make adjustments that preserve their feelings of personal worth?

A second factor was Bob Yoder's visit to the Markham area in December of 1981. On assignment with the Board of Congregational Ministries, he raised several key issues. He stated that we avoid economic issues in our congregations; most of us adopt a laissez-faire attitude. Furthermore, our overzealous individualism supports this hands-off stance. In the same context, Yoder warned that many Christians perceive economics to be political, not spiritual concerns, and consequently unsuited for congregational discussion.

Third, our congregation has members who are concerned with issues of lifestyle, stewardship, and mutual aid. For instance, one person's role as a Mennonite Credit Union Board member gave him a conference-wide perspective on the problem of business failures.

We built our series around Mennonite Mutual Aid's guidebook, *Money and Economic Issues*. The first session was used to identify agenda items for the remaining workshops. Using the guidebook's checklist, we first chose the following topics: money management, stewardship, lifestyle and vocations, negative feelings and relationships over money, money and power, and inadequate financial resources. The congregation's elders then refined this listing into four subject areas: How Important Is Money to US? Money and Power, Income Stewardship, and Mutual Aid.

The workshop discussions covered some familiar ground, but also produced some honest admissions. For example, the people in one work group agreed one hundred percent with the statement that while the sweet "bye and bye" is all very good, "we need to look after our financial security here and now." (If proof were needed, this confirms the preoccupation that *all* Christians have with economics.) Discussing expenditures for vacations, one sister said that at her age, the only important thing is to have a good bed! People also talked candidly about the church's role in economics. "When the Bible's economic values are taught," they said, "then it hurts. Therefore, we don't let the Bible speak to us in these areas, and we actually resist its message."

We also recognized that one of the church's failures has been its inability to demonstrate nonfinancial models for personal success. Because we use dollars to measure other people as people, discussions about the use of dollars can quickly lead to injured feelings. Knowing this, our elders' main goal was to raise issues in an atmosphere of acceptance and love for each other. This goal was met, even though there were strong disagreements along the way. For instance, Ontario Mennonites give a congregational tithe of only 6 percent; but we couldn't establish 10 percent (or more) as our tithing goal. ("That would be too legalistic.") We couldn't suggest any mechanisms to deal with large-scale capital losses. ("It's too big an issue to tackle.") We couldn't decide how to deal with the harmful impact on the congregation of a misplaced emphasis on money and power.

("Maybe we're too worldly to sort that out.")

Nonetheless, there were some constructive results. Through this study, and a very helpful visit in December 1982 by Ray and Lillian Bair, at least some members now think of themselves as managers, not owners, of material resources. Also, our local family winter Bible school will address several specific concerns. These include estate planning and ways to give a Christian witness to secular, economic policymakers. I believe, too, that our success in talking about money and economics has made us more open to work at other controversial problems. As we finalize our congregational covenant, there is less fear to discern God's will in areas like divorce or nonpayment of militarism taxes. As disciples of Jesus Christ, we have freedom to discuss the "untouchable" issues and to become more informed and faithful in our obedience. Money and economics? We spend too much time thinking about them to keep them outside the church doors.—Lawrence Burkholder, *one of five leadership elders in Cedar Grove Mennonite Church, Markham, Ont.*

Brennemans commissioned for Argentina term

It was in 1974 that the North Goshen (Ind.) congregation called Don Brenneman to the pastorate. Since that time, he and his wife, Marilyn, have served faithfully in the same church where his parents had earlier served, Timothy and Rowena Brenneman.

Recently, however, the Argentina Mennonite Church in South America requested that Don and Marilyn return to their earlier field for a year of Bible teaching and leadership training. The Mennonite Board of Missions agreed to their going, and the North Goshen congregation agreed to release them, at their request.

On Sunday morning, Jan. 9, there was a full house at North Goshen meetinghouse for the commissioning service. Daniel Garcia of Argentina read the Scripture lesson, and B. Frank Byler, just returned from the very post which Don will fill, preached a vigorous sermon from Ephesians 4. The congregation sang appropriate hymns selected by the Brennemans, and as a surprise item the North Goshen Chorus, directed by Darrell Hostetler (who recently returned from a period of service in Africa) sang two numbers. Both Marilyn and Don spoke warmly of how they had enjoyed their sojourn at North Goshen, and how they anticipated their work in Argentina.

Don and Marilyn then knelt for the ceremony, and the following joined in the laying on of hands: the North Goshen elders—Mervin Helmuth, Ron Friesen, Jerry Wittrig, and Joe Cross; conference minister Willis L. Breckbill; Daniel Garcia; B. Frank Byler; Lawrence H. Greaser, MBM associate director of overseas missions; and Rowena Brenneman, the mother of Don. J. C. Wenger gave the charge, and a number of fervent prayers were offered. At noon the congregation enjoyed a potluck dinner with Don and Marilyn and their family.—J. C. Wenger

Health board affirms aims

At its quarterly meeting in La Junta, Colo., recently, Mennonite Health Resources' board of directors reviewed and reaffirmed its mission statement, with minor modification. As revised, the statement is as follows:

> The mission of Mennonite Health Resources is to provide management resources to designated institutions, agencies, and communities, assisting them in their task of helping persons and groups attain optimum health and well-being through the application of holistic Christian principle.

Board chairman Wally Jantz, in his report to the board, characterized the development of MHR as being at least in its late adolescent state, having become operative as a regional system of administrative consultation and support to Colorado/Kansas hospitals related to the Mennonite Church in September 1981.

In addition to a continuing relationship to the six affiliated hospitals, MHR has become associated with the Frontier Village Foundation Board, and a growing effort to consider the feasibility of a retirement center in Colorado.

One specific goal of MHR during the coming year will be to relate more closely to the supporting churches in the communities where the affiliated hospitals are located. Typically, the quarterly meetings of the board have been held in the hospital facilities themselves. To achieve its new goal, the board will seek to have direct contact and discussion with interested persons representing the churches.

Board members from the Arkansas Valley area of Colorado will provide some liaison between Mennonite Health Association and local congregations to consider seriously the development of formalized structures within the churches to deal with congregational health concerns. A meeting will be held in early April with interested persons, giving the opportunity to learn more about this new area of mission for the church.

A final consideration was the review of an increasing awareness that the uniformed military services heavily subsidize the medical education of prospective physicians in return for a commitment of several years' practice. Concern is being expressed that it is valid for the church to consider ways in which it might counterbalance this effort by the military, which uses tax funds in questionable ways. The MHR Board is supportive of a larger effort within Mennonite health circles to develop funds which would support medical and other health professional students to receive their education, with some reasonable expectation of service commitment in church-related health programs.

Forty-five workers oriented in Akron

Twenty-five overseas and 20 North American Mennonite Central Committee workers were oriented from Jan. 4 to 14 in Akron, Pa. Row 1 (l.-r.): Brenda Gingerich, Wellman, Iowa, to MCC, Akron; Karen Fretz, Kitchener, Ont., to SELFHELP, New Hamburg, Ont.; Diane Heyer, New Hamburg, Ont., to SELFHELP, New Hamburg, Ont.; Karen Cressman, New Hamburg, Ont., to Brazil; Leslie Zook, Denver, Colo., to Atlanta, Ga.; Marjorie Snyder, Kitchener, Ont., to Neustadt, Ont. Row 2: Art Stoltzfus, Mantua, Ohio, to Brazil; John and Sherry Waidelich, Archbold, Ohio, to Whitesburg, Ky.; James Glick, Atglen, Pa., to Birmingham, England; Wendell Miller, Engadine, Mich., to Kenya; Doug Steiner, West Liberty, Ohio, to Miami, Fla.; Christian, Jill, Benjamin, and Robert Burkholder, Burks Falls, Ont., to Southern Lebanon; Eric and Paul Snyder, Kitchener, Ont., to Neustadt, Ont.

A word from the general secretary

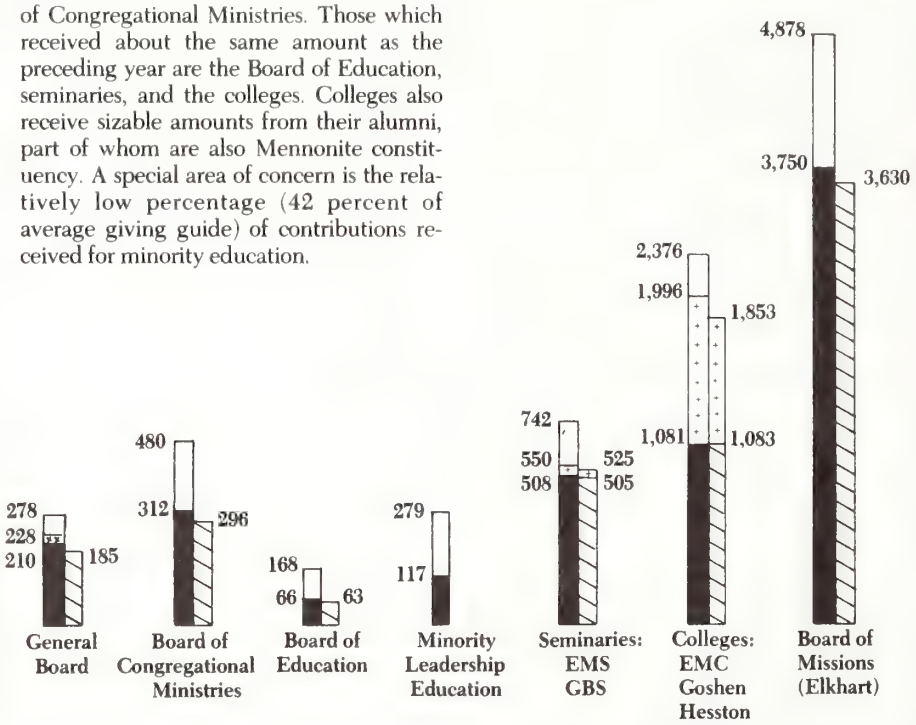
For the fiscal year ended Jan. 31, 1983, Mennonite Church giving for the churchwide boards and agencies is up 4.8 percent over the previous year. With deep appreciation we acknowledge that God and the church have been faithful in providing resources for the boards and agencies charged with the responsibility of giving leadership to the churchwide activities.

This increase of 4.8 percent in contributions over the preceding years is cause for rejoicing and thanksgiving. This is remarkable in times that are inflationary and when there is a recession in the economy.

The boards and agencies which experienced the largest increases are the General Board, Mission Board, and Board of Congregational Ministries. Those which received about the same amount as the preceding year are the Board of Education, seminaries, and the colleges. Colleges also receive sizable amounts from their alumni, part of whom are also Mennonite constituency. A special area of concern is the relatively low percentage (42 percent of average giving guide) of contributions received for minority education.

Contributions from the church by way of the congregational offering plate represented about three fourths of the amount projected for the churchwide programs. For the other fourth, other sources of funding need to be found or program needs to be scaled down to the size of the resources.

The churchwide agencies say "*thank you*" to the church for its faithfulness in sharing the resources to make the churchwide program possible. All of us thank God for his blessings in providing us with these resources. May his name be praised!—Ivan Kauffmann, general secretary



TWELVE-MONTH REPORT OF CONTRIBUTIONS TO THE CHURCHWIDE BOARDS AND AGENCIES OF THE MENNONITE CHURCH—JANUARY 31, 1983

open columns: Average giving guide for 12 months

shaded columns: contributions received for 12 months in 1982

lined columns: contributions received for same period in 1981

+++: total with alumni contributions added

xx: total with debt reduction funds added

add three zeroes -000- to all figures given in chart

mennoscope

Paul Nelson

Paul Nelson, one of four North American Mennonite workers in Ireland, stands before Trinity College in Dublin, where he is studying full time in manufacturing science. He is anticipating a master's degree in October, and a job soon afterward that will provide an income and help him relate to his neighbors. Paul and his wife, Dawn Ruth, and one-year-old Sarah live with the Dublin Mennonite Fellowship. His neighborhood is one of the poorest in Dublin. Housing is inferior and unemployment is high. The fellowship promotes Christian reconciliation and community in a country torn by strife between Catholics and Protestants. The Mennonite ministry in Ireland is sponsored by Mennonite Board of Missions and Mennonite Central Committee.

Mennonite Central Committee U.S. Peace Section will convene a peace assembly at Tabor College in Hillsboro, Kan., Apr. 22 and 23. The assembly will focus on "Citizens and Disciples: The Relationship of Faith and Citizenship." The April assembly begins on Friday at 7:30 p.m. and ends at 4:30 p.m. on Saturday. On Saturday at 7:00 p.m. representatives of Mennonite peace centers are invited to an informal meeting for sharing programs and visions. The assembly is open to all interested people. To register contact Tabor College, Hillsboro, KS 67063; (316) 947-3121. For more information contact MCC U.S. Peace Section, 21 S. 12th St., Akron, PA 17501; or Randall Basinger, Tabor College.

Derald Brenneman, head of the x-ray and purchasing departments of Pioneers Memorial Hospital in Rocky Ford, Colo., recently marked his 25th year of service with the hospital. He is a native of Hesston, Kan., where he attended Hesston College. He completed his x-ray training at Presbyterian Medical Center in Denver prior to joining the staff at Pioneers Memorial Hospital in October 1957. He has worked continuously at the hospital since that time, managing not only the x-ray department but serving as the hospital's purchasing agent as well.

Ann Raber became director of Mennonite Mutual Aid's Wellness program on Jan. 31. As director of the program, Raber will be responsible for developing a wellness program and working with Mennonite congregations

and institutions that are interested in beginning their own programs. She will develop a congregational wellness manual which will be a workbook for congregations, says MMA Health Services manager Jerry Troyer. For the March Mennonite Health Association meeting in San Diego, Calif., Raber will plan MMA's wellness display and participate in congregational health concerns seminars to introduce MMA wellness work to other participants at the sessions.

Ann Raber

Gerald E. Shenk

Gerald E. Shank of Ephrata, Pa., has recently assumed responsibilities as Mennonite Central Committee secretary for personnel services. Shank replaces Paul Longacre who had served in the position on an interim basis since Lowell Detweiler left the position in September 1982. Shank is no newcomer to MCC. Prior to this assignment, he worked in Bolivia for 4½ years as country representative. From 1975 to 1978, he served here in Akron as secretary for Latin America. He also worked as a social work trainer in Cochabama, Bolivia, from 1971 to 1973.

Elbert Detwiler, administrator of La Junta Medical Center in La Junta, Colo., and Wayne Miller, administrator of Conejos County Hospital in La Jara, Colo., have been named to the rural hospital task force of the Colorado Hospital Association. The task force is responsible for assessing the particular needs of small and rural hospitals in the state of Colorado, and designing programs that will help to meet those needs. Each year, a major educational conference for rural hospitals is held in May.

The York Street Community Services in Philadelphia, Pa., is searching for a church founder for a black urban community. Persons interested should send a résumé to York Street Community Services, Box 116, Souderton, PA 18964.

Paul Brunner was installed as pastor of the Beech Mennonite Church, Louisville, Ohio, on Feb. 13. Wilmer Hartman, Ohio Conference minister, preached the sermon, and the charge was given by Richard F. Ross, area overseer. Paul's wife, Grace, the former Grace Derstine, received the charge with Paul. The Brunners' address is 6997 Paris Ave., N.E., Louisville, OH 44641; phone (216) 875-7444.

A Directory of Canadian Peace Organizations with International Concerns is available from Mennonite Central Committee (Canada) 1483 Pembina Highway, Winnipeg, Man. R3T 2C7. The cost is $6.00 (Canadian) per copy.

Mennonite Central Committee U.S. has just released a packet of materials designed to help congregations, individuals, and small groups interested in developing programs to attack hunger in the U.S. and Canada. Art and Jocele Meyer, of the MCC Development Education office, have compiled a packet, "Resource Materials: Domestic Hunger." It includes Scriptures that point to the biblical basis for helping needy people, current facts on the relationships of military expenditures and domestic programs, and lists of ways to respond to the poor, hungry, and homeless in North America. The packets are available without charge from Development Education Office, MCC, 21 South 12th St., Akron, PA 17501.

Special meetings: William R. Miller, North Liberty, Ind., at Mattawana, Pa., Mar. 9-20.

New members by baptism and confession of faith: Dorothy Williams at Finland, Pennsburg, Pa. Mary Anna Sheetz at Elizabethtown, Pa.

Change of address: Bruce W. Lyndaker, from Goshen, Ind., to 201 E. Lawrence St., General Delivery, Middlebury, IN 46540.

We look for a strong liberal arts curriculum

Parent perspectives on Goshen College benefits — Part two in a series of three

"When considering a college for our children, one thing we look for is a strong liberal arts curriculum. Although Goshen College does not have some of the specialized programs of an Oregon university, it does have features a state school cannot match. No class, whether in a state or church school, is better than the teacher. We expect that Goshen College's well-trained faculty can provide a quality education.

"True, the cost of education is higher at Goshen than at a state university. Our children are responsible for at least half of their college costs, but we are willing to live somewhat frugally and borrow money when necessary to help them finance their education.

"Our years as students at Mennonite colleges helped us to establish values and develop a commitment to the Mennonite Church. Because Oregon is distant from most centers of Mennonite life and thought, it is important to us that our children have an exposure to the broader church, which a Mennonite college can offer."

—Hope and Clifford Lind live in Eugene, Ore., with their youngest son Carl, a high school junior. She is a free-lance writer and homemaker and he is an elementary school principal.

Three of the Linds' children are at Goshen College this school year: Janet, a senior, Julia and Myron, sophomores.

Financial aid notes for 1982-83:

- *The average aid per student at Goshen College increased 3.4 percent to $3,695.*
- *Nearly 50 percent of all Goshen College students are eligible for on-campus work to earn nearly $800 in supplemental income for the school year.*

For help in planning college financing, check the guidelines in the free brochure, 'Paying for College," available from Dennis Koehn, director of admissions, Goshen College, Goshen, Ind. 46526.

Goshen COLLEGE

births

Border, Rick and Kim (Pyles), Halstead, Kan., second child, first daughter, Melissa Mae, Feb. 5.

Brubacher, David and Dianne (Martin), Dorking, Ont., first child, Jeremy David, Jan. 20.

Byler, James and Debbie (Smith), Martinsburg, Pa., third child, Aaron Thomas, Feb. 12.

Clemmer, Phil and Sue (Yoder), Richmond, Va., first child, Merrill Brett, Dec. 27.

Conrad, Harmon and Judy (Dove), West Liberty, Ohio, fourth child, third son, Timothy Joel, Jan. 9.

Delp, Durrell and Dawn (Detweiler), Souderton, Pa., second daughter, Deanne Mae, Jan. 31.

Gingrich, Keith E. and Elizabeth (Baines), Juba, Sudan, first child, Jennifer Anne, Jan. 10.

Heindel, Jim and Judy (Grosh), York, Pa., third child, second son, Josh Eric, Jan. 20.

Hochstetler, Neal and Faye (Amstutz), Dalton, Ohio, second daughter, Kari Dawn, Feb. 7.

Hostetler, Vern and Janet (Neuenschwander), Uganda, Africa, first child, Jessica Beth, Feb. 11.

Leichty, Brent and Teresa (Hartman), Fort Wayne, Ind., third child, first son, John Paul, Feb. 18.

Miller, Ben and Deborah (Beachy), Arthur, Ill., first child, Lucas Lamar, Jan. 20.

Miller, Evan Jay and Gwendolyn (Penner), Barrhead, Alta., first child, Benjamin Carl, Feb. 8.

Millslagle, Jeffrey Glenn and Orpha (Schrock), Delphos, Ohio, second child, first daughter, Cynthia Dawn, Feb. 10.

Myers, Henry Donald and Rosella (Marner), Meadville, Pa., second daughter, Kayla Rachelle, Feb. 8.

Ropp, Phil and Luanne (Van Der Eems), Harrisonburg, Va., second child, first son, Andrew Edward, Feb. 12.

Roth, Jimmy Dean and Chris, Hesston, Kan., third child, second son, Ryan Thomas, Feb. 16.

Shetler, Leon and Susan (Bechtel), Goshen, Ind., first child, Carmen Marie, Feb. 14.

Showalter, Hollis and Martha (Augsburger), Ann Arbor, Mich., second son, Daron Christopher, Jan. 17.

Smucker, Joe and Cheryl (Goodwine), West Liberty, Ohio, first child, Christopher Joseph, Jan. 4.

Voth, Tom and Pam (Penner), St. Louis, Mo., first child, Erin Rachel, Oct. 19.

Yoder, Larry and Patricia (Conlin), Sullivan, Ill., third son, Adam Christopher, Jan. 10.

obituaries

Aschliman, Ura V., son of Benedict and Mary (Graber) Aschliman, was born at Stryker, Ohio, Oct. 28, 1893; died at Bryan Hospital, Bryan, Ohio, Feb. 4, 1983; aged 89 y. Surviving are one brother (Cletus), and one sister (Virgie—Mrs. John L. Short). He was preceded in death by 3 brothers and one sister. He was a member of Lockport Mennonite Church, where funeral services were held on Feb. 7, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Beyler, Clara, daughter of Henry and Mary (Miller) Baker, was born at Jet, Okla., June 20, 1900; died at Protection Valley Manor Nursing Home, Protection, Kan., Feb. 5, 1983; aged 82 y. She was married to Crist Beyler, who survives. Also surviving are 3 daughters (Velma—Mrs. Alvin Weaver, Alta—Mrs. Will Rempel, and Vera—Mrs. Dale Yoder), one son (Victor), 19 grandchildren, and 11 great-grandchildren. She was preceded in death by one son (Clayton) and one sister (Florence King). She was a member of Protection Mennonite Church, where funeral services were held on Feb. 7, in charge of Bob Troyer; interment in the church cemetery.

Bowman, Howard, A., son of Luther A. and Ottie May (Lahman) Bowman, was born in Rockingham County, Va., Sept. 1, 1919; died at City of Faith Hospital, Tulsa, Okla., Aug. 14, 1982; aged 62 y. On Aug. 21, 1951, he was married to Maxine Heishman, who survives. Also surviving are 2 daughters (Donna Bontrager and Berneda Bowman), one son (Orval E.), 3 sisters (Mrs. Irvin Burkholder, Mrs. James Heatwole, and Mrs. Dwight Swartz), and seven brothers (Millard, Durward, Roy S., Paul D., Joseph A., Wade M., and Linden R.). Funeral services were held at Church in the Valley in charge of Richard Blackwell; interment in Lindale Cemetery.

Hartman, Anna M., was born at Elida, Ohio, Sept. 14, 1897; died in the Lima Convalescent Home on Jan. 24, 1983; aged 85 y. She was married to William F. Hartman, who died on Apr. 12, 1964. Surviving are 3 sons (Marvin D., Edwin S., and Robert M.), 2 daughters (Clara—Mrs. Norman Brunk and Ruby—Mrs. Chester Good), 22 grandchildren, and 23 great-grandchildren. She was a member of Pike Mennonite Church, where funeral services were held on Jan. 27, in charge of Homer Schrock and Ken Benner; interment in Pike Mennonite Cemetery.

Housser, Levi, son of Franklin and Sarah Housser, was born on Jan. 1, 1893; died at Haldimand Memorial Hospital, Dunnville, Ont., Jan. 21, 1983; aged 90 y. Surviving is one brother (Samuel). He was preceded in death by infant twin brothers, one sister (Martha McDowell), and one brother (Jacob). He was a member of the Reesor Mennonite Church. Funeral services were held at the Ballard McDonald Funeral Home, Dunnville, Jan. 24, in charge of Henry Yantzi; interment in Cayuga Cemetery.

King, Hannah L., daughter of Eli and Hannah (Kurtz) Fisher, was born at Honey Brook, Pa., Oct. 4, 1896; died of heart failure at Samaritan Home, New Holland, Pa., Jan. 14, 1983; aged 86 y. On Dec. 4, 1918, she was married to Thomas W. King, who preceded her in death. She was a member of Rockville Mennonite Church. Funeral services were held at Conestoga Mennonite Church, in charge of Nathan Stoltzfus and Millard Shoup; interment in Conestoga Cemetery.

King, Mary M., daughter of Zenas and Priscilla Hollada, was born in Fort Hill, Pa., Dec. 20, 1895; died at Goodwill Mennonite Nursing Home, Grantsville, Md., Jan. 6, 1983; aged 87 y. In 1914 she was married to Daniel H. King, who died on Feb. 20, 1961. Surviving are 3 daughters (Helen L. Boslow, Anna B. Beachy, and Ferne L. Folk), one son (James R.), 7 grandchildren, and 8 great-grandchildren. She was a member of Springs Mennonite Church, where funeral services were held on Jan. 9, in charge of Steven Heatwole and Walter Otto; interment in Springs Cemetery.

Mayberry, Joyce E., daughter of Lloyd and Cora (Lapp) Good, was born at Sterling, Ill., Dec. 4, 1942; died in a car accident on Feb. 9, 1983; aged 40 y. On Oct. 6, 1967, she was married to John L. Mayberry, who survives. Also surviving are 3 stepsons (Danny, Jeffrey, and Brian) and 3 daughters (Kelly and Diane Johnson and Pamila Mayberry). She was a member of Science Ridge Mennonite Church, where funeral services were held on Feb. 11, in charge of Phillip N. Helmuth and Edwin Stalter; interment in Science Ridge Mennonite Cemetery.

Noll, Elsie B., daughter of Benjamin F. and Susan E. (Brackbill) Weaver, was born in Lancaster, Pa., Nov. 20, 1906; died at her home at Spring Grove, Pa., Jan. 3, 1983; aged 76 y. On Sept. 5, 1927, she was married to B. Harnish Noll, who died on Nov. 20, 1971. Surviving are one son (Benjamin H.), and 2 daughters (Naomi W.—Mrs. Glenn Herr and Lois E.—Mrs. Roy Boll). She was a member of Hershey Mennonite Church. Funeral services were held at Bair's Mennonite Church on Jan. 6, in charge of Elmer Kreider and Irvin Shank; interment in Bair's Mennonite Church cemetery.

Peachey, Jesse E., son of Jonas C. and Erie (Peachey) Peachey, was born at Belleville, Pa., Dec. 26, 1908; died of cancer at Lewistown (Pa.) Hospital on Feb. 7, 1983; aged 74 y. On Feb. 12, 1935, he was married to Dorothy King, who died on Oct. 31, 1982. Surviving are 2 sons (Robert and Marvin), 3 daughters (Sara Jane—Mrs. Allen Lind, Elaine—Mrs. Olen Swartz, and June), 11 grandchildren, and 2 sisters (Mary and Lydia Peachey). He was a member of Allensville Mennonite Church, where funeral services were held on Feb. 10, in charge of Paul Bender and Timothy Peachey; interment in Locust Grove Mennonite Cemetery.

Todaro, Margarete E., daughter of Erwin and Lina (Schock) Reichenbecher, was born in Stuttgart, Germany, Nov. 30, 1926; died of cancer at Sarasota, Fla., Oct. 10, 1982; aged 55 y. On Jan. 30, 1960, she was married to Umberte Todaro, who survives. She was a member of Bay Shore Mennonite Church. Funeral services were held at Toale Brothers Colonial Chapel on Oct. 11, in charge of Frederick W. Markant.

Zook, Jesse M., son of Stephen W. and Mary E. (Peachey) Zook, was born in Belleville, Pa., Feb. 28, 1918; died of cancer at Rahway Hospital, Rahway, N.J., Feb. 3, 1983; aged 64 y. On Oct. 27, 1940, he was married to Mary S. Kurtz, who survives. Also surviving are 3 daughters (Lena—Mrs. Philip Lakjer, Kathryn—Mrs. Darwin Breon, and Mary E.), 4 sons (Floyd E., Marlin L., John M., and Alan D.), 5 sisters (Katie—Mrs. Joni Yoder, Saidie—Mrs. Kore Peachey, Lizzie—Mrs. Daniel Zook, Mary—Mrs. Irvin Peachey, and Ada—Mrs. Sylvanus Peachey), and 6 brothers (Jacob K., Mark L., Ezra S., Stephen W., Moses J., and Daniel P.). He was preceded in death by one son (Jesse M.) and one brother (David N.). He was a member of Mattawana Mennonite Church. Funeral services were held at Valley View Amish Mennonite Church on Feb. 6, in charge of Samuel J. Kauffman, M. Leon Yoder, and Daniel N. King; interment in Locust Grove Mennonite Cemetery.

$352,187

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $352,187.71 as of Friday. Feb. 25, 1983. This is 47.0% of the total needed. Contributions have been received from 340 congregations and 202 individuals. Individual gifts represent $75,947.45 of the total.

Goal: $750,000

Credits: Cover by Wallowitch; p. 163, Archives of the Mennonite Church; p. 171, 173 (right) by Jim King; p. 172 by Dawn Ruth Nelson.

calendar

Ohio Conference, Lockport Mennonite Church, Stryker, Ohio, Mar. 10-12
Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17
Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19
Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario & Quebec Joint Conference, Kitchener, Ont., Mar. 25-27
Iowa-Nebraska Conference Pastors and Spouses Retreat, Walnut, Iowa, Apr. 7-8
Mennonite Secondary Education Council Music Festival, Harrisonburg, Va., Apr. 9-10
Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1

WPTF rally, April 28-30

Supporters of the World Peace Tax Fund bill from all over the country will gather in Washington, D.C., on April 28-30 to participate in workshops and to persuade their congresspersons to become cosponsors of the World Peace Tax Fund bill. The bill would allow those conscientiously opposed to war to shift the military part of their income taxes to peace-promoting purposes. "We hope many WPTF supporters will join us in Washington in April," said Marian Franz, executive director of the WPTF council. "The annual seminar-visitation stands as an important testimony in the peace witness. Here we can affirm our unity as moving testimony to conscientious objectors working to create an alternative to military force."

The seminar-visitation program's $10 registration fee includes all scheduled events, and the cost of the Friday dinner. For further information, including possible low-priced accommodations, write WPTF Council, 2121 Decatur Place, N.W., Washington, DC 20008.

Nob Hill Episcopal cathedral opens doors to homeless in San Francisco

Grace Episcopal Cathedral on Nob Hill in San Francisco has opened its doors to the homeless and has challenged other cathedrals to do the same. "If we can do it on Nob Hill, one of the classiest places in the world, it can be done anywhere," said William H. Barcus III, the cathedral's rector. He noted that Grace's members include some of San Francisco's wealthiest families, "and they're all down there helping us." In December, Mayor Dianne Feinstein called on churches and the private sector to help shelter the homeless.

Religious protests against nuclear arms ranked top story in 1982 by newswriters

The "most significant" religious news development of 1982 involved religious protests against nuclear arms strategy according to the annual poll of the Religion Newswriters Association. The protests were highlighted by the pastoral letter on war and peace being prepared by U.S. Roman Catholic bishops and which they debated at their November meeting in Washington. They also included religious involvement in the attempted blockade of the Trident submarine near Seattle, in the mass march and rally for disarmament in New York, and in nuclear freeze referendum, voted on in several states.

The second most significant development involved Israel's invasion of Lebanon, which was followed by debate in Israel and elsewhere over whether the invasion and bombings of Beirut were morally justifiable and by Jewish moral anguish over allied Christian troops' atrocities in two Palestinian camps. The continuing sectarian strife in the Middle East was included in this development.

Jolly and assertive St. Nicholas visits schools to dismay of ACLU

A visit to the Narragansett, R.I., elementary school by a figure resembling St. Nicholas, the fourth-century prototype of the modern Santa Claus, has drawn the ire of the state's American Civil Liberties Union. ACLU announced that it wants the visits halted after a local resident, wearing a bishop's mitre and green vestments, spoke to four classes of public school pupils, telling them that the first gift of Christmas is "Jesus' love."

Clutching a long copper croiser, or pastoral staff, and speaking from behind flowing white whiskers, "St. Nicholas" (actually a town resident, Lester York) was introduced to students as the Bishop of Myra, an area in Asia Minor. With twinkling eyes, St. Nicholas later acknowledged that his presentation does stress the religious aspects of Christmas, but insisted that his talk was more educational than religious and that he takes his pains not to impose his views on anyone else. School principal David D. Hays said he agreed with that view, and that the annual visit from St. Nicholas is "a positive thing in the spirit of the season."

Churches assail currency rules that block U.S. travel to Cuba

The U.S. Treasury Department has denied a license for a Lutheran Church in America study group to enter Cuba, in line with a May 1982 amendment which severely restricts travel to that country. The amendment, imposed by President Reagan to tighten the trade and financial embargo against Cuba, has affected other church study groups. A Quaker high school group in Boston and a Presbyterian youth group in California were denied permission to visit Cuba last year. The Quakers obtained a court injunction allowing them to make the trip, but the court subsequently upheld the amendment, said the Treasury Department's office of foreign assets control.

The Lutheran study seminar, scheduled for Jan. 13-28, 1983, would have been the third in Cuba sponsored by the LCA's division for world mission and ecumenism. The 17 participants, most of them lay people, planned to meet with Cuban church leaders and study Cuban educational, medical, and social conditions. "We believe the freedom to travel to other countries, to see their systems at work, and to talk with their people is a basic element in the democratic organization of human society," said Dr. Gerald E. Currens, executive director of the LCA mission division. "It is highly regrettable that the present U.S. administration is denying that freedom to many Americans who seek to visit the neighboring country of Cuba, using the implausible excuse of currency control. This foreign policy measure is self-defeating in that it will embarrass the U.S. far more than Cuba, and will certainly not cause the economic collapse of the present government in Havana."

Evangelical team disputes charge that Nicaragua represses churches

A delegation of evangelical leaders just back from a visit there has disputed charges by the Reagan administration that Nicaragua is practicing religious repression against the country's Protestant churches. The seven-member delegation was believed to be the first group of American evangelical leaders to meet with church and government officials in Nicaragua, which does not enjoy the degree of support among U.S. evangelical groups that it does of mainline churches.

Ron Sider, president of the Philadelphia-based Evangelicals for Social Action and coordinator of the delegation, said in an interview that the charges of religious repression were "simply not true. There's enormous religious freedom. There is freedom to worship, to evangelize in public places, and to distribute Christian literature freely." He continued, "I think the average people in the churches tend to accept the current propaganda by the (U.S.) government that the churches in Nicaragua are being persecuted—and that needs to be corrected." Sider said the tension that existed last summer between Protestant denominations and the Nicaraguan government has largely subsided.

Third World growth increases world Lutherans to 68 million

Because of growth in Africa and Asia, the number of Lutherans in the world went up about a half of one percent in the last year, according to the Lutheran World Federation. The LWF reported that Lutherans total 68, 853,481, up 354,000 over last year. The 1982 data show the biggest membership increases in Africa and Asia. North American Lutheran membership declined slightly, while there were slight increases in Europe, Latin America, and Australasia/Pacific. The 97 LWF member churches account for 54.4 million members, and there are 14.5 million Lutherans in churches or congregations unrelated to the federation—most of these are members of the Protestant union churches in Germany or are part of the Lutheran Church-Missouri Synod in the United States.

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Living with adversity

I listened to the sharing session in our congregation recently and marveled at how many persons and families were facing the trauma of adversity. Adversity is of various sorts—physical maladies, mental stress, persecutions, disappointments. All these and more confront people continually.

From before the time of the book of Job, persons have pondered the mystery of suffering in an effort to come to terms with it. Numbers of sufferers appear in the pages of the Bible. Some of them cry out to God in their pain. Others appear to assume that they are stuck with their afflictions, while still seeking a solution.

There is no single answer in the Scriptures to the problem of suffering. But the following observations about it appear to be supported by the New Testament, if not in every case by the Old.

1. Suffering is to be expected. It really is not necessary to go to the Scriptures to make such an obvious generalization. If we look around and reflect on our own experiences, we will come to this conclusion. A lot of this is brought on by our mistakes and neglect. We stumble, fall, and break a bone. We lean over too far, stand up too quickly, or fail to look and the results are disaster.

On the other hand, considerable suffering is not the fault of the sufferer. There is the wife who is killed by a speeding drunken driver, leaving a husband and young child. This is the kind of suffering which puzzles us and makes us want to cry out, "Why, God?" Some suffering is caused when a person supports an unpopular position. In Acts 4 and 5, we read of the early apostles persecuted by the Jewish leaders for speaking and healing in the name of Jesus and responding with the classic statement, "We must obey God rather than men." As we reflect on the history of new movements we can see again and again that people with fresh insights or a new message were persecuted because their ideas threatened the old order. Rene Padilla in his article in this issue links mission with suffering.

2. Suffering may be a means of learning. The writer to the Hebrews put it as baldly as anyone when he stated that suffering, or as he said "discipline," is a sign that "God is treating you as sons; for what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons" (Heb. 12:7, 8).

The nature of the "discipline" faced by the Hebrews is not clear, but it was evidently some sort of opposition because of their faith since the example of Jesus is given just above and it is pointed out that they have not been involved to the point of shedding their blood.

Paul in 2 Corinthians 12:7-10 gives a more direct description of personal suffering and its effect on him. He writes of "a thorn . . . given me in the flesh" (v. 7) from which he prayed three times for deliverance but it was not to be. "For the sake of Christ, then, I am content with weakness, insults, hardships, persecutions, and calamities; for when I am weak, then I am strong." (v. 10). In a sense, suffering becomes a strategy for serving Christ.

This is the message of Isaiah 53 where the servant of the Lord "was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" (v. 5). Since the time of the early church this model has been seen as fulfilled in Jesus. But that fulfillment has not exhausted its potential. There is more to be accomplished through Jesus' method than this world dreams of. But we, like the Hebrews, draw back. For suffering is painful, it may be dangerous, and who wants to get his head knocked off?

3. Suffering is an opportunity for supportive action. Here is where the experience of having suffered becomes useful. Concerning Jesus, Hebrews 2:18 says, "For because he himself has suffered and been tempted, he is able to help those who are tempted." Nothing quite takes the place of experience when it comes to supporting the person in trouble. The experience of having been "through the mill," as my father used to say, alerts one to the sufferer's trauma as well as suggesting lines of support.

Nevertheless it is not necessary to wait until we have had experience or adequate answers to seek to comfort the afflicted. The fact that we care is likely to mean more to our friends than any words of wisdom we can manufacture. Years ago a friend's wife died leaving him with six small children. I didn't know what to say, so I acknowledged this to him and it seemed to be a help.

In Galatians 6:2 and 5 there are two statements which seem paradoxical if not contradictory. In verse 2, the readers are enjoined to carry one another's burdens, but in verse 5 it is stated that each must carry his own load. Whatever specifically Paul had in mind there is a logic here which we can follow. This is that there is both a general responsibility and a specific responsibility. Some things individuals must do for themselves, but others can be carried by the group.

When my mother died nearly 50 years ago, persons from our church community came to help my father with his farm work. As a small boy I had a little trouble making the connection, but as an adult it is as plain as Galatians 6:2, 5. The community could not restore my mother or take away the pain of my father's loss. But they could help in other ways. And they did.
—Daniel Hertzler

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An international dinner party. Left to right: Dr. Kamath, Lindsey, Gerry, Gail, Chesam, David.

In Washington, and you came unto me

by Duane Stoltzfus

Charles, who came to the United States for air force training, defected after a short while and sought political asylum. For several years he tried to gain permanent residence, but his frequent calls to the immigration office only brought evasive answers. The strain from not knowing whether he would be allowed to stay or ordered to return disrupted his studies.

Ahmed, when he arrived in Washington with a university scholarship, knew one person in the U.S. He was able to stay with a friend for the first 15 days, but his friend was busy, and Ahmed was left alone to find permanent lodging and employment.

By her fourth year of college Maria was accustomed to spending Christmas alone. Other students left in a rush, and the dorm was as quiet as a plastic manger. On Christmas day she walked four blocks to McDonald's for dinner.

Over 300,000 students from other countries were registered in U.S. institutions last year and that number is expected to reach 500,000 by 1985. Some come from countries where we send missionaries and others from places closed to our missions. They may need a job, a friend to eat lunch with, a place to live, a church in which to worship God, but they often go unnoticed.

To ease the adjustments of these international students, a program directed by Gerald Miller, former schoolteacher

Yohannes, a Mennonite from Ethiopia, with Gerry Miller, director of a service to international students in Washington, D.C.

in Tanzania and Virginia, was established in Washington, D.C. Mennonite Services to International Students (MSIS) began in June 1981 as an information and hospitality service for students in the Washington area. The program is jointly sponsored by the Lancaster, Virginia, and Allegheny Mennonite Conferences and the churchwide Student and Young Adult Services.

MSIS is a ministry for international students. It is what happens when a phone call rouses Gerry from bed at 11:30 p.m. and a student enquires whether he can spend the night because the factory has no work that evening and the shelter is closed. It may involve accompanying a student to the immigration office in Baltimore. It includes finding and then driving a pickup truck to help a student move to another apartment.

I first met Gerry Miller in the Greyhound terminal in Washington. Gerry, who had insisted on meeting me and providing lodging, had a warm handshake. He ushered me into his green Fiesta. The first stop was American University, where more than 2,000 of the 12,000 enrolled are from abroad.

Gerry, a licensed chaplain, spends some time here twice a week, and shares an office with two other chaplains in the Kay Spiritual Life Center. Shortly after arriving the phone rang—it was the Baptist chaplain wondering if Gerry knew of a home where a Trinidad student could stay over the Christmas holidays.

In July of 1981 Gerry arrived in Washington, D.C., with a first assignment similar to that given international students. "My first responsibility was to find a place to live," he said. "That's the number one need of international students. That's been the biggest part of my work—finding housing. My ministry was planned to be an outgrowth of the International Guest House, started in the early 70s, now run by four

Duane Stoltzfus lives in New York City. He is a 1982 graduate of Goshen College.

Over 300,000 students from other countries were registered in U.S. last year. In Washington, there is a Mennonite student service to aid them.

volunteers who provide bed and breakfast for $12 a day. Often students stay there early on and the Guest House contacts me to help find longer term housing."

After a tour of American University, we left for Gerry's apartment, in the northwest section of Washington, stopping along the way to buy a Christmas tree which would help introduce an American tradition to friends who were coming for supper that evening. Gerry continued to talk about housing. "I took my first apartment in the building where I am now and later moved up to the 12th floor. A number of international students are living in the building. It's very hard to get to know people though—it was a couple of months 'til I learned to know my neighbors."

Dinner party for five. In the evening Gerry hosted a dinner party with four international students and one American attending. There was Dr. Kamath, a professor at the University of Bombay engaged in research at Georgetown University; Gail Mlkoti, a South African student of mass communication at Howard University; her brother, Lindsey, studying optometry in Minnesota; Ghesam, from Iran, studying mathematics at American University; and David, a Washington lawyer.

For supper Gerry had prepared chicken and stuffing with gravy, corn, salad, and cranberries. The conversation drifted from the film *Ghandi* to Indian food and Dr. Kamath's off-the-cuff list of good restaurants in town.

They discussed how native students and international students look at school. International students, Gail said, study with an eye fixed on graduation, ever mindful of how many credits remain before returning to the homeland. "Oh, all I see is the credits," she said. "I just want to finish and go home. It's been years. But American students don't think so much about credit hours—you're just in school for four years or six years and can study at whatever pace."

The discussion became spirited at one point when Dr. Kamath compared the record of the Ayatollah Khomeini with the former Shah and Ghesam rose to defend Iran's current ruler. Politics spawned the next topic, religion, and an examination of Islam. The introduction of an American custom, decorating the Christmas tree, with lights and bulbs, capped the evening, after

Editor: **Daniel Hertzler**
News Editor: **David E. Hostetler**

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which Gerry drove several of the students home.

Gerry's schedule is as predictable as was the size of the evening's dinner party before 7:00 p.m. when the guests arrived. He had mailed many invitations and was prepared to entertain from two to two dozen. It doesn't seem to matter when the telephone rings or how many people show up at the door. Gerry, the apartment, and the Fiesta are always on call.

If MSIS is going to work, it must be a service always ready to assist international students, and which, when it chooses to rest, rest lightly. When Gerry began with MSIS he soon realized his sleeping habits would have to change. "I've found that most international students study at night and sleep late in the morning," he said. "I've had to adjust to that. One of my Ethiopian friends seemed always to call at 11:30 p.m. Most of my phone calls are at night."

Two strangers surprised Gerry with a phone call one weekend. "One Saturday I received a call I could hardly understand from two Ethiopian girls in San Jose, California. I managed to get their names and telephone number, and the fact that 'Mike' had given them my number in Mogadishu, Somalia. As I tried to figure what to do, I remembered a fellow I met at the ACMI (Association of Christian Ministries to Internationals) conference who was on his way to Somalia and to whom I'd given my address card. There was a listing in the Mennonite-Your-Way directory for a Mennonite Brethren pastor in San Jose. I called them and they agreed to contact the girls.

"Then one night at 1:30 the phone rang, and I answered groggily. It was another Ethiopian except the caller was the just-arrived husband of one of the girls. He thanked me for the help I'd been to his wife. I called the Mennonite Brethren pastor the next day and he verified the story of how their church is involved with the folks. He reported that the couple wants to have a Christian wedding service in the Mennonite Brethren church since their wedding occurred while they were living in Somalia as refugees.

Word of mouth among veteran students can draw new internationals to Gerry. In the registration line at American University Gerry met Tobias Ogola, a Tanzanian student from the Shirati area where Gerry taught under Mennonite Central Committee. When Tobias returned to Tanzania, he passed Gerry's telephone number on to friends coming to the States. A Tanzanian woman, the wife of a parliament member, brought from Tobias a half pound each of Tanzanian coffee and tea. She has dubbed Gerry her "adviser" and has chosen a Mennonite host family from the Dawsonville (Md.) Mennonite Church.

Side by side with the ever changing services of MSIS operate some established programs, some routine, which provide continuity through the months. The largest is the Menno Host program which links international students in the Washington area with Mennonite families. Gerry seeks volunteers from local churches such as Dawsonville Mennonite and Cottage City (Md.) Mennonite to host students. Volunteers, which now number about 20 families and singles, can host students for a holiday, for a weekend, for a year, or, in the case of a newly arrived student, for several weeks.

Another part of the host offerings is Christmas International House, comprising 42 programs around the country. Gerry coordinates the Washington-based chapter and this year arranged for twelve students from eight countries to stay with seven Mennonite families during two weeks of holiday break over Christmas. CIH is a program sponsored by churches and other organizations enabling students who would otherwise be left on deserted campuses to stay with American families, opening gifts, traveling to relatives, sharing holiday meals.

Gerry Miller in the trusty Fiesta, ready to help international students to cope with the Washington scene.

Gerry's schedule also includes regular dinners at the apartment, afternoon hours at American University, meetings with the support group and board which oversee his work, National Association of Foreign Student Affairs Association conferences, and biweekly meetings with other American University chaplains. This regularity notwithstanding, the schedule month after month shows more of the unexpected than expected. "The weeks are so unpredictable," Gerry said. "I'd have to look at my schedule and tell you what I did last week rather than tell you what I'll do this week."

Yohannes: life with obstacles. One of Gerry's closest friends in Washington is Yohannes, an Ethiopian who arrived in the U.S. in June 1981. At a Bible study Gerry met Yohannes and discovered he was from a Mennonite church in Ethiopia. Yohannes, a political refugee, wanted to study in the U.S.

That summer Yohannes soon learned that for the newcomer life in the U.S. comes with obstacles. The English language loomed as a challenger. "If I want to talk with citizens, they can't understand what I'm saying," he said, recalling the months following his arrival. "I studied English in high school, but I didn't have much chance to speak it. I had a hard time. I wanted to say something, express myself, but Americans couldn't understand me."

It was after two months in the U.S., when Yohannes, still struggling with the language, met Gerry. The two of them quickly struck up a friendship and communication, for the most part, was very good. Gerry possessed the necessary patience and cultural sensitivity, some of which can be traced to his years in Tanzania.

What place should evangelism take in a ministry to international students? "I will share my faith when I feel the time is appropriate," says Gerry

When Yohannes went looking for a job he had to contend with depression level unemployment as well as a language handicap. "One day I went to ask at the Holiday Inn for a job," he said. "He said none available. I was very angry. They said no job. I prayed. I was very confused. If you want to ask someone in our country, they help. But here. . . ."

After about four days Yohannes did land a job as a tailor, his vocation in Ethiopia. At one shop he found out he was being paid about $5 per hour less than many other tailors. At another shop the workers were unfriendly: "I got a job at $8 an hour. I'm quiet and a hard worker. The owner appreciated me, but the workers didn't like me. I only worked there three or four weeks and then quit. They gave me a hard time. They said bad things." Now he is a self-employed tailor.

Since his arrival Yohannes has not forgotten "a call from the Lord" that came to him while still in Ethiopia. His primary aim is to receive biblical training. "My goal is to get biblical education and to serve the Lord for the rest of my life," he said. "That's my dream. That's my vision. Whether I am here or in my country, I am going to serve the Lord."

Already that call has been manifest in Yohannes' work with a Bible study for Ethiopians. Yohannes was one of three persons who began a Bible study in an apartment. "In Olana's apartment I talked with other Ethiopians," he explained. "Three of us. I started teaching the Bible. After three months there were around 30 and we had to move to Western Presbyterian Church."

Life in the U.S. has been difficult socially, though Yohannes has observed a difference between those who attend and those who don't attend church. "In my country we eat together," he said. "We get together. We share. In this country it is different. I don't know who lives next door. If I say hello, he says hello. That is it. It is difficult for foreigners to live here. But around the church it's not hard because we have one spirit."

What place for evangelism? With any ministry disappointments and tensions are bound to arise and MSIS is not an exception. For example, a weekly MSIS Bible study was planned for but never saw fruition. Gerry acknowledges that "it just hasn't worked out that well. It's been a disappointment. I was hoping for some ministry in Bible study. But Bible study hasn't been one of my strong points and a number of students seemed to have conflicts in schedule." Presently the study is on hold.

The place for evangelism in the ministry is open to debate. Assumptions are made in conferences and churches sponsoring this ministry that MSIS will practice and *share* the teachings of Jesus, Gerry said. The difficulty lies in knowing how or what to share with students who may be unbelievers or who may deeply espouse religions other than Christianity. This is "a tension that I've felt very strongly," Gerry said. "On the one hand I want to be effective in at least confronting people with what the gospel really is, but I feel I must do it in a way that shows integrity and care for the other person."

Gerry acknowledges having felt some pressure to develop a more effective evangelism record. "At some mission conferences the pressure was on to give a report that would somehow enhance my support or put the program in a good light," he said. "Although I have felt fairly free to go at my own pace, pressure has come particularly from one conference to be more report-oriented in terms of what's happening. 'Let people know what great things are going on.' It's a tension."

Gerry certainly would like to share Christianity with all of the internationals, but he has concerns about how the message is shared. "I will share my faith and talk about it when I feel the time is appropriate," he said. "I would like to see students come to know Christ. But I want it to happen in a way where God's Spirit is doing it, not me.

"A type of friendship evangelism is really what it is all about," he added. "I want to provide emotional support, being there to listen, be a friend, knowing they can call on me if an emergency comes up. As a Christian I want to be able to accept and welcome international students and be an encourager in whatever way I can. If students are able to see something in my life that would encourage them to want to know more about Christ, then I want to be ready to share."

Gerry points out that part of his work is to acquaint Mennonite families with students, hoping to create relationships through which Christ will be able to work. "The aim is not only for me to do this all alone," he said. "But I can facilitate congregations in their own outreach, that friendship evangelism can take place.

From Peter of Tanzania. In Gerry's apartment on the doorpost at the kitchen hung a Christmas card from Peter of Tanzania: "Many felt sick, accidents, death, chronic diseases, people laid out of jobs, others suffer hunger and injustice, and restlessness. Peace be unto his name. Our sweet Lord Jesus is born amongst us again. . . . I hope you think it is amazing seeing yourself still breathing under much pressure surrounding you always. . . . The Lord Jesus is the only solution to our internal problems but for external he showed us how to interact with his love." Amen.

Doors of life

Some doors have hearts, it seems to me,
They open oh so willingly;
They make you feel love will abide,
With all the warmth there is inside.

Some doors so beaten down and gray
Open in a listless way,
As if they wish you had not come;
Their stoney silence leaves you numb.

Some doors that open up, it seems,
Bring hours of fun and happy dreams,
And then behind some portals too,
Are days of gray and solemn hue.

Oh may mine be a friendly door;
May all who enter and explore
Within find peace, content, and rest,
And know they are a welcome guest.

—Wilma J. Blosser

A conversation with myself—and God.

To live by love, not die by fear

by Lynn A. Miller

The nuclear freeze debate has brought about some interesting thinking within me on the pro and con of this issue. In the heat of this inner battle, and perhaps in some fear of the results of that other battle, my thinking has become the first casualty. For example, sometimes I have allowed myself to be pushed into a position just to make sure that I am not for something that my enemy is for. One of the current heroes of the new pro-family movement recently found himself on nationwide radio opposing a nuclear freeze because some of the people and money in the new European peace movement might have some connection behind the Iron Curtain. (I would be very surprised if the East German peace movement didn't have connections with the Eastern bloc!).

But the point is, the "love your enemy" commandment has been reinterpreted to mean "Love your enemy's hates and hate your enemy's loves." The love in the Matthew 5:44 commandment is agape love, the love that has the best interests of the other person at heart. Is the death of my enemy really in his best interest? Or in mine? Is intimidating my enemy with a bigger weapon the best thing for me? Or for him?

And what about the death of Christians and noncombatants living near the enemy's bases? Is it possible that the message of the redeeming love of Christ is what the enemy needs most and that it is the thing what is best for him? Can that be delivered in the nose cone of an ICBM?

Or, take the fear that prevents me from seriously considering a unilateral disarmament (note that the current debate insists that we will partially disarm only if, at the exact same time and in the exact same amount, the enemy does the same). Real unilateral disarmament says, "Okay, I'm going to lay down my arms no matter what you do." And what would the enemy do? What is the worst possible case? Would the enemy immediately blow me to smithereens? That wouldn't make much sense. I can't or won't, resist, and there would be nothing left to plunder. And where would the enemy get the extra grain that he needs so badly that he buys it from me, his enemy?

Well then. Wouldn't he just invade and occupy? Praise the Lord! What a great opportunity to evangelize these people whom I have called godless all these years. And far cheaper than my going as a missionary to their country. And besides, if the Red army can't manage to keep their own economy afloat, how are they ever going to deal with ours?

And what about the other half of this schizophrenia of mine? What is particularly horrible about nuclear war? Were the atom bombs of Hiroshima and Nagasaki more painful or more horrible for the victims than the firebombs of Dresden or Tokyo? Is immolation by nuclear fireball somehow more evil than immolation by flamethrower? After thinking this through, neither seems to be worse to me, or even the real evil. Rather, isn't the willingness to use either weapon to hurt the enemy the real evil?

And what about my fear that all life on earth will end by nuclear war? Do I really believe that the end of mankind will be determined by mankind itself? Do I really believe that humans have the power to bring about the Eschaton? What happened to my omnipotent God? Have I made him captive to my arrogance and self-interest? Perhaps a more realistic fear for me would be that nuclear war *not* annihilate all life, that we would go on killing each other off, one fireball at a time.

Just what am I afraid of then? I think that mostly I am afraid of what I don't know. I am terrified of the dark, that blank spot in my knowledge of the future. I am frightened because I cannot predict the actions of my enemy. So I take every precaution and build high walls in order to force my enemies to do predictable things. *And they do this to me!* I have been trained so well by my enemies that all they have to do is to say something about what they want, and I will oppose it. And, if they can get me to somehow think that they hate something, then I will do anything I can to make that come about. And vice versa.

It is time for me to do something about this. It is time that I begin telling the rest of the population of North America that the enemies I am pointing these missiles at are mostly just real folks like me. I need to tell my fellow North Americans that the target is good old Uncle Jakob and overweight Aunt Sonja and their five children. And that the youngest of the five just got braces on his teeth (you should see what that cost in rubles), and that the oldest girl got engaged to the boy down the block just when everyone thought that she would never get married.

I could start by showing the family snapshots of my cousins and nephews and nieces who are people first, and Russian citizens only because of where they live, and who are just as much afraid of our government's actions as I am of theirs. I could begin to put faces on the enemy, to turn the unfamiliar into the familiar, and the unknown into the known. I need to put some light on the dark spot in my mind, to illuminate the shadows in my paranoia. Can you really imagine wanting to threaten old Uncle Abram? He may be a doddering old man, but does that deserve a nuclear response?

Or, am I too sensitive to the possibility of being called a traitor to this, my homeland? Am I afraid of being labeled the enemy? And being mistreated because of that label as German-speaking conscientious objectors were in WWII? Is it too costly to be an "enemy-lover," the very thing we are called to be in that Matthew 5:44 commandment of Jesus?

Lord, help me to see that it is my "enemy" who needs my loving, not my pride or my fear. I want to live by love, rather than die by fear.

Lynn A. Miller is a student at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.

"The Anointing at Bethany" by Felix Hoffmann

From pain and suffering to resurrection

by Nancy S. Lapp

One evening during Lent I heard a choir sing Mendelssohn's setting of Psalm 22. A lone tenor cried out plaintively, "Mein Gott, mein Gott, varum hast du verlassen mich?" (My God, my God, why have you forsaken me?) The psalm music moved from a sense of abandonment to a sense of hope, from despair to praise for deliverance, and my heart experienced the rhythms of Lent.

The literal meaning of the word Lent is "springtime." In the Christian calendar, Lent is the 40 weekdays before Easter. Much of it comes in the month of March, which in northern Indiana is the time that the spirit longs for spring and the new life it brings. Green life is not visible; trees appear lifeless; the ground is bare (except for snow). But we have hope and faith that there are leaves waiting to burst from apparently dead branches, that bulbs beneath the soil hold the possibility of blooming flowers. We believe in life even when we cannot see it.

The church has seen Lent as a time to prepare for Easter, a time to take spiritual inventory, a time to identify with the suffering of Christ. Some have gone to extremes to do this, such as the Filipino who is crucified for one hour each Good Friday. A few have so deeply identified with Christ's sufferings that wounds (called stigmata) have appeared on their hands and feet. Others have practiced self-denial by giving up certain foods, activities, or habits during Lent. Fasting and special times of prayer and meditation are other Lenten observances.

How shall we observe Lent? We believe Christians should live all year as Christ lived. Does this mean we have no need for times of special awareness or of special disciplines?

Our civilization rejects belief in the value of suffering. The American view of pain is that it should be avoided at any cost. In my own life I can no longer accept this view. If I choose to live fully, I must embrace pain and sorrow as well as joy and gladness. Pain is a necessary part of life and growth. The discomfort and struggle of childbirth precedes the joy and wonder of new life. The pain of relational growth cannot be avoided in coming to a mature marriage relationship. Parenting has pain and frustration as well as joy during the development and individuation of children as they grow into adults. Any job has undesirable aspects and difficulties as well as reward and satisfaction.

Weeks of uncertainty. It is difficult for me to write on this subject without referring to my own experience. In 1978 I had severe pain in my shoulder, neck, and head, which was treated but not diagnosed. Six months later, in 1979, the pain returned and was brought under control, but for weeks I did not know what was wrong, though we suspected an aneurysm. After weeks of uncertainty the diagnosis was certain: a large aneurysm in the left inner carotid artery at the base of the brain. (An aneurysm is a weak spot in the blood vessel which bulges out like a weak spot in a tire or balloon.) This artery is about the size of a lead pencil. The aneurysm was the size of a golf ball.

I felt utterly helpless. I knew my life was completely in God's hands and I learned what it is to be totally submissive to God's will. One of my journal entries said:

My life is in your care.
I know that you are there
because of prayer
by my many friends.
I wonder if sometimes
they tire of bringing me
before your face
to know your grace.

How can so many care
and share in prayer?
How can healing fail to come
when you and they
pour out such love for me?

Nancy S. Lapp is campus minister, Goshen College. This article is from a meditation given at The Assembly, Goshen, Ind., in March 1982.

There is so much suffering it can be overwhelming. But it can be an occasion for learning if we will discipline ourselves to do so.

As you can see,
I'm trying not to ask
that horrid question, "Why?"

There must be some good reason
in your mind.
Help me to find
and learn
the lesson you would teach.

My life is in your care.
I know that you are there.

And God was there. So was a good team of surgeons. And I am still here. But I believe God was there even if I had died. I did not have the promise of physical life, but I did have the promise that God would be with me whatever happened.

The whole story is too long to tell now, but it changed my life. Of Jesus the Scripture says, "Even though he was God's Son, he learned through his suffering to be obedient" (5:8, TEV). I found I was not different from Jesus in this respect. I too learned from suffering.

My healing was not just physical, but emotional and spiritual as well. I learned what it means to be a member of the body of Christ, what it means to be cared for and prayed for and loved in a healing way. I learned that, paradoxically, an experience of suffering can be both terrible and wonderful. I learned that pain can be a gift—that it can make me a gift to others. Paul wrote of this in 2 Corinthians 1:4, "[God] helps us in all our troubles, so that we are able to help others who have all kinds of troubles, using the same help that we ourselves have received from God" (TEV).

I know that, whether we live or die, new life—resurrection—can be the final result of suffering and pain. Jesus said, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (Jn. 12:24). His own suffering and death was part of the plan for our resurrection.

On a family vacation to Yellowstone Park, we learned of the lodgepole pine. This pine reproduces only with extreme heat. The cones do not break open to discharge the seed unless there is a fire or very hot sunlight, so forest fires are not necessarily bad for the lodgepole pine. In fact, where the forests are so well controlled that there is no fire (and with altitudes like those in Yellowstone), the trees do not reproduce well. So in Yellowstone they are experimenting with controlled burning.

They are finding that if fires start naturally, they don't tend to become as large as if people start them. To prevent fires for too long a time causes the forest to build up so much wood for fuel that if a fire does start, it burns extensively. If fire does not occasionally sweep the lodgepole pine forest, the trees grow old and disease sets in and destroys the trees. One way or another, life and death must be a part of the forest life cycle. The beautiful aspect of a fire in a lodgepole pine forest is that the heat releases the seeds and from the ashes comes a new and healthy forest.

Another resurrection lesson comes from the caterpillar:

Look at the lowly caterpillar
She gives up crawling
for a tomb—
a brown cocoon.
But after being born
a second time—
she flies!

How will we identify with his sufferings? In a similar way, Jesus' suffering and death made possible the resurrection. In this Lenten season, how will we identify with his sufferings? For this to happen, pain must become existential, a part of our experience.

In my own life this Lenten season I have become aware of pain and suffering: a friend who suffered so much that he took his own life, which in turn caused pain for others—his family, his church, his friends. I am aware of a friend, too young to die, whose cancer returned much too soon after chemotherapy.

But I want to be aware of others, too: the cold and hungry in Elkhart County, older people and others on fixed incomes in our country, the dying in El Salvador, the oppressed in South Africa, the starving in Ethiopia, the homeless in Somalia. There is so much suffering that it can be overwhelming. But at this time of year I want to discipline myself to be aware of, to identify with, and to respond to the reality of pain and suffering.

I want to be open to learning. I want to accept and use my own pain. I want to cry out in prayer and fasting for God's mercy on a suffering world. I want to reach out to those I know who are suffering—send a note; take time to be present, to listen to and touch them. I want to give generously to help relieve some of the pain and suffering.

How will you identify with Christ's suffering? How will you prevent or alleviate suffering? How will you use your own pain?

In this Lenten season, I believe that God can bring new life and resurrection out of pain and suffering.

O God,
We confess that we do not understand your ways.
We cannot understand or explain all the suffering
in this world.
But we accept your presence in our lives.
and ask for your wisdom and strength
to live life to its fullest.
Give us grace to embrace all of life,
even the pain and suffering.
Raise out of the hurts and angers of our lives
gifts of compassion and empathy,
understanding and acceptance.
Teach us to be more Christlike—
to learn from suffering,
to live for others.

We pray in the name of the one
who has borne our griefs and carried our sorrows
who was wounded for our transgressions
and bruised for our iniquities.

We thank you for Jesus
whose chastisement has made us whole
and by whose stripes we are healed. Amen.

The group photo of Sixth Annual Convention participants included leaders, delegates, missionaries, and other interested persons as they gathered on the Hesston College campus in Hesston, Kan. The spirit was one of celebration but also included preoccupation with current issues.

Celebration and transitions

The Hispanic Mennonite churches and their leaders spent much time and energy preparing for and carrying out 50th anniversary celebrations last year. These took place in conjunction with the Sixth Annual Convention of the Hispanic Churches in Hesston, Kan., late last summer. That occasion was also a time of transition: leaders who had served their people faithfully were getting ready to pursue other activities. The effects of the celebrations and changes continue.

Much of the credit for the more recent Hispanic awareness, leading up to the silver anniversary celebrations, goes to persons such as Lupe de Leon, José Ortiz, Rafael Falcon, and Arnoldo Casas, as well as to the leadership of the *Concilio Nacional* and a host of others, some of whom are included in the following report. Most of the information for this story is taken from a report published earlier by Arnoldo Casas in *Ecos Menonitas*.

Approximately 220 persons gathered for the festive occasion in Hesston. Prayer, praise, worship, and business filled the four days with both joy and sobriety. Each Hispanic convention has presented a different mosaic to the participants, of which they have been the changing parts: new faces, new ideas, new problems, new hope. The people came from the four corners of the U.S., as well as from Canada, Mexico, and points farther south.

The convention began with a praise service, which, for many, continued into the early morning hours. Finally, by 4:00 a.m., the last of the worshipers returned to their rooms to rest and prepare for the remaining activites.

Representatives of most of the church's boards and agencies, along with pastors and regional delegates, gave reports in the opening business sessions. Each included background information and projections. Those agencies which did not have a representative present sent written reports. Following this, a roundtable format was set up so that those who had given reports could respond to questions from the floor.

At the outset, the majority of questions were directed to Harold Penner, of Mennonite Central Committee's office of personnel. Some of the questions had to do with Karen Ventura's replacement in the immigration office. How was the selection made? What criteria were used? What process?

The department of Hispanic ministries at Goshen College, Goshen, Ind., was pressed to explain what programs were being created to meet ongoing needs. For example, what is being done for ministers who do not have adequate background or qualifications to enter current programs? How can Goshen help with their continuing education? Orville Yoder, secretary of the education department, emphasized that the Concilio Nacional together with the Convencion would have to determine the priorities and make recommendations.

In another of the business sessions, a proposal was presented which called for the restructuring of the Concilio Nacional and in which it was suggested that the Hispanic Mennonite churches would form a new kind of organization. After being introduced by José Ortiz and members of the Concilio, the participants raised questions about the implications, process, and proper time of such a move. Following much discussion, a vote was taken either to approve or put aside the proposal. The assembly recommended and finally named a commission—Lupe Garcia, Andres Gallardo, Rafael Ramos, Ambrosio Encarnacion—to give further study to the proposal and bring it back to the assembly for another vote in 1984.

Outgoing associate secretary José Ortiz converses with colleagues at the convention.

On two or three occasions, various missionary leaders were honored, who had dedicated years of their lives to the work of the Hispanic churches in the U.S.: Elvin Snyder, Lester Hershey, Paul Conrad, William Hallman, and others. It was the celebration of 50 years of hard work. Further, Mac Bustos read a history of the Hispanic pilgrimage, including himself, Teofilo Ponce, Mario Bustos, David Castillo, and other Hispanic leaders of the first churches in Chicago and Texas.

For his eight years as associate secretary of Latin affairs under the General Board of the Mennnonite Church, José Ortiz was especially honored one evening. Following his departure from office, he planned to make his home in Tampa, Fla. The honors were emotionally warm and spontaneous. For more than an hour, speeches, plaques, and offerings were made to Jose for his years of service to the Hispanic churches in the U.S.

A new step was taken for the Hispanic churches at this meeting, a new 50 years was begun, new personnel in the office of Latin affairs, new members on the Concilio Nacional, new objectives and goals—though there were those who felt these were missing in this assembly. Without a doubt, there were others who asked: And now what? What awaits us? Who will lead? What will happen during the next years?

Mac Bustos said: "Until now, God has helped us." Others said that 50 years of history had ended, but that another 50 years was beginning: "We should seek God's direction for our future pilgrimage." Conrado Hinojosa, president of the Concilio, preached on "Be Strong and of Good Courage."

The assembly had resolutions and these were quickly approved for implementation during the next two years: (1) that the executive committee recommend for positions in the agencies persons well known in the Hispanic churches; (2) that MCC translate in Spanish and distribute brochures about their programs among the congregations; (3) that the committee recommend to the Board of Education that it develop educational programs for pastors, without sacrificing the Hispanic ministries program now in place; (4) that a letter be written to President Reagan, in the name of the Hispanic churches, explaining the position of the same with regard to the present administration and its Central American policies.

Soon the celebrations were ended: the last choruses were sung, blessings were offered, farewells were said, and another historical chapter was closed. But a whole new era awaits those who have hope and are determined to serve the cause of Christ among the Hispanic churches and beyond.

St. Louis Fellowship active in peacemaking

The St. Louis (Mo.) Mennonite Fellowship continued its commitment to witnessing for peace and justice with the participation of the fellowship in two important events these past two months.

The Nuclear Freeze Campaign, which many Mennonite churches across the nation have participated in, held its national conference on the weekend of Feb. 4-6 at St. Louis University. Several fellowship members played a prominent role in the organization of the conference, which was attended by over 600 people from 43 states and several other countries. In addition to the organizing of the event, a drama and song group from Newton, Kan., called "Road Less Traveled," entertained and challenged the participants during one of the evening sessions.

The second event concerning the fellowship was the struggle by the fellowship itself to process the idea that one of its members was considering participating in an act of civil disobedience, or what he defined as "divine obedience." The process involved education, discussion, and discernment, as several sermons on civil disobedience were presented during Sunday morning worship services, followed by discussion and questions during the adult Sunday school period.

A diversity of opinions were present as people freely expressed their doubts, their fears, their questions, and their support for such an action. Although unanimity was not expected, nor achieved, the spirit of Christian love was present throughout the whole process, and the entire fellowship prayed together for the peaceful kingdom which we are all trying to achieve.

On Jan. 17, Rich Willms and four others from the local chapter of Clergy and Laity Concerned entered the offices of General Dynamics, the producer of the Trident submarine and the cruise missile, and blocked the entrance to the offices in a prayer blockade. They were arrested and charged with trespassing, and are now awaiting trial. The 17th was chosen as a date to commemorate Martin Luther King's birthday, and the statement released by the incarcerated five contained this quote from Mr. King: "A nation that continues year after year to spend more money on military defense than on programs of social uplift is approaching spiritual death. The choice today is no longer between violence or nonviolence; it is between nonviolence or nonexistence."

Black history seen through many prisms

"Amazing Grace" will always be my song, sounded the final chorus of Black History Week on the Goshen College campus, Feb. 14-18.

The annual event, sponsored by GC's Black Student Union, featured four speakers and musical highlights in chapel/convocations during the week.

Assistant professor of urban and black ministries, Wilma Bailey, addressed the student-faculty audience Monday with "Go Down Death," a poem by James Weldon Johnson and "How John Boscoe Outsung the Devil," a story in the folk tradition by Arthur Davis.

Yvonne Young, a senior home economics major from Chicago, Ill., provided solo vocal interludes between readings with "Sometimes I Feel Like a Motherless Child," "Ain't That Good News," and "Swing Low," with backup from Ebony Voices.

Tony Brown, associate professor of social work, led Wednesday's convocation with a talk, "Which Way from Here?" Brown pointed to social factors affecting black Americans as the country enters the decade of the '80s.

"Blacks and other minorities are experiencing the recession more than other people," Brown said. "The government is balancing the budget and cutting programs on the backs of the most vulnerable people in the country."

The significant progress that blacks have made in the U.S. has been measured over a period of several hundred years, Brown stated, yet, "half of the black population lives in poverty" today. Blacks experience a 20.2 percent unemployment rate while the national average stands at 10.8 percent. Unemployment for black youth is at 50.1 percent compared to 24.2 percent in the U.S. as a whole. "In 1969-79," Brown added, "the number of poor blacks rose while the national total (of poor persons) declined."

Goldie Ivory, director of human relations in the Elkhart (Ind.) Community Schools and an adjunct faculty member at Goshen College, offered encouragement and incentive for black students by reviewing what she called "an Afro-American history; an Afro-American legacy" in Thursday's chapel.

Ivory listed black American educators, scientists, ministers, and other professionals, saying, "Ours is a great and honorable history—a legacy to be proud of."

Silver sale anniversary to be celebrated in Peoria

The 25th anniversary of the Illinois Mennonite Relief Sale will be celebrated in the new Peoria Civic Center on the evening of Mar. 18 and all day Saturday, Mar. 19. The usual foods and festivities will be included in the event.

In addition, the sale board has authorized the production of a commemorative china plate. These colorful anniversary plates displaying significant historic events will be on sale along with engraved silver pens and other items.

The traditional SELFHELP craft items, from many nations, will also be available.

John Roth, a lifelong resident of Morton, first envisioned the relief sale more than 25 years ago. After considerable planning, the First Illinois Relief Sale was held Mar. 21, 1959. Net income was $5,000. Then in 1966, the sale was moved to Exposition Gardens, Peoria. Last year's sale netted $170,000.

This is one of 29 relief sales being held in the U.S. and Canada during 1983. Last year, these sales raised more than $2.5 million for relief through Mennonite Central Committee.

The Illinois sale is co-chaired by Donald F. Roth, Morton, and Delton Litwiller, Emden.

Lapp joins those calling for higher ed proposals

John A. Lapp, provost of Goshen College, was one of about 500 college presidents and other top administrators attending the annual meeting of the National Association of Independent Colleges and Universities in Washington, D.C., Feb. 2-4.

NAICU members attending the meeting discussed a "new agenda" for independent higher education in America in an effort to maintain academic excellence and vitality in a time of crisis for independent schools. That new agenda has been developed, said association spokespersons, in response to the ailing U.S. economy, demographic changes, falling enrollments, and shifts in federal policies affecting higher education.

As they considered President Reagan's recent budget message, NAICU members dealt at length with the implications of the administration's proposals for higher education. Participants adopted policy positions supporting the maintenance of a strong, improved federal system of student aid and of tax policies that foster voluntary contributions to colleges.

With rising costs combined with cutbacks in federal aid, the association is exploring new legislative proposals to supplement and complement those programs already in place. An example of such a complementary plan is the education savings account idea, a concept developed by NAICU over the past two years and advocated by President Reagan in his recent State of the Union message.

Hesston board cautiously optimistic

The Hesston College board of overseers met on campus on Feb. 7. Howard Brenneman, president of Hesston Corporation, serves as chairman of the 12-member group.

Don Yoder, Tempe, Ariz., joined the board for his first meeting as a member. Yoder served as pastor of the Koinonia Mennonite Fellowship in Tempe for six years and was recently appointed secretary of church planting and evangelism for the General Conference Mennonite Church and Mennonite Board of Missions.

The Board discussed the financial status of the institution and looked at the 1983-84 budget plan, approving a 4.6 percent increase in tuition and fees for the 1983-84 school year. The group also approved the 1983-84 salary schedule, maintaining the same base as the 1982-83 level, but awarding all normal step increases. Pension payments at 5 percent of salary will also be restored.

Bill Mason, director of student services, outlined the admissions goals and plans for the 1983-84 school year. The number of applications at the end of January exceeded the number a year ago. Mason attributes that to a larger pool of prospective student inquiries, to the hard work of an outstanding admissions staff, and to the Early Application Grant initiated this fall.

The board of overseers approved an admissions plan that places special emphasis on the recruitment of Mennonite young people. "We recognize the need and importance of recruiting students from other Christian backgrounds. . . . The College is, however, a Mennonite institution, and we want to be certain that everything possible is being done to attract Mennonite youth to Hesston."

Development office personnel presented the 1982-83 contributed income report and discussed endowment status and goals. As of Jan. 31, annual fund giving for operations is 27 percent higher than a year ago. "The primary source of increased support is from alumni and Mennonite individuals," said Lorne Kremer, associate director of development.

In other actions, the Board approved the sale of 12.5 acres of land to Schowalter Villa. The land is located on the north side of Hickory Street, west of College Drive, in Hesston.

Goshen announces continuing education plans

Artists and art lovers may wish to start planning now to participate in two special courses being planned for this summer and one for the summer of 1984 by the continuing education program at Goshen College.

A two-week "Art Study Tour in New York City" will be led from June 12 to 25 by professor of art Marvin Bartel. Participants will visit major museums, private galleries, and the studios of working artists as they experience both historical and contemporary works of art. Cultural events, including outings to the theater and concerts, will occupy some evenings. The second week will provide time for more individual activities, with group meetings planned only for the mornings.

"Pottery on the Wheel for Beginners" will be the second art course offered as a continuing education course this summer. Participants may choose to study from 9:00 a.m. until noon or from 1:00 to 4:00 p.m. the week of July 10-16. Marvin Bartel, pottery teacher at Goshen College since 1970, will instruct the class. Students will see demonstrations and receive individualized instruction in order to develop potter's wheel skills. The course may also serve as a refresher for persons with some pottery experience.

Florence, Italy, will be the site for "Art in Florence," a seven-day continuing education course scheduled for July 15-21, 1984. (Mennonite World Conference in Strasbourg, France, will follow from July 24 to 29.) Led by Abner Hershberger, professor of art at Goshen College who has lived and studied in Italy, the course will focus on the art and culture of Florence. Participants will visit sites such as the Medici Palace, the Uffizi Gallery, the Duomo, and the adjoining Baptistry with its famous Ghiberti bronze doors.

Contact the office of continuing education at the college for details on cost, travel, and registration.

Third alternative service proposal contains changes favoring COs

Selective Service System made major changes in favor of conscientious objectors in a third draft of alternative service regulations. This third proposal was published in the *Federal Register* on Feb. 18 for a 30-day public comment period.

Major revisions were made in the five areas of appeals procedures, job prioritization, employer and job criteria, allowance of overseas service, and provisions for civilians to administer the program.

1. *Appeals procedure.* An alternative service worker can appeal any job assignment or reassignment for reasons of conscience consistent with his initial conscientious objector claim. Appeals are first lodged administratively with the alternative service office. If the administrative request is denied, the conscientious objector can appeal to a civilian review board consisting of civilian volunteers. Unlike the previous proposal, the civilian review board's decision is final and not subject to review by Selective Service.

2. *Job Prioritization* to meet mobilization manpower needs has been completely dropped from the regulations.

3. *Overseas Service* will be allowed as long as the sending employer is based in the U.S., meets the eligibility criteria, and demonstrates capability to oversee and monitor the overseas worker.

4. *Civilians* will be hired for Alternative Service administrative positions dealing directly with conscientious objectors as soon as feasible after mobilization.

5. *Employer and job criteria* similar to I-W era regulations have been added. Employers generally must be engaged in charitable activity that benefits the public and whose programs improve the public health, welfare, or environment. Health care services, education, environmental programs, social services, community service, and agricultural work are listed in the regulations as appropriate alternative service work.

Why these dramatic revisions in alternative service planning? Three factors emerge as being determinative. First, the conscientious objector community played a key role in expressing concern for a fair and equitable alternative service program. Over 800 comments were sent to Selective Service following publication of the first alternative service pro-

posal. Numerous delegations went to Selective Service headquarters and the halls of Congress, including several from Mennonite Central Committee and from the National Interreligious Service Board for Conscientious Objectors.

A second factor was Congressional interest marshaled during the critical developmental stages of the alternative service program. Key oversight committees, as well as individual senators and representatives, exercised their "checks and balances" function of government by introducing specific legislation or resolutions calling for changes in alternative service planning and accountability on the part of Selective Service System.

Finally, significant staff changes at Selective Service headquarters cannot be overlooked.

mennoscope

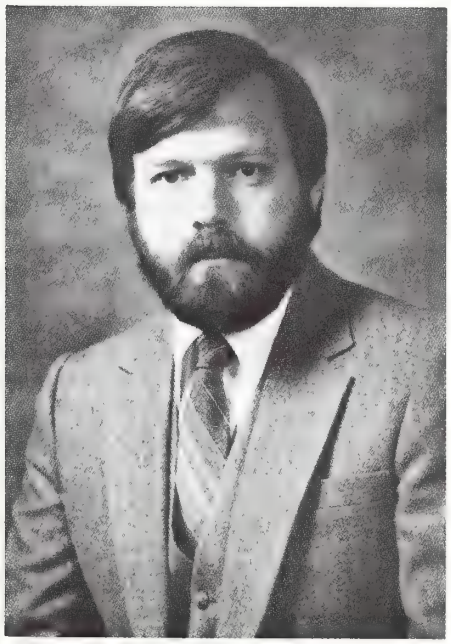
The three-hundred-year history of the Mennonite Church in North America is featured in the 1983 *Mennonite Yearbook*. The cover photo depicts the early Germantown architecture of the John Johnson family. Two lead articles by historians Leonard Gross and Robert F. Ulle reflect the 300 years in North America. This *Yearbook* is the standard information book of the Mennonite Church. It provides the organizational structure of regions, conferences, and worldwide bodies. Twenty-one tables of data include Sunday school, summer Bible school, and college enrollments, giving, membership, and more. Congregational listings of General Conference, Mennonite Brethren, and Brethren in Christ are included in the regional directory. Price, $5.50, squareback edition; $6.50, spiral-bound (USA), plus 10 percent for postage. Available from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.

On the morning of Feb. 16, Mary Sprunger Froese, 33, a member of the Bijou House Community (Mennonite) and Patricia McCormick, 47, a sister of Loretto from Denver, entered the Rocky Flats nuclear weapons plant, prayed, and poured human blood on crosses there. The two women read a prepared statement appropriate for Ash Wednesday. They were arrested and are at Denver County Jail awaiting further action. Their mailing address is Box 1108, Denver, CO 80201.

On Apr. 24, the Mennonite churches of Philadelphia are celebrating "Three Hundred Years Since Germantown." There will be a song fest in the meeting room of the First United Methodist Church of Germantown, on the corner of Germantown Avenue and High Street, just down the street from the Germantown meetinghouse. Seven choirs will perform a concert of praise and then join together to form a mass choir to highlight the day.

The fellowship hall of the Goshen College Church, Goshen, Ind., will be the location of the annual meeting for Mennonite Nurses in Northern Indiana, Apr. 7. The evening will begin at 6:30 p.m. with a salad dinner. All Mennonite RNs, LPNs, and other interested persons are invited and should bring a salad of their choice, as well as table service for themselves. The drink and rolls will be provided. There will be opportunity during the evening to get acquainted with other nurses. Student nurses studying at Goshen College will be guests for the evening and will provide special music. Devotions will be presented by Anna Marie Kurtz, a missionary nurse in Ghana. Laban Peachey will be the featured speaker with a presentation on "Ethical and Stewardship Dimensions of Rising Health Care Costs." Further information about the organization and/or the annual meeting can be obtained from Dotty Kauffman, (219) 533-9769, or Ruth Davidhizar, 533-0627 in Goshen.

The Apr. 5 issue of *Gospel Herald* is a special 32-page anniversary issue. All regular subscribers will receive this issue. You may order extra copies at the following rates: $1.00 each; 10 for $8.50; 50 for $35.00; 100 for $65.00 (prices are in U.S. dollars). Please send check with order to *Gospel Herald*, 616 Walnut Ave., Scottdale, Pa. 15683.



Lawrence M. Yoder

In response to your growing concern . . .

. . . Eastern Mennonite Seminary is pleased to announce a new Center for Evangelism and Church Planting. The purpose of the center is to provide a setting for training in these areas of ministry, for reflecting on theological and strategic issues, and for assisting congregations and missions agencies in planning their outreach.

The primary focus is on North America but the curriculum also makes possible study with emphasis on overseas missions. One-, two- and three-year programs of study will be available. The program will begin with the fall semester of the 1983-84 school year.

Lawrence M. Yoder will head the program. He served for many years with MCC in Indonesia and is now completing a doctorate at Fuller Theological Seminary School of World Mission.

Further information is available by contacting Dean George R. Brunk III, Eastern Mennonite Seminary, Harrisonburg, VA 22801, telephone (703) 433-2771.

eastern mennonite seminary

Eastern Mennonite Seminary, Inc., admits students of any race, color and national or ethnic origin, regardless of handicap

Gospel Herald at 75

A special issue on April 5

Two themes have been intertwined since the beginning of the *Gospel Herald* 75 years ago: The Mennonite Church and the *Gospel Herald*. These two are celebrated in a special 32-page anniversary issue of the *Herald* scheduled for April 5.

Three core articles in the special issue look at the Mennonite Church: past, present, and future. Others consider the *Gospel Herald:* how it came to be, where it has been, where it ought to go. Included also are interviews with the executive secretaries of the church program boards. It will be a unique issue, more comprehensive than usual.

All regular subscribers will receive this special issue. Extra copies of the issue are available at $1.00 each; 10 for $8.50; 50 for $35.00; 100 for $65.00. To order your extra copies use the coupon below. Please send check with order.

To *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683
Please send me extra copies of the special 75th anniversary issue as indicated below. Enclosed is my check for the amount indicated. Prices in U.S. dollars

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The Civilian Public Service No. 18, Dennison, Iowa, reunion will be held at Coe College, Cedar Rapids, Iowa, from the July 15 evening meal through the noon meal July 17. Cost for room and board is estimated at $17 per person/day. Reservations are requested by June 20. Contact Russel L. Yoder, Parnell, IA 52325, phone (319) 646-2274; Gilbert Alliman, 1851 Melrose Ave., Iowa City, IA 52240; or Paul L. Troyer, R. 1, Kalona, IA 52247.

The Atlantic Coast Conference needs a youth minister to serve on a half-time basis. The eastern Pennsylvania area offers a variety of possibilities to supplement this assignment, including study at nearby seminaries. The position is open in September. Interested persons should send a résumé. Further information and application forms are available from Dale L. Weaver, 3442 Harvest Drive, Gordonville, PA 17529.

Eastern Mennonite High School has an opening for a dormitory resident director couple, beginning the 1983-84 school year. Responsibilities will include living in the high school dormitory, selecting counselors (in cooperation with the principal), maintaining dormitory regulations, developing, guiding, and coordinating the dormitory program. Some classroom teaching may be expected. Write J. David Yoder, principal, Eastern Mennonite High School, 801 Parkwood Drive, Harrisonburg, VA 22801, or phone (703) 433-9107.

C. Arnold Snyder, associate professor of history at Bluffton College, has authored the book *The Life and Thought of Michael Sattler* which will be published by the Herald Press later this year. The book is based on a 1980 essay of Snyder's that reviewed the historical evidence surrounding the life of Sattler, an early Anabaptist leader and martyr. Research for the essay was conducted by Snyder in West Germany and it was published in the magazine *Church History*. Snyder is currently working as a co-translator of Anabaptist sources into Spanish for use in Hispanic ministries by the Mennonite Church.

A Mennonite Women's Calendar is scheduled for publication in August. It will celebrate the experience and contribution of women of many countries to Mennonite life and culture. Send suggestions for women you think should be included by Mar. 31 to: Priscilla Stuckey Kauffman, Goshen College, Goshen, IN 46526. Include specific dates with the stories you briefly describe.

Secretaries and other non-executive staff members of any Mennonite Church-related agencies are invited to attend "Office 83," a weekend of education, inspiration, and recreation to be held Apr. 29-May 1 at Goshen College. The theme of this year's office retreat is "Bloom Where You Are." The weekend's programs and activities are planned to help participants explore the ideas of personal growth, relationships with others, and affirming their roles as children of God. Resource persons for "Office 83" will be sisters—Alice Metzler Roth and Joyce Metzler Hostetler. Roth, from Elkhart, Ind., has served as a mission worker in Ghana, communications coordinator for the Mennonite Board of Education, and alumni director and acting director of college relations for GC. She is currently involved in graduate studies at Northwestern University. Hostetler, a psychiatric nurse living in Columbus, Ohio, and her husband have led seminars on alcohol and drug abuse for youth, parents, and mental health professionals. For more information on "Office 83," call or write coordinator Karen Hirschy, Goshen College, Goshen, Ind., 46526; tel. (219) 533-3161, ext. 564.

The 473 students (K through 8th grade) at Locust Grove Mennonite School, Smoketown, Pa., didn't send valentines to each other this year. Instead, they contributed the money they would have spent on Valentines—as well as money they saved from allowances or earned shoveling snow—to the leadership training institutes of the Guatemala Mennonite Church. In an assembly period on Feb. 18, the students applauded when principal Maribel Kraybill presented a check for $2,399.26 to Priscilla Garrett, who represented Eastern Mennonite Board of Missions, Salunga, Pa. Priscilla told the students, "I'm so glad you chose to give your money to the two teacher training institutes of the Guatemala Mennonite Church. One institute (in Guatemala City) is for those who speak Spanish; the other (in San Pedro Carcha), for those who speak Kekchi.

LeRoy Troyer, Mishawaka, Ind., and Jan Gleysteen, Scottdale, Pa., will be the featured speakers in a church facilities workshop Apr. 22-23 at Zion Mennonite Church, Archbold, Ohio. The workshop, with the theme "The Meeting House of God's People," is for all congregations interested in increasing multiple use of their space, in renovating, or in building new facilities. The workshop is cosponsored by the Ohio, Indiana-Michigan, and Central District conferences and the Mennonite Board of Congregational Ministries. For more information on the workshop, case study preparation, and costs, write to Zion Mennonite Church, 300 Short-Buehrer Road, Archbold, OH 43502, or call (419) 445-3796.

The Annual Retreat for the Formerly Married will be held at Laurelville Mennonite Church Center the weekend of Mar. 25-27. This event will focus upon the communication of feelings, concerns, and understandings of those who were closely involved in former marriage and family relationships and of those with whom new relationships are being formed. Retreat leaders are Nancy Williams, a divorcée, pastor of the Cincinnati Mennonite Fellowship, and Jonas Classen, a widower, elder of the Northridge Christian Fellowship in Springfield, Ohio. For additional programs and registration information, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The Swiss Mennonite Church contributed

Strike a Word of Hope and Peace Against Nuclear Arms

It's not enough to mourn, wail, and gnash teeth about the nuclear arms buildup. People need positive handles on ways to speak out.

NOW AVAILABLE: radio spots about the insanity of nuclear arms.
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Help see that these messages are aired in your community.

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Produced by the Mennonite Church and the General Conference Mennonite Church

over $37,000 during their Christmas fund drive to the Mennonite Central Committee project in Guazapa, El Salvador. That project helps people displaced by civil war. Elsbeth Zürcher, business manager for the Swiss Mennonite Organization wrote, "The project in Guazapa is as if it were made for us. It was unanimously accepted by the committee. We will attempt to acquaint our congregations with the difficulties of the refugees. This area is quite new to them, for up until now we had not involved ourselves in development or mission work in Latin America." Their money will aid approximately 600 displaced persons.

The annual Summer Bible School workshop will be held at Laurelville Mennonite Church Center the weekend of Mar. 18-20. This event will introduce teachers and superintendents to the Herald Summer Bible School Series and Herald Omnibus Bible Series. Largely focused upon issues related to the role and function of the superintendent; classroom teachers are also encouraged to participate. The new workshop theme "We Will Rejoice" will also be introduced. Resource leaders for this event include Jack Scott, Herald Press marketing manager, and editors, Marjorie Waybill and James E. Horsch. For additional programs and registration information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Herald Press, Scottdale, Pa., recently gave Volunteers of Vacaville (Calif.), Inc., permission to record and duplicate the *More-with-Less Cookbook* on tape. Fred Ludwig, coordinator of the Vacaville organization, reports that these tapes will be used by the blind and visually handicapped who are unable to read conventionally printed material. Volunteers of Vacaville, Inc., is a volunteer service to the visually handicapped.

New members by baptism and confession of faith: Bevan Driver, Vonda Driver, and Winston D. Rhodes, Jr., at **Mt. Clinton,** Harrisonburg, Va.

readers say

In the Feb. 8 issue Vern Miller is quoted as saying, "We—I'm talking about the white majority—have failed to include a significant number of black and Latin brothers and sisters at every level of power and decision making in the church. As a result they are left with nothing to do but take charge of their own affairs."

Have we not equally "failed" in giving the white sisters the same rights and privileges? The Fifteenth Amendment giving illiterate blacks a right to vote was fifty years ahead of the Nineteenth Amendment which gave women the franchise. This injustice was due to prejudice against women. We still have the same injustice in the church even though Jesus never discriminated because of nationality, race, or sex. Neither did Paul or Peter when rightly understood.

How long will women be denied their God-given mandate to advance the kingdom in the same way as their brothers? Must they continue to "take charge of their own affairs" in order to make their contribution?

Women in many denominations have pioneered and poured out their strength to start Sunday schools, missions, and churches but as soon as they were approved by the conferences men were put in charge. Is this fair and just? For best results men and women should combine their gifts and share responsibility and leadership.—**Wesley Gross,** Ephrata, Pa.

° ° °

In the Feb. 8, 1983, edition of the *Gospel Herald*, Harold Fly warns Mennonites of the alleged connection between Bread for the World and the New Age Movement. Bread for the World has no association with the New Age Movement. I had never heard of the New Age Movement until I read Mr. Fly's letter.

Bread for the World has never affiliated itself with any other groups or movements. All our financial backing comes from our members and church bodies.

Bread for the World is a Christian citizens' organization which gives Christians of many denominations the opportunity to join hands and work together for public policies which prevent hunger in this country and overseas.

Bread for the World members form groups in their local area to share the biblical motivation for their concern, study hunger problems, and explore ways they can help end hunger. Currently many Bread for the World groups are conducting "Hunger Watches" to determine the extent of hunger in their communities. Many Bread for the World members are writing Congress hoping to see more U.S. aid spent on self-help development projects and less on weapons for poor countries.

Bread for the World hopes to complement the work of private relief groups such as Manna on Main St. which Mr. Fly mentioned. Through legislation now before Congress we hope to see U.S. surplus commodities such as milk, cheese, and flour be distributed through local church efforts like Mr. Fly's group rather than cost taxpayers thousands of dollars in storage fees in government warehouses.

Several hundred members of Bread for the World represent Mennonite congregations. We hope others will join us as we seek public policies that help the hungry.—**Arthur Simon,** executive director Bread for the World

° ° °

"Divorce, Senior Citizen Style" (Jan. 11) hit me below the belt because I can identify with it. There has been so little written in defense of an older woman who has been rejected after many faithful years of supporting an ambitious husband, raising his family, and rising to the occasion to run a household and entertain, travel, all the numerous times.

I have no guilty feelings about not pulling my share of the load, many years under stress and criticism. And then to be cast aside for a young gay blade, who throws herself at your husband until he has lost all control and wants out of the marriage. I had much anger to work through, plus all the emotions and the side effects that keep popping up around every corner.

Through it all, I have kept my faith, trusting God has yet a plan for me at this age. Socially it is very difficult and widows do have a hard time. But from my experience, divorced persons in the church, of which there are very few, have a much, much harder time. Widows accept each other more easily. And I feel very "different," although I've tried very hard to be accepted as a person.

I have been on a lot of committees and contributed as and where I could ably do so. Little things like being asked to sit in church with others, or being asked to go along to adult fellowships would be a welcome invitation. But that does not happen.

It doesn't surprise me at all after five years, that there are so few divorced persons in the Mennonite Church. It's just too hard a row to hoe, and I'm convinced many persons just cannot work it through.—**Name withheld**

° ° °

There was a deletion in the printed version of "Music Together with Some Effort" (March 1, 1983) which left a sentence unfinished and without sense. The third to last paragraph was supposed to have read:

"Rachel has noticed how her own little girl, Mary Beth, who loves to sing and who stood in the second row and fairly bellowed "We Three Kings" at her kindergarten program and embarrassed George and Rachel half to death (George turned to Rachel during the program and whispered, "Is *that* Mary Beth?" and Rachel nodded and scrunched down farther in her seat)—*well, Mary Beth goes off key or up or down about an octave whenever Rachel is singing the melody with her and switches to alto.*"

This would have helped to explain Rachel's concern about Mary Beth's alto in the following paragraph.—**Shirley Kurtz,** Maytown, Pa.

births

Baker, William and Michele (Yoder), Fulks Run, Va., third child, second son; Daniel Scott, Dec. 20.

Buschur, Robert and Jenelle (Roth), Anchorage, Alaska, third daughter, Joemy Laurie, Jan. 29.

Charles, Jonathan and Rhoda (Reinford), Lancaster, Pa., second son, Derrick Reinford, Feb. 15.

Detweiler, Dennis and Kathryn (Campbell), Hatfield, Pa., second child, first daughter, Jennifer Anne, Jan. 11.

Ellwood, J. Richard and Sandra (Hinton), Fisher, Ill., third son, Norman Lee, Feb. 10.

Eubanks, Dave and Gwen (Mast), Bellefontaine, Ohio, second son, Kevin Michael, Feb. 13.

Gingerich, Paul and Nancy (Shantz), New Hamburg, Ont., third daughter, Jodi Lynn, Jan. 31.

Goff, Willard and Patty (Schrock), Canyon, Tex., first child, Taci Erin, Jan. 26.

Goshow, Rod and Lucy (Bauman), Forksville, Pa., third child, second daughter, Kelly Renee, Feb. 6.

Hershey, Irvin and Miriam (Siegrist), Singers Glen, Va., second son, Jonathan Siegrist, Feb. 12.

Holycross, Jeffrey and Sue, Bellefontaine, Ohio, second daughter, Abbey Marie, Feb. 11.

Jones, Barry and Miriam (Hoover), Listowel, Ont., first child, Michael David, Dec. 18.

Jost, Garry and Gloria (Schell), Hutchinson, Kan., first child, Maria Kristen, Feb. 1.

Lebold, Robert and Nancy (Wagler), Shakespeare, Ont., second child, first daughter, Elizabeth Ann, Feb. 5.

Miner, Bert and Karen, Cleveland, Ohio, first son, Jonathan Manning, Nov. 14.

Mullenex, Jon and Christine (Yoder), Newport News, Va., first child, Elizabeth Erin, Feb. 9.

Nice, Donald and Delores (Rice), Perkasie, Pa., third child, second son, Joel Derick, Feb. 20.

Perkins, Leon and Erma Mae (Smoker), Rush, N.Y., first daughter, Keri Beth, born on Mar. 15, 1978; first son, Kevin Lee, born on Feb. 26, 1980; received for adoption, Feb. 13, 1983.

Reesor, Harry and Lynn (McRobb), Listowel, Ont., fourth child, second son, Neill Allen, Dec. 11.

Rice, Laverne and Lois (Kulp), Ottsville, Pa., second child, first daughter, Leah Rachel, Feb. 17.

Rohrer, Larry and Sharon (Specht), Lima, Ohio, second child, first son, David Isaac, Feb. 17.

Slagell, Stephen and Dori (Peters), Hydro, Okla., third child, first son, Justin Earl, Feb. 22

Smith, Gary and Tami (Cooprider), Hutchinson, Kan., third child, first daughter, Shannon Diane, Feb. 16.

Stanley, Donald and Joan (Handwork), Atmore, Ala., third daughter, Kara Marie, Jan. 12.

Suter, Terry and Ruth (Nussbaum), Ft. Dodge, Iowa, first child, Cory Andrew, Jan. 30.

Yoder, Denton and Jan (Gundy), Archbold, Ohio, second daughter, Rachel Denae, Feb. 6.

Zehr, Jesse and Barbara (Zehr), Copenhagen, N.Y., second daughter, Cassandra Eileen, Dec. 20.

marriages

Allen—Smith.—Brian Allen and Karen Smith, both of Listowel, Ont., Listowel cong., by Brian Laverty, Aug. 7.

Coblentz—Zehr.—Dwight Coblentz, Nottawa, Mich., and Kathy Zehr, Centreville, Mich., both of South Colon cong., by Landis Martin, Feb. 6.

Durie—Gonzales.—Randy Lee Durie, Elkhart, Ind., Sunnyside cong., and Diane Gonzales, Goshen, Ind., by Clare Schumm, Feb. 5.

Farmer—Kuhns.—Velton Farmer, Macon, Miss., Christian Church, and Diane Kuhns, Louisville, Ohio, Stoner Heights cong., by Leonard Garber, Dec. 24.

Kornhaus—Harper.—Elton Kornhaus, Newport News, Va., and Deanna Harper, Newport News, Va., Huntington cong., by Gerald Showalter, Jan. 28.

Miller—Huber.—Bryon Miller, Lititz, Pa., Rawlinsville cong., and Nancy Huber, Atmore, Ala., Oak Grove cong., by Paul L. Dagen, Jan. 28.

Ozor—Kanagy.—William Ozor, Wichita, Kan., and Adella Kanagy, Newton, Kan., Allensville cong., by Waldo E. Miller, Nov. 27.

obituaries

Boldt, Maria B., died of a heart attack at her home in Kitchener, Ont., Feb. 15, 1983; aged 79 y. She was married to Jocob Boldt, who preceded her in death. Surviving are 2 sons (Victor and Lloyd), one daughter (Lotty—Mrs. Gordon Schwartz), 3 grandchildren, and 2 great-granddaughters. She was preceded in death by 2 brothers and 2 sisters. Funeral services were held on Feb. 18, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery, Kitchener, Ont.

Boshart, Pearl, daughter of Abraham G. and Veronica (Roth) Kipfer, died at her home at Baden, Ont., Feb. 11, 1983; aged 78 y. She was married to Gideon Boshart, who preceded her in death in October 1963. Surviving are one daughter (Marcella—Mrs. Orland Gerber), 4 grandchildren, 2 great-grandchildren, and 3 sisters (Viola—Mrs. Alvin Brenneman, Mabel—Mrs. Elam Roth, and Dorothy—Mrs. Harry Snyder). She was preceded in death by one son (Delford) and 3 brothers (Nurias, Elmer, and Oliver). She was a member of First Mennonite Church, where funeral services were held on Feb. 14, in charge of Glenn Brubacher; interment in First Mennonite Cemetery

Bower, Merton S., son of Aaron and Ella Mae (Souder) Bower, was born in Hatfield, Pa., May 30, 1924; died of acute leukemia at Grand View Hospital, Sellersville, Pa., Feb. 18, 1983; aged 58 y. On Sept. 1, 1951, he was married to Mildred Rush, who survives. Also surviving are 2 sons (Dennis R. and Donald J.), 2 daughters (Carol and Mary L.—Mrs. Scott Rothenberger), 4 grandchildren, and one sister (Grace—Mrs. Lawrence E. Good). He was preceded in death by 2 grandsons. He was a member of Plains Mennonite Church, where funeral services were held on Feb. 20, in charge of Gerald C. Studer, John E. Lapp, and Paul Glanzer; interment in the Plains Cemetery.

Erb, Mabel Magdalene, daughter of John and Ida Jantzi, was born at Baden, Ont., Feb. 23, 1915; died at South Huron Hospital, Exeter, Ont., Feb. 7, 1983; aged 67 y. On June 16, 1937, she was married to Gordon Erb, who survives. Also surviving are 5 daughters (Delphine, Carol Joy, Eleanor, Kathryn, and Marjorie), 2 sons (Charles and Philip), 16 grandchildren, 4 brothers (Vernon, Glenn, Roy, and Clare), and 3 sisters (Aimee—Mrs. Lloyd Barth, Eileen—Mrs. Edgar Kennel, and Elaine—Mrs. Laverne Lebold). She was a member of Blake Mennonite Church. Funeral services were held at Zurich Mennonite Church on Feb. 10, in charge of Clayton Kuepfer and Ephraim and Cyril Gingerich; interment in Blake Mennonite Cemetery.

Keeler, Bronson B., son of Mark F. and Cheryl (Byler) Keeler, was stillborn at Rockingham Memorial Hospital, Harrisonburg, Va., Jan. 16, 1983. Surviving are his parents, his maternal grandparents (Jesse T. and Betty Byler), and his paternal grandparents (N. W. and Martha Keeler). A memorial service was held at Community Mennonite Church on Jan. 18.

Lambert, William E., was born on Sept. 19, 1916; died at Mary Immaculate Hospital, Newport News, Va., Jan. 8, 1983; aged 66 y. Surviving are one daughter (Jennifer—Mrs. Larry Reichart), 2 sons (Russell P. and Mark Stillwell), 5 grandchildren, one sister (Mrs. Norma Bosserman), and one brother (Jessie L. Lambert). A graveside service was held in Hampton Memorial Gardens in charge of Gerald Showalter and Lloyd Weaver, Jr.

Lichti, Friederike, daughter of Gusfav and Christine (Kichl) Hunn, was born in Germany on Aug. 24, 1895; died at Goshen, Ind., Feb. 19, 1983; aged 87 y. On Mar. 22, 1925, she was married to Ernst Lichti, who died on May 13, 1969. Surviving are 3 sons (Juargen, Ekkehard, and Rudiger), one daughter (Ulrike—Mrs. Steve Leppla), 9 grandchildren, and one sister (Kathrina Graber). She was preceded in death by one son (Dietrich). She was a member of College Mennonite Church. Funeral services were held at Rieth, Rohrer, and Ehret Funeral Home on Feb. 21, in charge of Arnold C. Roth; interment in Elkhart Prairie Cemetery.

Roggie, Martha M., daughter of Christian and Mary (Noftsier) Roggie was born in Belfort, Sept. 4, 1897; died of a massive heart attack at her home in Lowville, N.Y., Feb. 8, 1983; aged 85 y. Surviving is one brother (John A. Roggie). She was preceded in death by 2 brothers (Joseph and Samuel C. Roggie) and 7 sisters (Mrs. Katherine Moshier, Mrs. Lena Steria, Mrs. Anna Zehr, Veronica Roggie, Mrs. Rose Roggie, Mrs. Sarah Moshier, and Mrs. Mary Moshier). She was a member of Lowville Mennonite Church, where funeral services were held on Feb. 11, in charge of Richard Zehr, Lloyd Boshart, and Milton Zehr; interment in Conservative Mennonite Cemetery.

Shenk, Amos, son of Daniel and Matilda Shenk, was born in Newport News, Va., Apr. 30, 1906; died at Riverside Hospital, Newport News, Va., Dec. 19, 1982; aged 76 y. On Oct. 22, 1944, he was married to Mabel Powell, who survives. Also surviving are one son (Bill), 2 sisters (Mayme—Mrs. Joe Longacher and Alice—Mrs. Paul Sauder), and 3 brothers (Daniel, Ray, and John). He was a member of Huntington Mennonite Church. A graveside service was held followed by a memorial service at Warwick River Mennonite Church on Dec. 22, in charge of Gerald Showalter, Lloyd Weaver, Jr., and Jonathan Kanagy.

Smith, Mary Elizabeth, daughter of Riley R. and Ella A. (Mosier) Tucker, was born in Allen County, Ohio, June 27, 1917; died at Joint Township District Memorial Hospital, St. Mary's, Ohio, Feb. 5, 1983; aged 65 y. On Aug. 15, 1936, she was married to Arthur C. Smith, who died on Mar. 9, 1974. Surviving are 3 sons (Nelson E., Linden A., and Roy D. Smith), and one daughter (Edith—Mrs. Roger Crist). She was the last surviving member in her family. She was a member of Salem Mennonite Church. Funeral services were held at Harter and Son Funeral Home on Feb. 9, in charge of Larry Rohrer and Ron Boyer; interment in Pike Mennonite Cemetery.

Smucker, Maude C., daughter of Emanuel and Mary (Weaver) Hochstetler, was born at Dalton, Ohio, Mar. 11, 1900; died at Glendora Nursing Home, Wooster, Ohio, Feb. 22, 1983; aged 82 y. On Jan. 6, 1923, she was married to Jeptha H. Smucker, who died on June 12, 1980. Surviving are 2 sons (Richard and Glen), one daughter (Sue Smucker), 13 grandchildren, 12 great-grandchildren, and 2 sisters (Mrs. Verna Troyer and Ada—Mrs. Jacob Chupp). She was a member of Orville Mennonite Church. Funeral services were held at Auble Funeral Home on Feb. 25, in charge of Carl Newswanger; interment in Oak Grove Cemetery.

Wenger, Abram, son of Adam and Amanda (Rohrer) Wenger, was born in Rockingham Co., Va., Feb. 15, 1893; died at the Camelot Nursing Home, Chesapeake, Va., Feb. 16, 1983; aged 90 y. On Oct. 5, 1918, he was married to Esther Yoder, who survives. Also surviving are 4 daughters (Charlotte, Mary, Ruth—Mrs. Darvin Schlabach, and Norma—Mrs. Herbert Brunk), 4 sons (John, Homer, Melvin, and Herbert), 23 grandchildren, 9 great-grandchildren, 5 sisters (Lena Weaver, Hannah Witmer, Stella Good, Edith Martin, and Anna Mary Rohrer), and 3 brothers (Amos, Joseph, and David). He served as a deacon at the Mt. Pleasant Mennonite Church, where funeral services were held on Feb. 19, in charge of Amos D. Wenger, Philip Miller, and Robert Mast; interment in Mt. Pleasant Cemetery.

Wyse, Otto, son of Samuel S. and Magdalena A. (Nafziger) Wyse, was born at Archbold, Ohio, Oct. 4, 1904; died at Morenci Area Hospital, Morenci, Mich., Feb. 18, 1983; aged 78 y. Surviving are 2 brothers (Henry and Jesse). He was a member of Central Mennonite Church, where funeral services were held on Feb. 22, in charge of Charles H. Gautsche and Dale Wyse; interment in Pettisville Cemetery.

P. 182, by Three Lions.

$352,989

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $352,989.76 as of Friday. March 4, 1983. This is 47.1% of the total needed. Contributions have been received from 341 congregations and 203 individuals. Individual gifts represent $75,972.45 of the total.

Goal: $750,000

calendar

Lancaster Conference spring assembly, Mellinger, Lancaster, Mar. 17
Lancaster Conference annual meeting, Lancaster Mennonite High School, Lancaster, Pa., Mar. 18-20
Mennonite Board of Congregational Ministries board of directors, Elkhart, Ind., Mar. 18-19
Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario & Quebec Joint Conference, Kitchener, Ont., Mar. 25-27
Iowa-Nebraska Conference Pastors and Spouses Retreat, Walnut, Iowa, Apr. 7-8
Mennonite Secondary Education Council Music Festival, Harrisonburg, Va., Apr. 9-10
Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1

Clerics lose double deductions

Ministers will no longer be able to claim federal tax deductions for mortgage interest and property taxes if they have received tax-exempt housing allowances, according to a new ruling by the Internal Revenue Service (IRS). Set to take effect no later than June 30, the ruling seeks to eliminate a double tax benefit for ministers. It will permit clergy to deduct a portion of their interest and real-estate taxes if their housing expenses exceed their housing allowances. The new ruling is based on Section 265 of the IRS code, which disallows normally deductible expenses for which a taxpayer has received tax-exempt income. An IRS announcement of the ruling said the U.S. Supreme Court has ruled that the Internal Revenue code "should not be interpreted to allow . . . the practical equivalent of double deductions . . . absent to clear declaration of intent by Congress."

Methodist bishops asked to name panel to weigh criticism of NCC

The United Methodist Council of Bishops has been urged by district superintendents in the Southeast to name a blue-ribbon panel to study allegations by the *Reader's Digest* and *60 Minutes* against the National and World Councils of Churches. "United Methodist pastors and members have deluged the superintendents with questions, and we are caught between loyalty to the purposes of the World Council and the National Council and the increasing tide of resentment among our people," said J. P. West, Huntsville, Ala., who chairs the superintendents' group. The 9.6-million-member United Methodist Church is the largest denomination among the 32 Orthodox and Protestant member communions of the NCC.

"If there is any wrongdoing—we don't think there is—it should be brought out and corrected," he said. "If not, the facts need to be even more clearly explained. Our people are seeing these mass media reports: the church's rebuttal is not as widely seen." He speculated that at the local level "a lot more people have seen *60 Minutes*, seen the *Reader's Digest*, than have seen the other side."

Bread for the World appeal wins backing of 90 in House

Responding to an appeal by the Christian hunger lobby Bread for the World, a bipartisan group of 90 U.S. House of Representatives members has introduced a resolution demanding a halt to further cuts in federal nutrition programs and provision for increases in the event of greater need. The non-binding resolution was meant to signal the White House that, with hunger and malnutrition apparently on the rise, proposals to slice more out of domestic food programs would meet stiff resistance in Congress. Backers of the resolution predicted easy passage in the House despite concern in Congress about reducing large budget deficits. Sponsors included chairmen of the key committees dealing with food programs—Agriculture and Education and Labor—and the subcomittees on nutrition and elementary education, as well as House Majority Leader Jim Wright (D-Tex.).

A similar resolution against further cuts was introduced in the Senate by two Republicans, Rudy Boschwitz of Minnesota and John Danforth of Missouri, who is also an Episcopal priest and board member of the 42,000-member Bread for the World. In the Senate, Chairman Robert Dole (R-Kan.) has also said that his Senate Finance Committee will not agree to any more cuts in food programs.

Catholic priest in capital questions morality of costly church weddings

Priests in the Catholic archdiocese of Washington, D.C., say they're not trying to lay a guilt trip on couples preparing for church weddings. But, as the engaged couples prepare to shell out large sums of money for caterers, photographers, and bridal gowns, some priests are asking them if a simpler and less expensive wedding might not be more consistent with the Christian concern for the poor and disadvantaged.

Among the questions frequently put to the 100 couples attending "pre-cana" sessions held every week throughout the diocese, says Joseph O'Hare, associate pastor of St. Gabriel's in Washington, are: "Jesus preached the good news to the poor, the outcast, those who were in need. He lived humbly; at his crucifixion he left only the clothes on his back. What does this say about your wedding plans? Can Christians justify an expense of thousands of dollars to celebrate a single day when so many are homeless and jobless? How do you resolve the tension between the simplicity of Jesus' life and your need to celebrate your wedding day?"

Workaholic clerics called poor models for members of parishes

Pressures in the church encourage workaholism among the clergy, but pastors who succumb to them become poor role models for their parishioners, says a counselor of clergy. Lay persons are looking to their clergy for leadership about how to live balanced and whole lives instead of being strung out on stress, according to Charles L. Rassieur, author of *Stress Management for Ministers*. He said the pastor who responsibly cares for himself and manages stress can have a profound impact for health and wholeness upon the institutional life of the church and the individual lives of parishioners. That means, he told the Minneapolis Ministerial Association, that the pastor should sometimes pull out his calendar book and tell his parishioners, "No, I cannot meet on Thursday because I have a commitment to my family," or "No, I cannot take on another assignment because my family commitments need more attention."

Number of Jews leaving the USSR last year was lowest since 1970

The number of Jews permitted to leave the Soviet Union in 1982 was only 2,688—the lowest yearly figure since the Soviet Jewish emigration movement began in 1970, according to the National Conference on Soviet Jewry. Charlotte Jacobson, chairman of the organization's Soviet Jewry Research Bureau, noted that the figures have steadily declined since the peak of 51,320 in 1979. Since that time, the yearly figures have been 21, 471 in 1980; 9,447 in 1981; and 2,688 in 1982. The figures do not signify a decline in the number of Jews who want to live in their homeland, Israel, and be united with relatives," she said.

Bishops assail inflation policy of Trudeau government in Canada

Criticism by Canada's Roman Catholic bishops of the government's inflation control policies has rocked the Canadian capital. A New Year's statement prepared by the Canadian Catholic Conference's social affairs commission blamed Canada's current high unemployment on a "basic moral disorder" in Western society, saying that modern capitalism favors the "wants of the rich" over the "needs of the poor." Unemployment currently affects some 1.5 million Canadian workers, amounting nationally to a rate of about 12.8 percent although in some areas like Sudbury, Cape Breton, and Port Alberni, the rate has reached 30 percent.

The bishops' statement was the most controversial political stand ever taken by an important Canadian religious group. Media, politicians, business and church leaders reacted quickly and strongly. The bishops' condemnation of the current emphasis on fighting inflation instead of unemployment strikes directly at the government's stated policies.

The Canadian prelates say their nation's priority should be combating unemployment and creating more meaningful work, and that the burden for wage controls should be shifted to upper-income earners. They also call for an increase rather than a cutting back of social services, and special help for areas where unemployment is highest.

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Is sexual abuse a worse sin than gossip?

A unique feature of the Jewish and Christian faiths is the belief that God has standards of behavior. In contrast to the gods of other ancient religions, the God of the Hebrews and Christians neither engages in hanky-panky nor is impressed with clever lawyering. God is understood as integrity personified, though in relation to us, flexible and merciful.

This view of God has meant a characteristically different approach in behavior and worship. For the latter, there is somewhat less emphasis on correctness in ritual than in other religions. For the former, it is expected that those who are known by God's name will live like it. Jesus summarized this in Matthew 5:48 which is translated by the NEB: "Let your goodness know no bounds." At many other places in the Scriptures there is discussion of proper Christian lifestyle.

In the New Testament, particularly, it is recognized that to some new Christians this was a new game and they needed help to understand what was expected. So throughout the letters there are lists of do's and don'ts involving a variety of behaviors. The do's apply to positive behaviors—those which build up the community. The don'ts involve negative behaviors that are self-destructive and/or destructive to the community.

An example is Colossians 3:5, 9, "Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry . . . anger, wrath, malice, slander, and foul talk. . . . Do not lie to one another, seeing that you have put off the old nature with its practices." Here is a string of bad practices all of which are seen as related to a basic bad attitude and now are out-of-date for the new Christian.

It is my impression that the church today is concerned about all of these, but that the intensity of concern is not equally directed. The church is properly concerned about sexual abuse (though here and there I sense a softening on this position), but there is a greater tendency to accept sins of the mouth as lamentable but expected. Yet all are destructive to relationships. Indeed, another in the list above, covetousness, is a major stumbling block.

Gossip and greed—these two possibly drive more wedges into Christian relationships than any other of these problems. But because they are so common—and so insidious—the church finds them harder to deal with.

Let us keep the issues in proportion. In 1 Corinthians 6, Paul singles out sexual immorality for special mention: "Every other sin which a man commits is outside the body, but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit?" (vv. 18-19). Paul might have added that sexual indulgence also has profound implications for causing hurt and division in the community.

Nevertheless, the general concern needs to be stressed first of all. Jesus cited love to God and to others as the two most important commandments. The details of how these are worked out—especially the latter—are subject for regular development and continued discernment. "It is right not to eat meat or drink wine or do anything that makes your brother stumble," writes Paul in Romans 14:21. It is worth considering that this principle is at cross-purposes with the general assumptions of our society, especially as portrayed in popular entertainment.

A Methodist minister named Donald E. Wildmon has developed a campaign against the values represented in television programming. Wildmon said recently that television programmers preach the religion of secular humanism which believes in no God, no absolute values, promotes euthanasia, and the right to suicide. He predicted that "if the church fails to rise to this challenge, then the freedom we have known . . . for more than 200 years . . . will be over."

I believe that Wildmon's instincts are correct, although I am disappointed to see that he seems to have difficulty relating his Christian concern beyond the borders of the U.S. But in general he has correctly observed that the ethical standards portrayed on the television screen are often in contrast to Christian standards and that a society which takes such standards seriously is in danger of collapse.

Wildmon is up against an entrenched system. It is hard to see how he can succeed and in certain respects it would be alarming if he did because of the restriction of his vision. But he can serve to remind us that the bonds of Christian community are threatened by many things. The sins of the mouth and the fires of greed are threats as well as the sins of the body.—Daniel Hertzler

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The Triumphal Entry by Barbara Sahli. It was a clash between the kingdom of God and the kingdoms of this world.

On being in Jesus' parade

by Edwin Alderfer

Palm Sunday in the calendar of the Christian church year is so named because it commemorates the entry of Jesus into Jerusalem riding on a donkey. The Bible tells us that as Jesus was riding along people took branches of palm trees and went out from Jerusalem to meet him and followed him as he rode on his way into the city. It in effect was a parade.

You may feel uncomfortable with the use of the word "parade" to refer to Jesus' triumphal entry into Jerusalem. I have some of those feelings, too. Perhaps this is so for us because we tend to define "parade" largely in terms of it being, as Webster's dictionary puts it, a pompous show; an exhibition; rather than the third definition: a procession.

Certainly Jesus' ride into Jerusalem was not a parade like the Mardi Gras of New Orleans and other places where it is held on the eve of Lent. Nor was it like the parade that is held on military bases where the troops are on parade to demonstrate power and might. Nor was it like the parade in New York City for Charles Lindberg after he had been the first person to fly an airplane nonstop to Europe. Nor

When Jesus entered Jerusalem the whole city was shaken up because of his challenge to the status quo. The challenge remains.

was Jesus' parade like that held in honor of the astronauts who were the first human beings to have walked on the moon. Most certainly it was not like our Scottdale Halloween parade.

Jesus' parade was probably more like the parades that spontaneously form after the appearance of President Reagan or Queen Elizabeth or the president of Mexico or Brazil. In such parades spontaneously formed people join in because they identify with what the celebrity stands for or to be a part of the glory that is given to such persons of prominence, fame and power, or as an expression of their hopes becoming reality through the leadership and influence of that person.

And yet, Jesus' parade was different. He himself staged it. He directed the disciples to get the donkey and the colt without first asking permission of the owner. He decided to ride into Jerusalem on the donkey. He accepted the accolades of the crowd and the designation the crowd gave him—"Son of David, blessed is the kingdom that cometh, the kingdom of our father David, blessed is the King that cometh in the name of the Lord." When some of the Pharisees in the crowd called to Jesus to rebuke his disciples he replied, "I tell you that, if these should hold their peace, the stones would immediately cry out."

After he had entered Jerusalem and was in the temple healing people, the chief priests and scribes were angry with what they saw and said to Jesus: "Do you hear what these are saying?" And Jesus answered them, "Yes; have you never read, 'Out of the mouth of babes and sucklings thou hast brought perfect praise?' "

A public Messiah. Jesus' parade was no pompous show or exhibition. It was no claim to power and might by threat of force. It was rather a public declaration by Jesus that the kingdom of God had arrived and that he was the means by which it had come to pass. He thereby laid claim to being the Messiah promised by the prophets and the one for whom the people of Israel had been looking and longing for so long a time. By it he went public with his messiahship. No longer would he instruct persons who had experienced healing or deliverance from the power of evil spirits not to tell anyone. Later, at his trial when Pilate asked him: "Are you the King of the Jews?" Jesus answered, "My kingship is not of this world.... For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

The Jesus parade on the first Palm Sunday was not a fashion parade. Nor was it a popularity test or show. Neither was it a demonstration of power and might to cause people to fear retribution if they were disobedient.

Yet I do not think that Jesus' parade is to be seen in a spiritualized sense. In this view Jesus claims messiahship and begins his suffering unto death for the salvation of the whole world in a spiritual sense but makes no statement to, and keeps aloof from, the evil, pain, and oppression being experienced by his family, relatives, friends, and compatriots.

Contrary to that spiritualized view of Jesus' parade I agree with the understanding that sees it specifically related to the social, economic, political, and religious situation of Palestine at that very moment. Its meaning was not confined to that time or else we today would not concern ourselves with its meaning and significance as we do. But I think that how we view the meaning of Jesus' parade to the people and their times makes a difference about how we live as people in God's kingdom where we find ourselves in our time.

For instance, in my growing up years and into my college years, I was taught and understood Palm Sunday to be a time of celebration. It was the celebration of Jesus coming to the fulfilling of his mission as Savior. He was within the week to become the fully complete sacrifice for the sins of the whole world. His death on the cross would bring to all people everywhere the fullness of God's love. I liked then, and still do now, to sing and to hear the song, "The Palms." One line goes, "O'er all the way green palms and blossoms gay, are strewn this day in joyful adoration. For Jesus comes, to wash our sins away."

The kingdom of God was set in terms of atonement, the forgiveness of sins through faith in Jesus' death. It was experienced in one's heart via repentance and trusting in Jesus as Savior. There was no relationship of Palm Sunday to Jesus' view of his ministry when he began it in the synagogue in Nazareth as Luke records: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Lk. 4:18, 19). If there was a reference made to this, it was in a spiritualized sense. That is, the oppressed were those who were oppressed by the results of their sin and the guilt because of their sin. The blind were those who had not yet seen Jesus as personal Savior and Lord. The poor were those who had not yet opened themselves to Christ to receive the riches of heavenly grace. Those in prison were those bound by evil habits and attitudes and behavior.

The gospel of trickle down. My point is not that such an interpretation is wrong, for such an understanding can be legitimately drawn. But it is not the meaning that comes out of the context and the meaning that Jesus intended for the people who saw him riding the donkey. That understanding is a

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weakened and incomplete gospel. It is a gospel with a trickle-down effect rather than the gospel of direct appeal and action. It is a gospel that tends toward having Christians be pilgrims through this "barren land" of life unaffected by the pain and suffering and oppression of those not on pilgrimage to the heavenly city. It tends not to raise questions about the meaning of life in relationship to my neighbor next door, the plight of the people in the urban ghettos, the neighbors in Bangladesh, South Africa, Vietnam, and the 16 million refugees who are forced to subsist as pilgrims without a place except the tent someone has provided.

Such a gospel tends to produce religious people like the priest and the Levite in the story of the Good Samaritan. They are very noticeably religious. They do the right things religiously: pray, attend worship services, tithe, and abstain from outwardly evident, flagrant sin, but are content to pass by on the other side of the street from the sin-sick and suffering and oppressed and needy neighbors.

I believe the observation of Matthew in his account, "And when He entered Jerusalem, all the city was stirred" has the meaning of "the whole city was shaken." Krister Stendahl in his comments on Mt. 21:10 says, "The point is not 'excitement' ('the whole city went wild with excitement') but rather the momentous coming of the Messiah. For Matthew uses that same word for the earthquake at Jesus' death (27:51), and for the shaken guards at the tomb (28:4). Matthew thereby points to the manifestation of divine and cosmic power, not to psychological excitement."

It wasn't the excitement that comes as a result of the pulsing heat of a band in a parade that stirred the city. It was the sense of power in the kingship of Jesus and the challenge of all the power systems and power people, the Roman authorities, Governor Pilate, the people making personal gain at the temple, the Pharisees, scribes, Sanhedrin as the religious authorities and power people, the wealthy, who sensed in Jesus a power and authority in his claim to kingship by his riding on a donkey into Jerusalem that challenged their authority and signified authority over them and asked for their submission to his kingdom, the kingdom, the rule of God.

By his parade, Jesus was declaring his separateness from the kingdoms of this world and identifying himself with and his commitment to the kingdom (the rule) of God. He came to challenge the world of the political and religious establishment. That is why the whole city was shaken. That was why he was crucified. He was experienced as a threat to and an upsetter of the social, religious, and political power systems of that day. And where he has faithful followers today that same threat is felt whether in Russia, South Africa, El Salvador, Poland, or the United States of America.

Conscientious objection to war in our country and in the country of South Africa is a threat to the power of a government to control its subjects and to the way of life of ruling by military power. So now in South Africa persons such as Richard Steele are put in prison. In our country there have been sentences for persons who conscientiously could not register to become a part of military service.

Conflict with the status quo. Following the accounts in the Gospels of Jesus riding into Jerusalem on a donkey there are incidents which point up the conflict between Jesus and the status quo. It is seen in the cleansing of the temple, in Jesus' lament over Jerusalem and its impending destruction because "you did not know the time of your visitation"; the challenge to Jesus' authority (Lk. 20:1-8); the parable of unfaithful vineyard keepers cast out by the owner (Lk. 20:9-18); the Davidic sonship of the Messiah; the scribes who devour widows' houses; rich scribes and poor widows; tribulation and triumph. John Howard Yoder says in his *Politics of Jesus*, "All is cast in the mood of impending clash between two regimes" (p. 53).

In rehearsing Jesus' parade this Easter season do you feel that clash between the kingdom of God and the kingdoms of this world?

Where are you in the Jesus parade? On the sidelines observing the procession shouting "Hosanna" as praise to the king? On the sidelines shouting "Hosanna" in its original meaning, "Save," a cry for salvation?" On the sidelines perturbed at the arrogance of Jesus in his threat to your power to live your life as you have always lived it? On the sidelines gathering palms and flowers and strewing the road because others are doing it, caught up in the "excitement" of the occasion but not really meaning anything by it? On the sidelines with a solemn and determined face to stop the heresy of Jesus' implications that the religious establishment needs to be changed?

Or are you in the Jesus parade? Are you one with him in giving full and complete allegiance to the rule of King Jesus and his Father God? Are you committed to living out here and now kingdom righteousness with all your neighbors? Are you committed to be a disturber of the status quo in the manner of Jesus who rode into Jerusalem on a donkey thereby signifying peace as the mode of his rule and the method of his conquering?

Search your hearts along these lines and make such confessions as the Spirit leads you to make. And make commitments to following Jesus in ministry to the poor, the oppressed, the homeless, the hungry, the imprisoned, the naked, as he leads you to do.

And so we shall bring his kingdom into being where we are.

Eyes

Think not my Lord his servant failed,
or that he could not hear my prayer;
or, hearing, had no power to heal;
or had, perhaps, no care.

He only covers from my eyes
distracting things, and vain,
that I might turn my sight toward him
and once behold him plain.

Pity not me who pity you
for things your sight denies.
To see that glorious, flaming love
would melt your mortal eyes.

—Lorie Gooding

A Hindu temple at Modurai, India. "I was impressed by India's search for God and the emphasis on the primacy of spirit."

Ganges from the perspective of Galilee

by Calvin E. Shenk

In January 1982 I traveled to India to a meeting of the International Association of Mission Studies in Bangalore. As a teacher of world religions I had been best acquainted with African and Middle Eastern religions and so was keen to learn more about Indian religions firsthand.

Before the meeting, I spent several days at Hindu holy sites in northern India where the sacred Ganges River comes down from the Himalayas and where some Hindu movements which have spread to the West have their headquarters. Along the river are temples, shrines, and religious communities (ashrams). One sees masses of pilgrims as well as individual seekers and orange-robed ascetics.

Following the meeting I traveled over India and Sri Lanka. My month's immersion was intense. I sat with people in ashrams, observed worship at the temples and shrines, conversed with ascetics, and listened to Buddhist monks. I listened to a Hindu untouchable (harajan) and talked with women from higher castes. I sat with several hundred Indian and European devotees of guru Sai Baba, waiting for him to appear to bestow a blessing.

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Hindus and Christians see salvation differently. For Hindus, salvation is in detachment from the world, an illusion. Christians believe in a God who invites us into covenant.

I also visited Christian churches, theological colleges, and research centers. I spoke with Indian churchmen, MCC and Church World Service representatives, and with Mother Theresa. As I read books on Hinduism and Buddhism, I also read the Gospel of Matthew to refresh myself with Matthew's witness to the Christ of Galilee.

India's search for God. In India and Sri Lanka I became aware of stirrings in the heart that can be explained only as the stirrings of God. Indian religions have similarities to biblical revelation which I accept as God-awareness that one has through reason, conscience, intuition, or nature (Romans 1, 2). Though mankind is fallen, there are still remnants of God's image that enable him to ask some right questions and recognize God's footprints in history.

I was impressed with India's search for God and the emphasis on the primacy of spirit and the spiritual world. Renunciation, meditation, and discipline are important values. Devotion to deities is often expressed, whether by bowing to the ground before an image or wearing an ash marking on the forehead.

Along the Ganges I met an ascetic who had been living in a cave for 12 years. Before that, he had been wandering in the Himalayas. He was renouncing the world in order to come close to God.

I was reminded of the nonviolent tradition of Hinduism and Buddhism. I met a French psychiatrist who had rejected his Catholic background but was enamored by the fact that Hinduism and Buddhism have not caused war, whereas Christianity has spread through conquest. I was embarrassed by the distortions of Christian faith.

As I stood beside burning pyres watching Hindus being cremated, I was astonished at the serenity of the mourners. I remembered that they hope for reincarnation of the soul in another form but I recalled Christians who were more distraught in the face of death.

I could appreciate the Buddhist emphasis on ethics, compassion for others, reverence for life, and impermanence of the world. Buddhists have learned much about quietude, contemplation, peace, and hospitality.

As a Westerner, I was conscious of the many young people who have come to India in search of a spirituality they have not found in the West. At an ashram overlooking the Ganges, I sat with young Westerners listening to a lecturer describe God and man as one essence. I watched them participate in Hindu worship.

Is this the only alternative to Western lifestyle? I wondered. Is this pure spiritual thirst or merely a quest for meaningful counterculture?

I met an Australian woman making her third trip to India to see Sai Baba, the guru that she and thousands of others believe to be an incarnation of God. She claimed he appears in dreams,

works miracles, and answers prayers addressed to Christ.

Both light and darkness. The religions of India also left me uneasy. While there is longing for divine light, there is also the darkness of fallenness. These Eastern religions understand certain elements of the truth, but also have distorted the truth. They understand to some degree the breath of the holy but they misrepresent the holy. Humankind is in search of God and in flight from God at the same time.

I was not prepared for all the eroticism in Hinduism. The god Shiva is associated with the phallus and the phallic symbol is the focal point in all Shiva temples. I watched a devotee chant Hindu scriptures before the phallus while Ganges water dripped upon it. The female principle and goddess motif pervade India.

The phallic symbol has different meanings in India, but the ascetic and the sexually indulgent share one goal of gaining power with God. I found this quest for power objectionable.

I was deeply troubled by the power of Indian gurus. They receive too much honor and in some cases are believed to be incarnations of God. Young people who reject the dogma of Christianity easily succumb to the manipulation of gurus. Does India need gurus because Hinduism has no founder-model?

I was angered by religious support for the caste system. By maintaining that people get what they deserve based on previous lives, Hindus shut the door to compassion. One's only hope is to live in such a way that a future reincarnation is improved.

The Hindu belief that God manifests himself in multiple deities (330 million), in animals (cows, elephants, and monkeys), and in gurus leaves me uneasy. Images are regarded as fingers pointing to God, but I felt that many were not seeing beyond the finger.

And I was shocked by the inclusiveness of Hinduism. In one ashram, a lecturer used a reference to the kingdom of God to support Hindu beliefs. On the wall behind him were pictures of the god Krishna, Jesus Christ, and the head guru of that ashram. For Hindus truth is like a diamond with many facets. When a Hindu finds the truth, he finds God.

The meaning of Christian faith. My observations make me appreciate anew the meaning of the Christian faith. Christians believe that God is not found within but confronts us from the outside. He is a personal God who communicates his attributes and will to us. In India the divine is sought within and is beyond attributes, will, and speech.

I prize both the Christian affirmation of and critique of history. Since Hinduism denies the significance of history, it can't have a critical perspective on historical developments. Myth replaces history for the Hindu and the world is an illusion. The cave ascetic described the world as a cinema—what happens on the screen appears real but is only an illusion. The Hindu concern can help correct too much preoccupation with the material, but I think the perception is "unreal."

Hindus and Christians see salvation differently. If the world is illusion, as Hindus suggest, salvation is in detachment from illusion. The Hindu hopes through knowledge, devotion, or good works to realize oneness with God and to improve one's state in the next rebirth. But there is fear lest the consequences of one's deeds delay oneness with God.

In Hinduism there is no forgiveness for one's former actions. I spoke with a Hindu who rejected grace as "a charge account for sin" and insisted that "there is no sin in Hinduism because we are part of God." Yet I observed feelings of alienation in the search for God and in early morning cleansings in the Ganges.

Christian spirituality differs from Hindu spirituality. Admittedly, the latter is attractive because of its view of the unity of the world and its freedom from materialism. There is beauty in devotion, discipline, and contemplation.

But Christians believe in a God who invites us into covenant. This is not Eastern self-realization or self-renunciation, but self-sublimation. As someone suggested, "God doesn't wipe us out, he wipes us clean."

Christian spirituality combines the subjective and objective, contemplation and action, ecstasy and ethics. In reading Matthew 5 I noted Jesus' concern that his followers have purity of heart and that they be light and salt. In India there is little concern for relationship to others and to the world. Each person is silent and withdrawn, seeking to honor God in his own way.

One Saturday morning I was introduced to Mother Theresa, who feels called to the "poorest of the poor." In a caste-ridden society, she insists that "there must be no distinction in love." When I asked her about the meaning of her ministry, she replied that one must practice the "presence and passion of Christ"—through prayerful devotion and social ministry. When I saw the compassion of Christ through believing people in her orphanage, I wept. I had glimpsed a fundamental difference between the Christian faith and Hinduism.

My appreciation of the Christian faith in relation to the religion of the Ganges is based on the life of the Galilean. Our search for God and God's search for us meet in Christ. His incarnation makes multiple forms of deity unnecessary. His disciples don't need gurus; in a covenant community gathered around Jesus, there is a balanced spirituality.

Learning and witnessing. As a fellow human I understand some of India's questions, yearnings, and anxieties. Aspects of Eastern religions are true. But parcels of truth do not make religion "the truth." While Christ can perfect the true, he also fulfills truth which religion has sought in vain.

I took off my shoes repeatedly in respect for temples and shrines and in a manner I also "took off my shoes." My own commitment made me sensitive to the commitment of others. I respect the noble and I am rebuked for my lack of spirituality and reminded of resources in Christian faith I have neglected. I realize that the finality of Christ is a judgment upon me as well as on other religions.

E. Stanley Jones described India as "the land of the almost." If it is "almost" we, like Paul, can acknowledge God's involvement in the world (Acts 14, 17), and also witness to Christ. The gospel can be presented with awareness of echoes in Indian religions which are similar but without minimizing differences between those religions and Christian faith. *For it is precisely those differences which make a religious choice imperative.*

On my last Sunday in India I heard an Indian pastor preach on Joshua, who invited people to put away the gods of their fathers and make a covenant with God. After weeks of exposure to the deities of India, I pondered the meaning of Joshua's words. I left India believing that Christians have the responsibility to invite adherents of the Ganges religion to choose between the gods of their fathers and God who makes covenant through the Christ of Galilee.

Cooking bean soup on the Forks premises for the Sunday noon meal. The present Forks building is in the background.

The original Forks meetinghouse from 1863, now on the farm of Le Roy Kauffman. Forks is one of the oldest in northern Indiana.

After 125 years, a congregation ought to do something special. Here is a report on what they did at Forks Mennonite near Middlebury, Ind.

A congregation celebrates

by Sanford and Orpha Eash

"A people who do not have the pride to record their history will not long have the virtues worth recording; no people who are indifferent to their past, need hope to make the future great."

This quote was on the bulletin board at the Forks Mennonite Church near Middlebury, Indiana. The event was the 125th anniversary of the congregation which makes it close to the oldest Mennonite Church in northern Indiana. The celebration lasted from Friday evening through all day Sunday. They had a little of everything and a lot of some things: laughter, tears, inspiration, and "show biz." Forks tried to tell both the victories and defeats.

The Forks Church is located in our community, so we knew many of their young people of 50 years ago: the Hostetlers, Hooleys, Freys, Bontragers, and the many Millers and Yoders. Many of them are still there, so the Forks Church is an old family-line congregation.

It seems as if J. C. Wenger gets in on all the celebrations of the past, especially of the Mennonites in our area. He helped with the book *The Story of the Forks Mennonite Church* and spoke about the old times.

History tells us the Amish from western Pennsylvania and Ohio came into Elkhart and Lagrange counties of Indiana in 1850. What prompted the move? Not religious freedom, but more and better land and probably a good dose of pioneer restlessness. It's still with us. They settled in two communities about six to ten miles apart. The church leaders of the two settlements worked together. The seeds of change started to grow in some, in others they didn't. The issues were: attire, mode of baptism, politics, education, and church houses. We assume both sides studied the Bible diligently, but in the late 1850s they split. One group remained Amish. The other group formed two congregations: Forks in Lagrange County and Clinton Frame in Elkhart County. A few years later a few other like-minded groups in northern Indiana joined them to form a conference and they called themselves "Amish Mennonites." Among their innovations was the building of meetinghouses. The two congregations shared leadership most of the time.

The celebration started with a meeting on Friday evening. On Saturday noon we were all treated to a great meal featuring a pig roast plus a whole table full of brought-in goodies. Typical of the thorough preparation, the "pig roasters" started the spit turning at 2:30 a.m. It was done to perfection.

The program moved toward more modern times. In 1887 a young school teacher D. J. Johns was ordained at Clinton Frame. In 1890 Johns ordained another young school teacher D. D. Miller at Forks. Miller was first a deacon, then a minister, and in 1906 Johns ordained him as bishop. The administration of the two congregations then became independent. Both of these leaders were quite liberal at first and they both lived long fruitful lives.

In 1916 the Amish Mennonite Conference merged with the Mennonites and they called it the Indiana-Michigan Mennonite Conference. Amish Mennonite D. D. Miller was not strict on attire. He put on the "plain coat" to please the Mennonites. D. D. was a conference moderator and served on the

Sanford and Orpha Eash are from Goshen, Ind. They are members of the Clinton Frame Mennonite Church.

The elders, L. to R.: Eugene and Barbara Bontrager, John and Millie Yoder, Pete and Florence Yoder, Peter and Edith Reimer.

education, publication, and mission boards of the greater church. In the meantime the Forks congregation ordained other ministers to fill the bench. Some of them left in the upheavals of the early twenties, but the Forks church held without a split. Not all did.

D. D. Miller was a small vigorous man not easily moved. He raised a family of eleven children, six daughters and five sons, most of whom became well educated. The girls taught school and the sons tended to go into the ministry or the field of education. Orie O. Miller, the eldest son, was executive secretary of Mennonite Central Committee for a long time. Ernest E. went to India as a missionary educator, came back and taught at Goshen College for a short time, and then became president of the college.

Early Bontrager was ordained in 1932 as D. D.'s helper but D. D. was still an effective leader until the mid-forties when his health began to fail. He died in 1955 at the age of 91. There is no question but what D. D. Miller gave the Forks Church a personality all its own. Early Bontrager was also a farmer pastor. He was a quiet man but an effective leader. Looking back into that time, it seems it may have been difficult to follow D. D. Miller.

On Sunday noon of the celebration all the people ate together. They served bean soup cooked in huge outdoor kettles over open fires. The rest of the meal was simple: pickles, red beets, bread and butter, and "spreads." I tried to hurry my eating, and take pictures but I got bogged down in dealing with sticky spreading of honey and peanut butter! During the Sunday morning session the meeting had been long and those benches got pretty hard, so they followed an old Amish custom. The ushers came in with huge granite bowls heaped with old-fashioned sugar cookies and passed them. Not only the children but everyone took one. It served its purpose; everybody chuckled and shifted around a bit, munching cookies.

In 1953 the Forks Church chose by lot another young man out of their own ranks. Don Yoder was still in college at the time and went on through seminary. But at twenty-two years of age Don had become the pastor. In his struggle for an education, funds were often short. Soon his mother had a hundred dollar bill for him at the beginning of every month. It was years before Don knew who the five couples were who donated that money.

Don came back from Phoenix for this celebration, and related an incident that happened during the time he served as pastor at Forks. The following is Don's account: "For some years a brother and I had difficulties in resolving problems between us. We talked at times, but never could come to an understanding and acceptance of our relationship. Brother Early was aware of our problem and so was J. C. Wenger. After discussing it with both of them I decided to take the instruction of Matthew 18 and go again to the brother to try to reconcile our differences. I knew I also needed to correct my own attitude.

"All day Saturday I prayed to get my own attitude right. Late that afternoon I went to see the brother. I drove slowly because it was hard. I confessed my own attitude and asked for forgiveness. I pointed out where I felt he had sinned against me. I extended my forgiveness to him. All of this was met with nonacceptance and rejection. I went home feeling deflated and rejected.

"I preached the communion sermon a few weeks later. We sang a hymn before serving communion. I saw the brother in the back of the room get up and go to the aisle. I thought he was leaving, but instead he came up to the front. We met in front of the platform. He asked me to forgive him and renew our fellowship as brothers in the Lord. I did so. We celebrated forgiveness by our communion and washing feet together. That brother was Sylvester Haarer." A short time later Sylvester Haarer was elected to the board of elders and served with a positive relationship. Later, Don Yoder was called to Phoenix, Arizona, and he ordained Sylvester Haarer as the new pastor.

Sylvester was also a farmer preacher, but he was partially supported. He served faithfully as pastor for twelve years. In 1976 Haarer resigned and John J. Yoder, the present pastor, came to Forks. John is the first pastor in 100 years who did not come out of the congregation.

A congregation with so many "old-line families" does not change easily. Within the last few years a number of issues have surfaced, among them the question of divorce and remarriage. Pastor John made a thorough study of the Scriptures and brought a series of messages on it. It was a touchy issue. At the end of the series the elders recommended looking into each individual case and being open to inviting them as members.

Within the last few years a number of people from other traditions have come into the Forks congregation. Brenda and Harold Aldrich are among these. Harold had been raised in a church in Maine but through some tragic experiences he lost out and became bitter. Brenda had attended a church in another Indiana community. In the fall of 1981 their 8½-year-old son died of injuries suffered in a car-bicycle accident in front of the Aldrich's home. Harold's first reaction was to fight God again, but the Spirit moved him to understand that God was talking to him. He repented and was at peace. Their neighbors stood by them through the loss of their son. They invited them along to worship with them at the Forks Church. Here they found warmth, friendliness, and acceptance. Later they were in a group of ten who became members.

As we said in the beginning, this celebration had everything. For those who had any energy left, there were hundreds of pictures displayed in the halls, along with antiques, artifacts, and people walking around dressed in old-fashioned clothes.

We came away convinced the Forks Church knows its history. They also know what they want to be as a church today.

From left: Becky Detweiler, Mike Zehr, Tom Litwiller, Juanita Gingerich and David Miller

Taking a risk for the younger set

It was a risk—both for Laurelville and Ekklesia. Though no one was clamoring for their services, Ekklesia, a group of five musically gifted young adults, felt a need and had a vision for serving the youth of the church. Laurelville Mennonite Church Center, Mt. Pleasant, Pa., made it possible for that to happen.

Tom Litwiller, bass guitar player from Foosland, Ill., wanted the "youth to see the church as an exciting and essential part of the Christian life." A tall and friendly person, Tom lets his warm, simple faith show as he speaks about his experience on the road.

The project was set up to run from Sept. 1, 1982, to May 31 of this year. It was also supposed to be self-supporting with relationship to Laurelville's sponsorship. This put the team under some pressure, though they managed to come close to that goal. Lack of adequate support was only one factor in the decision to cut the project short by three months on Feb. 28.

The Ekklesia team unanimously felt as though they had reached most of their other goals. And they had some evidence to back their feelings on this from the letters and evaluation forms that were returned to the center.

"In my experience as a youth sponsor and an assistant pastor," said Michael Zehr, rhythm guitarist from Fisher, Ill., and leader of the project, "I sensed the need of young people in our churches for good role models." This became a strong motif of Ekklesia as the team moved into communities for more than an overnight stop. From the outset, the participating members wanted time to interact with the youth.

Juanita Gingerich, sound technician from Athabasca, Alta., was surprised at how much discouragement, despair, and thoughts of, or even attempts at, suicide they ran into. Tom confirmed this in a report about a 14-year-old who didn't seem to have anything to live for. The consensus was that Ekklesia was able to bring a little hope in such cases.

But the itinerants were candid about their intentions. They not only wanted to help others; they, themselves, wanted to grow. Did they?

"The personal growth I have experienced in the past nine months," said Juanita, "is phenomenal." And this, despite "many painful struggles when I felt overwhelmed by the growth and changes."

How about the state of the church? The team members noted a wide range of views in faith and practice. Also, "I realize now that the idea of 'the ekklesia,' 'the body,' 'the community of believers' is just that, an ideal," said David Miller, lead guitarist from Wayland, Iowa. "In our travels, I found no church to be the ultimate embodiment of what I interpret the church to be.... If there is one thing I think our audiences responded to the most was that if we want the church to work for us, we must work for it!"

Becky Detweiler, keyboards, of Morton, Ill., pointed out that the young people "often do not feel a part of the church.... They're not fully involved in adult issues, so the adults don't know where to put them or what to do with them." Another goal of Ekklesia was to help build bridges between the youth and adults of the various congregations.

There was plenty of opportunity for tensions within Ekklesia, between the team and its supporting base, and among the churches. But this was anticipated and was used to sharpen the mission of the project overall. At one point, the conflict between two of the Ekklesia partners was so intense that the program was delayed because they needed to go outside the church and resolve the problem through a heated discussion. The next night, that became an illustration of how God worked, even through disagreement.

Jim Horsch, Laurelville director, does not hesitate to affirm the work of these young people. The evaluations returned from the congregations, schools, and youth groups were too positive for any other attitude. Yet, all those involved with the project realize that it was not a perfect experiment. Whatever good came from it had to be of the Lord, they would say.

Medical plan claims, premiums rise

The amount Mennonite Mutual Aid paid in medical claims in 1982 totaled $17.85 million, 21 percent more than the $14.71 million total for 1981, reports Jerry Troyer, health services manager. As a result, assessment rates for MMA's Medical Expense Sharing Plan (MESP) will increase beginning Apr. 1.

MESP members who are under age 65 will pay an average of 18 percent more, with actual increases ranging from 10 percent to 30 percent. These increases will vary according to a member's age, chosen deductible, and state of residence. MESP members enrolled in Medicare will pay an average of 7 percent more.

The direct reason for the increase in assessment amounts is the larger number and size of claims MMA has received from members. The 1982 claims total was over $3 million more than the 1981 amount, and more than a $5 million or 40 percent increase over the total in 1980.

Reasons for the general rise in medical care costs include, according to Troyer, more medical technology and the rate of costs for medical services which is much higher than the rate for other goods and services. "Cost shifting also is a factor," Troyer adds. "Government programs, such as Medicare and Medicaid, often pay less than their fair share of medical expenses. Hospitals and physicians then charge paying patients more to make up for the shortfall. So we pay more to cover expenses of those patients and programs which do not pay their full bill.

Rates for MMA's Comprehensive, major medical, and supplemental plans will not increase this spring, but will be reviewed later to test the need for an increase in the second half of the year.

MBM board celebrates 100 years of missions

The board of directors of Mennonite Board of Missions celebrated the 100th anniversary of organized mission work in the Mennonite Church during its quarterly meeting, Feb. 24-26, in Elkhart, Ind.

"This is a very special meeting," said chairman Roy Kiser, a pastor from Stuarts Draft, Va. "Our reflection on our past should be the stage for positive movement and growth into the future."

The event 100 years ago that marks the beginning of Mennonite missions was the formation of the Mennonite Evangelizing Committee in Elkhart on Dec. 28, 1882. Under the leadership of John Funk, the committee raised money to send pastors to Mennonites who were migrating west.

Before presenting the annual report for 1982, president Paul Gingrich introduced two retired MBM leaders who, he said, "will help us better understand from whence we've come."

John Mosemann, chairman of the board of directors, 1948-1971, said he knew many of the earliest overseas missionaries, the first of whom went to India in 1899. Speaking publicly for the first time since illness sidelined him last October, John noted that the board of directors has always sought to focus its vision. "If you can't maintain vision and the resulting commitment," he said, "you have nowhere to go."

Ernest Bennett, chief executive officer from 1959 to 1980, recalled how he joined the MBM staff during the post-World War II mission boom years. "Our young people's involvement in Civilian Public Service as conscientious objectors during the War and their involvement in overseas relief work after the war really got Mennonites interested in missions," he said. "Money for missions also increased after Mennonites got used to giving 50 cents per member per month to CPS during the war."

Paul Gingrich introduced Minnie Graber, 80-year-old widow of J. D. Graber, the MBM general secretary who was known as "Mr. Mission Board" during the 1940s, 50s, and 60s.

The 32 members of the board of directors and its three divisional committees also had a chance to look forward in missions with a presentation on "Toward the Year 2000" by Wilbert Shenk, MBM missiologist and vice-president for overseas ministries.

"The threat of nuclear war, the growing totalitarianism of political systems, the specter of spreading torture, the abysmal poverty of masses of people—these are only some of the life-and-death issues facing the earth's four billion inhabitants," Wilbert said. "What will constitute 'good news' to the varied millions cannot be predetermined."

The harsh reality of too little money for missions could not be overlooked by the Board in the celebration of the past and the planning for the future.

Nellie King (left foreground) and Minnie Graber at MBM celebrations

Contributions to MBM in 1982 were 3.3 percent higher than the previous year, but still not enough to balance the budget, according to John Sauder, vice-president for administration and resources. Mennonites gave a record-breaking $3,750,000 directly or through their congregational offering plates, although this was about $200,000 short of the goal. John noted that MBM spent about $100,000 less than planned, but also had $181,000 in deficits from previous years.

After much discussion, the board of directors voted to cover the $281,000 accumulated deficit with gains realized in land sales in 1982.

The directors also accepted the recommendation to freeze temporarily the implementation of new projects, call together a group of persons in the Mennonite Church to get advice on how much MBM can expect in contributions during the next five years, ask the church relations department to promote more aggressively the importance of missions, and bring projected program expenses in line with projected contributions.

On several occasions during the three-day meeting, comments were made that local congregations must become the center of mission activity. "For the Mennonite Church to grow, its congregations must experience spiritual renewal and, out of worship, reorganize their life around mission," said Rick Stiffney, vice-president for home ministries.

"My congregation hasn't sent out missionaries in a long time," said Richard Baum, an accountant from Perkasie, Pa. "Show us a model of a mission-minded congregation and tell us how we can develop missionaries."

Two models discussed were Chairman Roy Kiser's one-year-old congregation in Waynesboro, Va., and fast-growing Hopewell Mennonite Church in Elverson, Pa., which the directors saw firsthand 1981.

Hopes for unity resurface at annual Ontario meeting

Celebrating 10 years of work under a common umbrella, delegates to the annual Inter-Mennonite Conference (Ontario) sessions, meeting in Waterloo on Feb. 12, found themselves wrestling with the old phantom of interdenominational unity again as they heard reports on church founding, pastoral training, and other joint projects. IMC consists of the Mennonite Conference of Ontario and Quebec, the Western Ontario Mennonite Conference (both Mennonite Church), and the Conference of United Mennonite Churches of Ontario (General Conference).

Hubert Schwartzentruber, hired by IMC last year as a quarter-time church founder, invoked the spirit of unity early during the sessions when he explained the dilemma of emerging congregations in discerning their conference affiliations. "The young people of today cannot see much sense in the fragmentation of our denominations," he said. "We must hand to the next generation a much cleaner platter of inter-Mennonite relationships. The old wineskins could break and spill the new wine." Schwartzentruber is cultivating the growth of a number of new fellowships, including those at Oshawa, Kingston, Mississauga, and North Bay.

Brian Laverty, chair of IMC's mission and service board, raised other questions about whether more of the intraprovincial mission projects being conducted by the three conferences could be amalgamated.

These two reports set off considerable discussion about previous attempts by IMC to foster greater unity among constituent bodies, including an elaborate amalgamation study that was effectively tabled two years ago. Glenn Brubacher, pastor of Kitchener's First

Mennonite Church, suggested that "there are really two issues here—concern for new fellowships and amalgamation—and they should be dealt with separately."

With that, delegates passed an executive committee motion that it "explore the implications of having emerging congregations become members of IMC only, and not also one or more of the present conferences."

During a short reflection on the 10th anniversary of IMC's beginning, Darrell Fast echoed the theme that had already been established. "The issues that began the Inter-Mennonite Conference are still with us. Ten years ago, however, we felt a little uncomfortable meeting together. Today, it somehow feels right."

Delegates heard other reports from Conrad Grebel College, the Inter-Mennonite Board of Congregational Resources, and IMC's Pastoral Leadership Training Board. A budget of $248,473 was approved for 1983, while discussions are continuing with the Mennonite Brethren Conference of Ontario about the possibility of shifting the provincial Choice Books operation from IMC to MCC (Ontario) to allow for greater MB participation.—Larry Cornies

Begins work with Apache Choctaw Indians

The Apache Choctaw Indians in midwestern Louisiana are searching for their roots. Not black, not white, and not officially recognized by the U.S. government as Indians, these people have suffered prejudice from all sides.

"We want to know who we are," is the concensus of the tribal council. At their request, Mennonite Central Committee has placed volunteers Mary Van Rheenen of Hawarden, Iowa, and Janet Shoemaker of Dakota, Ill., in Ebarb, La., to help them research their history.

Since Van Rheenen arrived in July 1982, she has been interviewing elders of the tribe. There are approximately 25 to 30 tribal members over 85 years old with stories which need to be recorded.

Shoemaker joined Van Rheenen in October and the two continue the task of gathering oral histories as well as helping families fill in genealogical charts. Through gathering and documenting the genealogies, assisting the tribe in forming a tribal roll, and gaining a general history and understanding of the community, they are preparing to write a tribal history.

Compiling a tribal history is one of seven criteria necessary for receiving recognition. The tribal council would eventually like to file a petition for such recognition which would make the tribe eligible for federal grants.

But building relationships is perhaps the most important work these women are doing in Ebarb. In other areas where volunteers have been involved in similar projects, a sense of strong community identity has resulted.

Exchange visitors, 77 hold midyear meeting in Denver

Seventy-seven exchange visitors from 28 different countries met at the Garden Park Mennonite Brethren Church, Denver, Colo., for a midyear conference from Feb. 1 to 7. The conference marked the end of their first six-month term with the Mennonite Central Committee International Visitor Exchange Program and served as a send-off for their second six-month assignment.

During their one-week stay in Denver, the exchange visitors participated in singing, dramas, recreation, worship, prayer, and much sharing of joys and frustrations from their first six-month assignments.

Marie K. Wiens of Hillsboro, Kan., MCC committee member, spoke to the group on "The Role of Christianity in Culture." Her thoughts centered in 1 Cor. 13, the love chapter. Wiens suggested that cultural differences do exist and one is not to pretend that they are not there. Work around them and accept them, she said.

The exchange visitors were hosted by families in Denver and surrounding area. Local churches provided the evening meals.

A Christian perspective is most important

Parent perspectives on Goshen College benefits
— Part three in a series of three

"We appreciate Goshen College's emphasis on a broad exposure to disciplines of science, literature, history, philosophy, art and music while measuring these from a Christian perspective.

"The kind of Christian base that Goshen College brings to education is the most important part of undergraduate studies. That approach is not matched in state-supported schools and is more than worth the difference in cost.

"Goshen College is important to us, not only because we are former students, but also because of its solid Mennonite Church orientation. Goshen seems solidly within most of what we appreciate in the church. We feel that Goshen gives a student room to ask questions while giving a framework of orientation on which to build and develop a faith which is their own."

—Lawrence and Mary Jane Eby, Millersburg, Ohio. He is a surgeon and she is office nurse and chairperson of the Nurture Commission of the Ohio Conference of the Mennonite Church. The Ebys have six children, two of whom still live at home.

Janette Eby, a freshman, and Don, a junior, attend Goshen this trimester.

Financial aid notes for 1982-83:

- ►*The average loan for eligible student borrowers increased 16.8 percent to $2,630.*
- ►*Of 266 new students enrolled at Goshen in September, 168 applied for and received financial aid awards ranging from $550 to over $6,000 based on need and aid available.*

Check the guidelines in the free brochure, "Paying for College," as you plan for college financing. Request it from Dennis Koehn, director of admissions, Goshen College, Goshen, Ind. 46526.

Goshen COLLEGE

The local Visitor Exchange Program committee planned an excursion into the mountains for one of the conference days. Time was spent enjoying the snow and visiting historical Georgetown.

The week was ended in a program for local congregations, which featured songs in many languages and talks by the exchange visitors about their home cultures.

The following morning a short candlelighting service among the exchange visitors brought the conference to a close. Tears of sorrow and joy were shared as each departed to their final six-month assignment.

Principals meet to cheer each other on, call for closer congregational ties

The principals of 10 Mennonite high schools in the U.S., Canada, and Puerto Rico met on the campus of Goshen College, Feb. 9-11, for a session of the Mennonite Secondary Education Council (MSEC).

Participants in the MSEC conference included Elam Peachey, Christopher Dock Mennonite High School; Paul J. Miller, Central Christian High School; Dave Kroeker, Rockway Mennonite School; William Hooley, Bethany Christian High School; J. Lester Brubaker, Lancaster Mennonite High School; John H. Yoder, Belleville Mennonite High School; J. David Yoder, Eastern Mennonite High School; Bernard Showalter, Western Mennonite School; Ruth Stover, *Academia Menonita* Summit Hills; and Norman Yoder, Iowa Mennonite School.

The conference, which began on Wednesday evening and concluded on Friday evening, was intended to "acquaint Mennonite school principals with one another and give us an opportunity to talk over issues of common concern, as well as to get to know Goshen College better and to strengthen the ties between our church schools and colleges," said William Hooley, who served as chair for the conference.

MSEC participants heard an address by Goshen College dean Victor Stoltzfus on "Ways for Mennonite colleges to work with Mennonite high schools" and one on "My dreams for the contributions of our teacher education programs to Mennonite high schools" by John Smith, director of the Goshen College teacher education program.

The visiting principals attended the weekly Goshen College faculty meeting, which was devoted to a panel discussion involving four of the principals. Hooley served as moderator and addressed questions to the panelists, Paul Miller, Bernard Showalter, Elam Peachey, and Dave Kroeker.

In response to a question about their schools' contributions to the larger Mennonite church, Showalter pointed to statistics that indicate a large percentage of conference leaders in the area around Western Mennonite are graduates of that school. Peachey cited the function which Christopher Dock serves as a social center for young Mennonites in the area. "With the generally lower birthrate, many Mennonite families and congregations don't provide the social opportunities that they used to," he commented. "In our area, the school is filling that need."

The principals were nearly unanimous in naming financial problems, linked with declining enrollment, as the most serious problem facing their schools today.

"There is still a division in our relationship with the congregations," contributed Kroeker. "We've come a long way, and we have less need to explain and defend ourselves than in the past, but not all the congregations understand what we're about yet."

In bringing the discussion to a close, Vic Stoltzfus noted that the graduates of Mennonite high schools have a history of doing well academically at Goshen College. The average SAT scores of incoming freshmen from those schools and their grade point average at Goshen College are slightly above the average scores of other students.

Nonregistrants meet in D.C.

On the weekend of Feb. 12-13, a group of Mennonite nonregistrant young men and one young woman met in Washington, D.C., to organize and establish a national Mennonite nonregistrant coordinating committee. Members present representing various colleges and geographical areas were Dave Boshart, Mike Hurst, and Juanita Shirk of Eastern Mennonite College; Jon Nafzinger, Greg Smucker, and David Leaman of Goshen College; David Lohrenze of Bethel College, and Andre Gingerich of Swarthmore College.

Objectives for the newly formed committee are to establish a national network of Mennonite resisters and to enhance the communication between these groups.

Also, the committee hopes to work at familiarizing the church with the nonregistrant's position, and to emphasize that he sees himself and wants to be seen as holding firm to the traditional Mennonite convictions concerning nonviolence and the overcoming of evil. The committee plans to meet several times a year to plan strategy, fellowship, and discuss ideas which can be implemented in members' respective communities.

Agenda items at the February meeting included this one: planning activities and input for the Bethlehem 83 joint assembly of the General Conference and Old Mennonite churches.

Adding to the input at the meeting was Irvin Bomberger, of the National Interreligious Service Board for Conscientious Objection. Bomberger briefed members about the Sabo-Green bill presently pending in Congress which, if passed, would rescind a substantial amount of Selective Service funding, making enforcement of the present registration law difficult, if not impossible. Phil Baker-Shenk, presently a law student at Catholic University in D.C., also shared insights on ways to relate and communicate concerns to the larger Mennonite church.

GB closes year with credit balance

"The Mennonite Church General Board closed its fiscal year 1982 operation with a small credit balance," announced General Secretary Ivan Kauffmann. According to present unaudited figures, $173.52 was received above expenses.

Kauffmann credited a number of factors for the favorable closing figures. Most of the churchwide program boards were payments to the General Board which totaled over $29,000. The 1982 Region V Assembly shared a $9,184 offering. Concerned friends contributed gifts of $10,928. The recently established cash reserve fund earned interest, as well as decreased the need for expensive borrowing. The General Board staff kept spending $7,600 below budget. All of these plus faithful giving of the Mennonite constituency through their congregations and conferences improved considerably the financial position of the board.

Significantly, additional contributions for debt reduction reduced a $57,262 deficit to $35,576.

BCM gives account of fiscal year

With receipts of $68,971, January 1983 (last month of fiscal year) proved to be the best month for income in Mennonite Board of Congregational Ministries' ten-year history. The previous high had been $63,236 in January 1980. A year ago January receipts were $52, 176.

Until the last week of the fiscal year, the board were expecting a year-end general fund deficit of $20-25,000. It now appears that the final figures will show MBCM only about $3, 000 in the red. With a beginning surplus of just under $5,000 net operating loss was about $7, 500 for the year.

Offering plate contributions to MBCM in fiscal year 1982 totaled $296,424 and personal gifts accounted for another $8,282. Additional income amounted to $47,217, including $18, 775 in honoraria and travel expenses received from staff services in the churches.

The total year's income of $351,923 was 4.7 percent ahead of the previous year. But it was only 93 percent of MBCM's active budget of $379,691 adopted a year ago. Spending for the year was approximately $360,000, 95 percent of the approved budget.

EMC to begin renovation, search for new dean

Eastern Mennonite College's administration building will undergo a major renovation starting sometime this spring.

The EMC&S board of trustees approved a recommendation of the "Update for Mission" steering committee to proceed with the project, using plans drawn up by Leroy Troyer and Associates, a Mishawaka, Ind., architectural and construction management firm.

Meeting on campus Feb. 17-18, the board approved the project with an understanding that renovation would proceed in phases as funds are available—the first being the administration building itself, followed by a proposed addition to the front, a campus plaza on the east side, and an enlarged parking area to the south and east of the chapel.

The exact starting date will be set once plans to temporarily relocate persons who now occupy EMC's oldest building are studied and approved.

Prior to the board's action, John D. Stahl, EMC's director of business affairs, reviewed the status of the project and gave several options for holding down renovation costs.

The projected cost to renovate the building itself is slightly over $2.1 million, Stahl noted. The total project—including stair towers that are already completed at each end of the present building, furniture and equipment, a 10 percent contingency figure and professional fees—is estimated at $3.6 million.

Funds in hand for the administration building portion of the "Update for Mission" campaign currently stand at $1.5 million, Stahl reported. Another $600,000 is needed to cover the first phase of the project, he added.

In other actions, the board:

—Approved an executive committee action stating that EMC&S will work with the Mennonite Church through its agencies and congregations to provide financial assistance for students who have not registered for the draft. According to a 1982 law now being tested in the courts, nonregistrants will no longer be eligible for federal aid as of July 1.

—Voted to continue faculty and staff salaries at current levels through 1983-84.

In personnel matters, the board reappointed seminary dean George R. Brunk III to a two-year term.

College dean Albert N. Keim was reappointed to a limited one-year term, at his request. Keim cited a desire to pursue other professional interests after June 30, 1984. The board also authorized President Detweiler to appoint a search committee to choose a new dean.

Detweiler commended the academic leadership of Dean Keim in his sixth year of office and stated the need for his continuing service "in light of the college's new curriculum and move to a semester plan for 1983-84."

What do the following have in common?

J. C. Wenger, Ross T. Bender, Phil Baker-Shenk? Many things, no doubt, but for now they are writers for the special 32-page 75th anniversary issue of the *Gospel Herald* to appear on April 5.

Joining them are Philip E. Jenks, Vernard Eller, and Leonard Gross plus Sue C. Steiner, A. Grace Wenger, and Robert J. Baker. Also Dale W. Brown.

In addition, News Editor David E. Hostetler is arranging interviews with Ivan Kauffmann, general secretary of the Mennonite Church as well as the executives of the church programs: Gordon Zook, Albert J. Meyer, Samuel Hernandez, Ben Cutrell, Georgia Lovett, Dwight Stoltzfus, Paul Gingerich.

Plus we have brief "expectations" for the *Gospel Herald* from two dozen friends chosen at random. All regular subscribers will receive this special issue.

Some of you may want extra copies of the issue for files or to share with friends. To order extra copies use the coupon below.

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Mahlon Hess to write history of Tanzanian church for 50th

Mahlon M. Hess, Millersville, Pa., formerly of the information services staff at Eastern Mennonite Board of Missions, Salunga, Pa., has been requested by the Tanzania Mennonite Church to write its 50-year history.

Hess, who began his retirement in January 1983, left Pennsylvania Feb. 25 for a four-month visit to do research for his writing assignment. He and his wife, Mabel, served as missionaries in Tanzania from 1945-65. Hess says, "I want to help Tanzanian Mennonites think back to their beginnings and recall the times when God spoke clearly to them."

The Tanzanian church will celebrate its 50th anniversary in August 1984. The Swahili edition, which Hess will also write, is slated for publication in July 1984 to coincide with the Mennonite World Conference meeting in Strasbourg, France.

Tanzania is the first overseas country where Eastern Board began mission work. In 1934, a team of four missionaries from Lancaster, Pa., arrived at Shirati on the east shore of Lake Victoria, where they began educational and medical work. Today the church has about 11,000 members in 224 congregations.

Scholarships, travel, and peacemaking at GC

Bernell Jackson, Chicago, Ill., has been named the first recipient of a scholarship fund started in 1971 to aid minority nursing students at Goshen College, Goshen, Ind. The fund was established by Kim and Ellen Swanson, Minneapolis, Minn., and has been designated the KWEES Scholarship Fund. The Swansons, both graduates of GC, were married in the spring of 1971 and they asked that wedding guests contribute to the scholarship fund rather than bring traditional gifts to the ceremony. The fund was allowed to collect interest over the years with the understanding that when it reached $10,000 the first should be made.

In the same vein, a bequest from the late Edith M. Witmer, Lancaster, Pa., will benefit home economics students, beginning the next academic year. Witmer, who had taught home ec at Goshen between 1926 and 1929 and who died last June 19, requested that her bequest of $11,621 be used for student aid. One home economics major each year will receive a scholarship of approximately $1,000. While at Goshen College, Witmer wrote the text of the hymn "Teach Me Thy Truth, O Mighty One."

Christmas Eve in Bethlehem will be an attraction of the college's sixth Middle East Seminar, scheduled for the year end, Dec. 19 to Jan. 1. Leading the seminar in Jordan, Israel, and Egypt will be the professor of Bible, Stanley Shenk, and his wife, Doris. The size of the group will be limited to 38, including 10-15 GC students. The cost for persons auditing the course has been tentatively set at $1,995, which includes all expenses except travel to and from New York City, some tips, and mealtime beverages. Shenk is available at the college for details.

Making peace with one's employers, students, and co-workers were some of the topics discussed at the sixth "Christians in Education" conference held at Goshen College, Feb. 10. The conference, entitled "Paths to Peace," was sponsored by the GC Center for Discipleship and the department of education. The education conference is held regularly to provide GC education students with "ideas of how to live their faith—to suggest that being a Christian teacher doesn't just mean praying before class or having the Bible read in school," said John Smith, director of GC teacher education. "The conferences are about making our faith operative."

mennoscope

The first eight titles on the East King Street Lancaster (Pa.) Provident Bookstore's bestseller list last year were published by Herald Press, Scottdale, Pa. In order, the titles were *Mennonite Yearbook, Mennonite Confession of Faith, Out of Mighty Waters, More with Less Cookbook, Mennonite Community Cookbook, Beginning the Christian Life, Breaking Silence, Why I am a Conscientious Objector.* The total sales of these titles came to 4,270 books. Of the first fifty bestsellers, 23 were Herald Press titles, amounting to a total of 6,236 books.

Last year, 72 children and 31 adults participated in the first annual Junior Music Camp at Camp Friedenswald, a General Conference Mennonite Church camp. The program was designed to provide training in music skills and stimulation for meaningful congregational worship through music. Of special interest to dual membership congregations, another such camp is being planned for June 27-July 1. If interested, write Arlen Epp, Camp Friedenswald, 15406 Watercress Drive, Cassopolis, MI 49031; or call (616) 476-2426 before June 1.

New Gospel Herald congregational plan: Grand Island Mennonite Church, Grand Island, Neb.; Gehman, Mennonite Church, Reinholds, Pa.; Purdue University Mennonite Fellowship, Battle Ground, Ind.; Guelph Mennonite Church, New Hamburg, Ont.; Prescott Mennonite Fellowship, Prescott, Ariz.; Berkey Avenue Fellowship, Goshen, Ind.

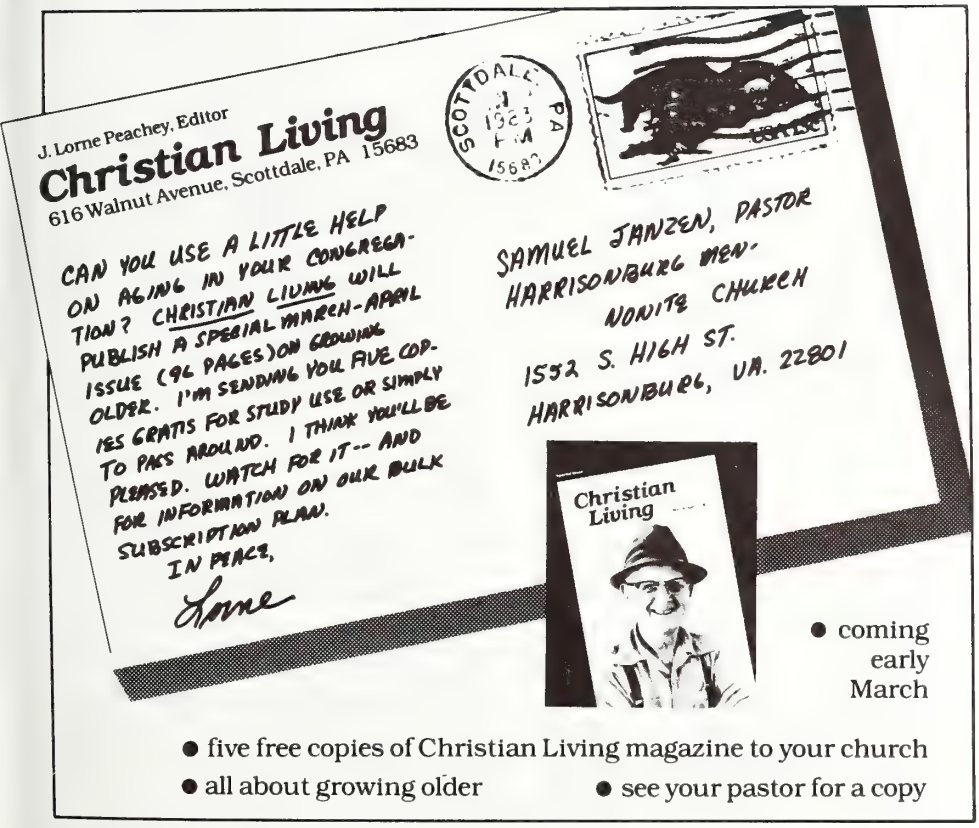
"Christian Peacemaking: Joining the Army That Sheds No Blood" is the theme of a special retreat for draft age youth, their adult advisers, and others concerned about the current government program for draft registration. This event, to be held from Apr. 29 to May 1, at Laurelville Mennonite Church Center will feature resource persons Sue Clemmer Steiner, author of *Joining the Army That Sheds No Blood;* and Jim Amstutz, MCC-US draft and peace counselor. Mike and Gin Hostetler, part of the team that produced the film, *The Weight,* will also be present for the showing of this new film as well as to show slide sets about current youth facing registration. A special rate of only $40 for this weekend has been established. Participants are asked to bring their own linens. For additional registration and program information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; or call (412) 423-2056.

Mennonite Central Committee's SELFHELP Crafts program is soliciting people to work as volunteer sales representatives to distribute international handicrafts products in areas not now being served. Interested persons should write Allan Sauder, assistant director, SELFHELP Crafts, 240 North Reading Road, Ephrata, PA 17522, or call (717) 738-1101.

Special meetings: David R. Clemens at Calvary Chapel, Mt. Eaton, Ohio, Mar. 17-20. **Richard F. Ross,** Hartville, Ohio, at Wildcat, Manchester, Ky., Mar. 23-27.

New members by baptism and confession of faith: Todd and Janet Fields by confession of faith at **Durham,** N.C. Gyles Garber by baptism and Abram and Petronella Dick, Muriel Draper, Rita Matthis, and Pat Taylor by confession of faith at **Glennon Heights,** Lakewood, Colo. Marty and Cathy Daly at **Bancroft,** Toledo, Ohio.

Change of address: Val Swartzendruber, from Metamora, Ill., to Route 1A, Box 8, St. Lawrence, SD 57373.



readers say

The article on "Marriage, Divorce, and Healing" in the Mar. 1 *Herald* by Elam Glick was appreciated but in the third point on forgiveness and healing I think he did not go far enough. True, Christ did not condemn the sinful woman but he said, "Go, and sin no more." The same teaching we have in Prov. 28:13 where we read, "that ... confesseth [his sins] and forsaketh them shall have mercy." If, as Glick stated, that divorce and remarriage is sin (which can be forgiven I agree), what happened that they can continue in this adulterous state and it is no longer a sin? We expect a drunkard when he is saved to discontinue being a drunkard. I know of no Scripture where a sin if forgiven can be continued in.

"Would a God of love require separation?" some ask. I know of large families where God took husband or wife in death. It would cause hardship, but the Bible says, "The way of the transgressor is hard." Also, "He that loveth family ties more than me is not worthy of me." In Ezra's time they put away their strange wives. Should some be led to separate as some have, the church would need to show extra love and help in all ways consistent with Scriptures.

The stand the church is now taking is not a deterrent to divorce and remarriage as witnessed by the increasing divorce rate. It would seem that if our stand is getting closer to God's will things should get better, but the opposite is true. More teaching on "till death do part" I think would be useful. I quote a brother who believed this. He said, I knew if I wanted to be married I would better make the first marriage work. Let us be sure we do not give a false hope. Glick wrote of some who apparently found peace in the stand the church is now taking, but he may never know through this example how many took the same step, never repented, and thus were eternally lost. Ignorance does not excuse. See Lk. 12:47-48.—**Titus Martin,** Bird-in-Hand, Pa.

° ° °

In his article "Giving to Caesar and Giving to God" (*GH*, Mar. 1), James Alexander endorses many of the concepts of the new Christian Rights. In this context he says, with no further explanation, "Prayer *is* good and homosexual practice *is* sin."

Does not this kind of *unsupported, casual* judgment of others' actions clearly contradict Christ's fundamental law: to treat others as you would like them to treat you?—**Tom McKain,** Washington, D.C.

° ° °

Just a thought about Wayne Drudge's letter in the *Gospel Herald,* Jan. 11, about homosexuals and Carl Keener's remarks in *Gospel Herald,* Mar. 1. I think we are all agreed that the New Testament is final authority for Scripture interpretation to base our conviction on. Read 1 Cor. 6:1-10; Rom. 1:26-27; 1 Tim. 1:9-10. On this subject of homosexuals there may be some other Scriptures on this point.—**David A. Bontrager,** Archbold, Ohio.

° ° °

Just a few lines of appreciation for your work as editor of the *Gospel Herald*. I always take time to work my way through the issues as they come to our house. Not every issue has the same interest. I must say that I have been stimulated and encouraged numerous times by what has been written. Let me just comment on the issue of Mar. 1, 1983. I appreciated Brother Glick's input on "Marriage, Divorce, and Healing." His discussion was honest and I felt it was an attempt to be realistic. How much we need divine guidance in such present-day concerns.

I appreciated also the inclusion of Brother J. Ward Shank's comments, "A Second Opinion." I am always encouraged by Brother Shank's ability to look at issues in a careful, insightful manner and yet with kindness. Voices such as this help to maintain a balance in our time.

God bless you, brother, for your continued efforts to provide wholesome reading for us.—**Jesse Yoder,** Dover, Ill.

births

Baker, Louis and Anna Marie (Johns), Sparks, Nev., second child, first daughter, Sarah Kristine, Feb. 21.

Berlin, Richard and Susanne (King), Columbia, Md., first child, Rachel King, Feb. 20.

Brenneman, Delatha Ray and Betty (White), Accident, Md., first child, Jonathan Ray, Jan. 17.

Brenneman, Meredith and Roberta (Gowan), Accident, Md., second son, Dallas Wade, Feb. 24.

Brubacher, Allan and Anna (Frey), Wallenstein, Ont., first child, Mark Allan, Feb. 9.

Eldredge, Scott and Alice (Moyer), Harrisonburg, Va., first child, Hannah Rose, Feb. 18.

Gingrich, Byron and Karma (Fretz), Nampa, Idaho, first child, first son, Nicole Danielle, Feb. 15.

Gnagey, Keith and Linda (Widrick), Harrisonburg, Va., second child, first son, Matthew Keith, Feb. 7.

Histand, Wendell and Debbie (Cable), Doylestown, Pa., first child, Julie Elizabeth, Feb. 12.

Hoover, Keith and Carol (Craft), Schwenksville, Pa., second son, Jonathan Daniel, Feb. 24.

Kempf, David and Susie (Walters), Shickley, Neb., second son, Brian Andrew, Feb. 16.

Lehman, Paul and Jane (Gingerich), North Tonawanda, N.Y., first child, Joel Michael, Feb. 20.

Martin, Eric and Sue (Rohrer), Harrisonburg, Va., first child, Lindsay Elizabeth, Feb. 6.

Martin, Kenneth and Arlets (Stutzman), Akron, Pa., first child, Katrina Chantelle, Feb. 19.

Moyer, Brad and Ann (Bender), Springfield, Vt., second child, first son, Isaac Lloyd, Feb. 28.

Partee, Rick and Trudy (Graber), West Unity, Ohio, first child, Erin Nicole, Dec. 27.

Roth, Rodney and Sandra (Sipp), Columbus, Neb., second child, first daughter, Brenna Louise, Jan. 6.

Schlabach, Jerry L. and Judy (Wheeler), Wooster, Ohio, first child Jessica Ellen, Feb. 23.

Schrock, Dale and Marlene (Hochstedler), Iowa City, Iowa, third child, Dallas Truman, Feb. 19.

Thoman, John and Sharon (Bachman), Hyde Park, N.Y., fourth child, second son, Ryan Matthew, Jan. 23.

Vigneron, Russell and Susan (Garber), Manson, Iowa, third child, second son, James Russell, Feb. 27.

Yoder, David and Nancy, Smithville, Ohio, first child, Matthew David, Feb. 28.

Zook, Lester and Grace (Kliewer), Flanagan, Ill., second son, Bradley Aaron, Feb. 10.

$353,389

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $353,389.73 as of Friday, March 11, 1983. This is 47.1% of the total needed. Contributions have been received from 341 congregations and 205 individuals. Individual gifts represent $76,222.75 of the total.

Goal: $750,000

obituaries

Bohn, Edith, daughter of Peter and Sarah (Eicher) Boshart, was born at Wayland, Iowa, June 19, 1907; died at Good Samaritan Center, Manson, Iowa, Feb. 9, 1983; aged 75 y. In 1930 she was married to Carl Bohn, who survives. Also surviving are one daughter (Marilyn—Mrs. Richard Oberhelman), 3 sons (Allan, Wayne, and Don), 12 grandchildren, and one brother (Art Boshart). Funeral services were held at the Manson Mennonite Church on Feb. 12, in charge of Herb Yoder and James Detweiler; interment in Rose Hill Cemetery.

Brackbill, Mary H., daughter of Ephraim and Katherine (Hoover) Hershey, was born in Gordonville, Pa., Oct. 7, 1903; died in Lancaster Osteopathic Hospital on Jan. 15, 1983; aged 82 y. On May 30, 1926, she was married to Jacob E. Brackbill, who died on Jan. 7, 1965. Surviving are one daughter (Norma E.—Mrs. Robert Horning), one son (Clair H.), 4 grandchildren, 3 sisters (Alice Hershey, Ada Hershey, and Lena Finkbiner), and one brother (Henry). She was a member of Paradise Mennonite Church, where funeral services were held on Jan. 20, in charge of Clair Eby, Harold Book, and Fred Martin; interment in Paradise Mennonite Cemetery.

Dike, Annie, daughter of John and Elizabeth Brownsberger, was born near Stouffville, Ont., Aug. 5, 1896; died on Jan. 11, 1983; aged 86 y. She was married to Percy Dike, who died in 1947. Surviving are one son (John), one daughter (Edna—Mrs. Lester Miller), 9 grandchildren, and 2 great-grandchildren. She was preceded in death by 4 brothers (Sam, Ezra, Eli, and Joseph). She was a member of Wideman Mennonite Church, where funeral services were held in charge of Jim Shantz; interment in church cemetery.

Gerig, Melvin R., son of Jacob and Mary Ann (Smucker) Gerig, was born at Smithville, Ohio, Mar. 3, 1890; died at Sarasota, Fla., Jan. 19, 1983; aged 92 y. He was married to Della Yoder, who died on Sept. 23, 1973. In 1974 he was married to Stella Jennings Berkey, who survives. Also surviving are one son (Virgil), 2 daughters (Mrs. Emily Bender and Mrs. Eloise Caskey), 17 grandchildren, 25 great-grandchildren and one sister (Kathryn—Mrs. Lester Hostetler). One daughter (Mrs. Marie Miller) preceded him in death. He was a member of Oak Grove Mennonite Church, where funeral services were held on Jan. 22, in charge of Peter Wiebe; interment in Oak Grove Cemetery.

Gilbert, Bailey A., was born in Ft. Wayne, Ind., June 26, 1915; died of cancer at Ft. Wayne, Ind., Feb. 11, 1983; aged 67 y. On May 4, 1946, he was married to Elnora Leichty, who survives. Also surviving are one son (Duain Leichty) and one daughter (Connie Helmuth). He was a member of North Leo Mennonite Church, where funeral services were held on Feb. 13, in charge of Ray Erb; interment in Leo Cemetery.

Hostetler, Jessie, daughter of Menno and Elizabeth (Metzler) Bechtel, was born at Nappanee, Ind., Feb. 1, 1885; died at her home in Kokomo, Ind., Feb. 20, 1983; aged 98 y. On Dec. 20, 1908, she was married to Willis Hostetler, who died on Mar. 21, 1976. Surviving are 4 daughters (Idella—Mrs. Clyde Sommers, Pauline Hostetler, Dorothea Miller, and Doris Osborne), one son (Earl Hostetler), 19 grandchildren, 44 great-grandchildren, and one sister (Mabel Long). Six grandchildren preceded her in death. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Feb. 24, in charge of Lee Miller and Elam Glick; interment in the Mast Cemetery.

Landes, Stella T., daughter of John T. and Mary C. (Tyson) Landes, was born at Skippack, Pa., Dec. 11, 1895; died at Dock Terrace, Lansdale, Pa., Feb. 17, 1983; aged 87 y. Surviving are 4 sisters (Florence, Martha, Alice Nase, and Anna—Mrs. Eli Stolfus) and 3 brothers (John, Jacob, and Christian Landes). She was a member of Upper Skippack Mennonite Church, where funeral services were held on Feb. 22, in charge of Norman Kolb and Charles Ness; interment in Upper Skippack Cemetery.

Lapp, Norman B., son of William and Amanda (Beidler) Lapp, was born in Bucks Co., Pa., Dec. 11, 1899; died of a heart attack at Grandview Hospital, Sellersville, Pa., Feb. 3, 1983; aged 83 y. On June 7, 1924, he was married to Mabel Wismer, who died on Dec. 29, 1977. Surviving are 2 daughters (Esther—Mrs. Wayne Kempf and Margaret—Mrs. Gerhard Reimer), 3 sons (N. Leroy, Marvin, and Gordon), 14 grandchildren, and 4 great-grandchildren. He was preceded in death by one son (Stanley) and one sister (Laura Stover). He was a member of Perkasie Mennonite Church. Funeral services were held at Eastern Mennonite Home in charge of Paul Glanzer and at the Perkasie Mennonite Church in charge of James A. Burkholder; interment in the Perkasie Mennonite Cemetery.

Schwartzentruber, David, son of John and Barbara (Brenneman) Schwartzentruber, was born in East Zorra Twp., Ont., Oct. 24, 1897; died at Tavistock, Ont., Dec. 11, 1982; aged 85 y. On Sept. 4, 1928, he was married to Barbara Streicher, who survives. Also surviving are 3 sons (Harold, Glen, and Earl), one daughter (Betty—Mrs. Enos Bearinger), 12 grandchildren, 5 great-grandchildren, and 2 sisters (Mrs. Laura Ruby and Mrs. MaryAnn Zehr). He was ordained a deacon in 1934 and a minister in 1940. He was a member of Tavistock Mennonite Church, where funeral services were held on Dec. 13, in charge of Gordon Bauman and Henry Yantzi; interment in East Zorra Mennonite Cemetery.

Spenler, E. Gladys, daughter of Chris and Veronica (Kennel) Roth, was born in Perth Co., Ont., Nov. 11, 1923; died at Sydenham District Hospital, Wallaceburg, Feb. 19, 1983; aged 59 y. On Nov. 11, 1947, she was married to Jacob Spenler, who survives. Also surviving are 3 sons (Stephen, Peter, and Philip), 4 daughters (Eunice, Demaris—Mrs. Dan Brackstone, Lois, and Deb), 4 brothers (Clarence, Elmer, Clayton, and Mervin), and 4 sisters (Erma—Mrs. Clayton Schultz, Viola—Mrs. Abner Leis, Mildred—Mrs. Melvin Shantz, and Marjorie—Mrs. Ervin Albrecht). She was preceded in death by one brother (Lester). Funeral services were held at the Nicholls Funeral Home, Wallaceburg, Feb. 21, and the Riverdale Mennonite Church, Millbank, Ont., Feb. 22, in charge of Glenn Zehr and Gerald Benn; interment in Riverdale Cemetery.

Correction: In the obituary of **Walter S. Kinsey** in the Jan. 25 issue the names of two surviving sons were omitted. They are Ray J. and Lee S. Kinsey.

Credits: Cover by Barbara Sahli; pp. 198, 199 by Sanford & Orpha Eash; p. 201 by Joy Frailey.

calendar

Project Teach, Bethel College, North Newton, Kan., Mar. 21-25
Illinois Conference spring conference, Camp Menno Haven, Tiskilwa, Mar. 25-26
Atlantic Coast Conf. annual assembly, Neffsville Mennonite Church, Neffsville, Pa., Mar. 25-27
Western Ontario Conference and Mennonite Conference of Ontario and Quebec Joint Conference, Kitchener, Ont., Mar. 25-27
Iowa-Nebraska Conference Pastors and Spouses Retreat, Walnut, Iowa, Apr. 7-8
Mennonite Secondary Education Council Music Festival, Harrisonburg, Va., Apr. 9-10
Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1

Leader of Episcopal charismatics says they have new church stature

The charismatic movement in the Episcopal Church has a new name and a new focus and its leaders think time has given their brand of Christianity an acceptability it lacked a decade ago. Charles M. Irish, an Ohio rector who doubles as national coordinator of the renamed Episcopal Renewal Ministries, says the charismatic movement in his denomination is now attracting support from clergy who wouldn't touch it in the past. Father Irish, interviewed during a regional conference sponsored by the diocese of Kentucky, said the shift reflects a more "mature" outlook by Episcopal charismatics, as well as the church's greater openness in a time of falling numbers. The vision of the movement's participants is also "much broader" than the earlier Episcopal Charismatic Fellowship, which changed its name in 1980 and now concentrates on the clergy.

Teenager who killed her brother is put in charismatics' custody

A teenage girl who admitted setting a fire that killed her younger brother has been sent by the Bergen County (N.J.) court to live with a Catholic charismatic community for five years. Judge Fred C. Galda placed Agnes Marie O'Brien, 18, of New Milford, in the custody of James Ferry, pastor of a Newark parish and director of the People of Hope. Miss O'Brien pleaded guilty to a manslaughter charge on Jan. 7. Last Nov. 21, upset over parental restrictions over her dating, she doused the den of her home with gasoline and started the fire while nine family members slept upstairs. All but 9-year-old Kevin escaped. Public Defender Ellen Koblitz sought a special sentence saying she feared the young woman, described as naive and inexperienced, would suffer a nervous breakdown if exposed to the hardcore female prisoners at a state prison. Four psychiatrists who examined the defendent described her as guilt-ridden and advised against incarceration.

Israeli rabbis say government doesn't enforce missionary law

No more than six Israeli Jews have converted to Christianity during the past several years, says Israel's Interior and Religious Affairs Minister Yosef Burg. Responding to parliamentary questions on enforcement of the Israeli law which forbids missionary activity. Dr. Burg said the law was implemented by the attorney general, mostly through efforts "on the educational-social plane." He said a ministry survey of the conversions that had occurred indicated that missionary efforts were not involved and that converts had not been offered anything material for becoming Christians. Nevertheless, Orthodox Rabbi Samuel Halpert of the Agudat Yisrael Party complained that Dr. Burg's office was not doing enough to prevent the conversion of Israeli Jews. Rabbi Halpert produced a copy of the Likud newspaper *Yoman Hashavua,* which published a report claiming the law against missionary activity is not being enforced and that the minister, who also directs the national police, has no intention of enforcing it.

Robert Schuller wins top ranking in TV audience size

Robert Schuller is the most-watched television minister in the nation, according to new Arbitron figures on the major syndicated religious programs. Mike Nason, producer for the Garden Grove minister's "Hour of Power," said the Arbitron survey last November put his audience at 2,667,000, barely edging out second-place Jimmy Swaggart with 2,653,000 viewers. Oral Roberts was third with 2.4 million viewers—about the same as a year ago when the Tulsa-based evangelist topped the list. The shift in standings came from gains of more than a half-million viewers for Mr. Schuller and Mr. Swaggart. Fourth in the ratings was Rex Humbard (1.8 million) and fifth was Jerry Falwell (1.4 million), the same positions held a year earlier on the Arbitron findings.

WCC team offers mixed assessment of church life in the United States

Members of a World Council of Churches team, reporting on a visit to the Western United States, offered a mixed assessment of American society and church life—saying they had discerned both "signs of life" and "signs of death" during two weeks spent in the Pacific Northwest, northern California, and southern California. They praised as "signs of life" U.S. Christians' commitment to issues of peace, the "great readiness to help" with such humanitarian aid as food pantries and shelters for the homeless, church involvement in human rights efforts, including resettlement of refugees, and the extent of lively ecumenical collaboration at the local level.

But the visitors had strong words of criticism for what they regarded as "signs of death": the "lack of awareness" about events happening outside the U.S., the preoccupation of American society with parochial issues, the absence of young people in many congregations, the tendency of the media to regard as communist "anything not pro-U.S.," and the "sharp contrast" between the expensive technology "put to destructive use to build armaments" at the Lockheed Corporation and the acute human need visible in the food lines and tent city one group saw in the Seattle area.

The 15-member team, including church leaders from five continents, is one of 75 such groups that have made visits to more than 100 countries to discover the concerns of WCC member churches in preparation for the World Council's Sixth Assembly, to be held in Vancouver, B.C., July 24-August 10. An earlier WCC visitation concentrated on the South, the Southwest, and the Midwest. A third team will visit the Northeastern U.S. this spring.

500 fundamentalists and Jews gather in capital to celebrate new alliance

Nearly 500 fundamentalist Christians and Jews gathered in Washington, D.C., for an upbeat prayer breakfast in honor of Israel. The event was the latest celebration of a growing and controversial U.S. alliance backing the Jewish state. At the breakfast's head table were a number of religious New Right leaders, including Moral Majority leader Jerry Falwell and Ed McAteer of the sponsoring Religious Roundtable, who vowed to put support for Israel as high on their political agenda this year as abortion and prayer in public schools. "We are very concerned that the number of friends in the world supporting Israel appears to be becoming exceedingly small," Mr. McAteer said. "We feel that we have a mandate to stand with God's ancient people and to pray for the peace of Jerusalem." The breakfast brought together Jews from every sector of Judaism, from lay to Hassidic leaders, something viewed as more of an accomplishment than bringing Jews and fundamentalists together.

No more gift Bibles in Illinois schools

The Gideons International, following protests by some parents and the American Civil Liberties Union, has ended its practice of giving Bibles to public school children in central Illinois towns. The Gideons' practice, begun in the mid-1940s in some towns, had been permitted by local school boards. "Nobody gave it any thought," said Donald R. Swallow, elementary school principal in Warrensburg, where the practice predated his tenure as principal. The practice slowly spread throughout central Illinois, with Gideon representatives either going into classrooms to distribute the Bibles or placing them in principals' offices where children, in response to classroom announcements, could pick them up.

Among the parents who raised objections was Dr. Arthur Baum, a pediatrician who moved to Warrensburg with his wife and two children six years ago. "It's a violation of the First Amendment," he said. "The moment public institutions are put in a position of endorsing one philosophy, they condemn others by implication."

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The cup

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Lk. 22:42).

Many pious platitudes have been uttered over the experience of Jesus in the Garden of Gethsemane. No doubt most of them support a significant insight—that Jesus' prayer is an example of dedication to the will of the Father such as has not been seen before or since. Too few consider the alternative which Jesus rejected when he accepted the cup.

John Howard Yoder has observed in *The Politics of Jesus* that the alternative which Jesus rejected was violence. This is so obvious that it is strange that many appear to have overlooked it. Why would this have been overlooked? Could it be for two reasons: (1) That it does not fit with the model of "gentle Jesus meek and mild" promoted by Sallman's "Head of Christ"? (2) That it comes too close to making us face up to the question of violence and its alternative?

There is, it seems to me, a never-never, fairy-tale quality to the talk about Jesus that commonly is heard during "Holy Week." That designation itself is a part of the problem. As if a week in which the temptation, suffering, and death of Jesus is memorialized is somehow different in quality from the other 51 weeks. So the story of Jesus' passion, which was surely first told to remind people of the cost of discipleship, becomes a soothing story, because it all happened long ago and far away. Also it reminds us that "Jesus paid it all"!

If by a determined effort we stretch our imaginations as Yoder has done on pages 55-57, what clues can we find that Jesus was tempted to violence? We might take note, as Yoder has, of the impact of the Palm Sunday parade. This is a tame story as we listen to it sing-songed year after year from the traditional versions. May we consider what an impact this had on Jerusalem? Edwin Alderfer does in his lead article in this issue.

It is noted in the record that the Jewish leaders were annoyed by the hoopla. If it bothered them we may imagine that the Roman garrison was also nervous. Some years ago I saw a model of the temple area and was impressed to see that the Roman headquarters was right beside the temple. Evidently disturbances were expected here because for the Jews faith and politics were closely tied together. Jesus had a crowd eating out of his hand. Was it not a temptation to use them for a good cause?

Another clue is the mind-set of the disciples. "Lord, I am ready to go with you to prison and to death," said Peter (Lk. 22:33). Jesus immediately rejected Peter's pledge. Was this because he expected to reject Peter's method? As Yoder observes, the combination of the fanatic disciples, the stirred up crowds, and Matthew's 12 legions of angels could have made an impact which the world would long remember. But Jesus rejected this because he understood that it was not the Father's will. Instead, he drank the cup.

I cannot recall ever having heard a Christian say that Jesus did the wrong thing to accept the cup. But I have the impression that many think this method was good for him but not for them. In my opinion to separate Jesus from his followers in this way is to turn the passion story into a fairy tale and to make the cross of Christ of no effect.

Edwin Alderfer likens Jesus' Jerusalem entry to a parade and invites us to join it if we will. It is no light thing to consider—this loyalty to a king who refused to protect himself. Kings are not supposed to act this way. For a king to accept defeat without a struggle would be a most unkingly thing. Who would follow him?

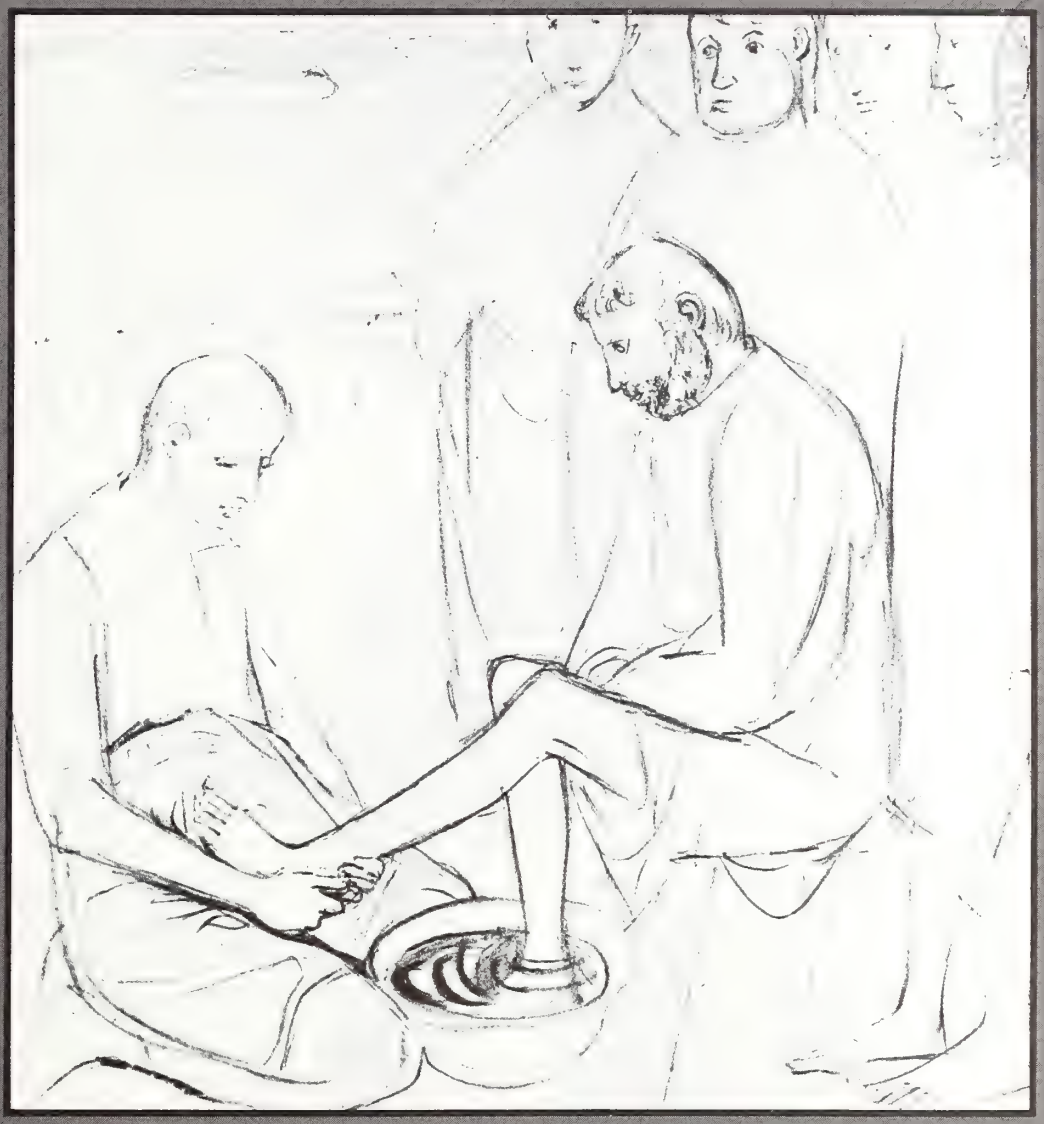
It is not only cowards who would hesitate, but persons who believe the social order is so sick that violence is the only remedy. But as John M. Swomley, Jr., observes, "Even with a good beginning such as Jesus and the early Christians gave the church, social values became corrupted when violence was used against persons, and human beings became a means to an end rather than valued as ends in themselves" (*Liberation Ethics*, pp. 176-177).

So the only valid response to violence remains the cup. If we do not think the New Testament writers recognized the paradox in this, we have only to consider Revelation 5:5-7 where the writer was told that "'the Lion of the tribe of Judah, the Root of David, has conquered' . . . . And . . . I saw a Lamb standing, as though it had been slain."

The king who accepts defeat and the lion who is a lamb. This is the model of leadership which the Lord has provided for us. Who can accept it?—Daniel Hertzler

Gospel Herald

March 29, 1983



"Jesus Washing His Disciples' Feet" by Felix Hoffmann

The transformation of Peter

by Paul W. Nisly

Christians in the nonliturgical tradition observe few holidays of the Lenten season. Of Ash Wednesday or Maundy Thursday we know little; even Good Friday merits only cursory recognition. We do celebrate Easter, of course, but for many it is Easter without the darkness of the Passion Week.

We wish—it's an understand-

Like Peter, many of us find it comfortable to identify with power. We need to learn again the meaning of the cross from churches in Ethiopia and Uganda, in Guatemala and El Salvador.

able impulse—to pass from the triumph of Palm Sunday to the glory of Easter. We want pleasantness: the hope of the resurrection without the pain of the cross, the rewards of being Christian without the cost of carrying our cross, the promise of eternal bliss without the strain of discipleship. In an editorial Jim Stenzel forcefully focuses the issue: "Most of American Christendom . . . prefers to think of Holy Week in terms of ribbons on our bonnets rather than the nails through Christ's limbs. We like to skirt the issue of death. It's part of our national gospel of positive thinking. We like neatness, and the crucifixion is messy. We prefer the happy ending, not the painful struggle."

But the issue, while modern, is not unique to our time. The Apostle Peter was part of Jesus' special circle of friends. He was foremost among the apostles, first mentioned in all lists of the disciples, a natural leader and spokesman. A central figure in the New Testament drama, he was the chosen spokesman at Pentecost. Yet on numerous occasions he misunderstood the central focus of Jesus' ministry.

Not only during Jesus' life, but following Jesus' death Peter is integral to the story. More often than any other person, Peter is specifically named in connection with seeing the resurrected Lord. At the tomb the man dressed in white told the women, "You are looking for Jesus . . . He has risen! . . . But go, tell his disciples and Peter" (Mk. 16:6-7, NIV). When the two who were traveling to Emmaus reached the other disciples with their joyous report about the third man who walked with them, they were told, "It is true! The Lord has risen and has appeared to Simon." (Lk. 24:33). In Paul's listing of the evidence for Jesus' resurrection, he says, "Christ died for our sins . . . he was raised on the third day . . . he appeared to Peter, and then to the Twelve" (1 Cor. 15:3-5).

Peter is very close to the center of Jesus' ministry, yet, as we have noted, even he often failed to perceive fully Jesus' purpose. For Peter wished to go from Jesus' supernatural transfiguration to Jesus, ruler of this world. Much like Peter, we, too, are mightily tempted to bypass the Passion Week—the suffering, the hardships, the loneliness—for a too-easy triumphalism.

Let no one mistake: Peter earnestly wanted to do the right. He had—we are confident—a good heart. Like those who walked with Jesus on the Emmaus road, Peter's heart burned within him. But by itself his intense personality was not enough.

Temptation to easy power. At the pivotal point in Mark's gospel, Jesus asked his disciples, "Who do you say I am?" And Peter earnestly replied, "You are the Christ" (Mk. 8:29). Then after Peter's remarkable confession of faith, Jesus began to tell the disciples more directly about the nature of his ministry, which was to include rejection, suffering, and eventually death. Peter rebuked the Lord.

A week later Peter with James and John joined Jesus on a mountain, and there Jesus was glorified beyond even Peter's brightest hopes. Here was majesty exceeding any Roman monarch's, power transcending physical limitations. Now Jesus was truly coming into his realm, and Peter urged him to stay on this pinnacle of glory and power. For here was divine power which could—and presumably would—crush all opposition.

Some time later as Jesus was celebrating the Passover with his disciples, he more fully explained to them the nature of the new covenant. Suffering and hardship would come, he said, and all the disciples would be scattered as sheep without a shepherd. Peter, still confident in his own strength, assured the Lord of his steadfastness even in difficult circumstances.

Perhaps in our contemporary North American context, Peter might have said, "The evangelical movement is strong. If we use our potential political clout effectively, there is no way we can fail. Use your popularity with the masses. This defeatist attitude is not becoming to a King. Let's win the world through our powerful organization."

Personally Peter was convinced they would not fail. Self-confident to the point of brashness, Peter took seriously his promise of support for his Master, and on the night of Jesus' arrest, he tried to split the skull of the high priest's servant. Peter's heart burned: power in the service of right was his lifestyle.

In Luke's account Jesus on the evening before his betrayal told Peter, "Simon, Simon, Satan has asked to sift you as wheat. But I have prayed for you, Simon, that your faith not fail" (Lk. 22:31-32). The story of Peter's being "sifted" is a rather sad one—yet in its way encouraging too—for we see fully Peter's humanness. And the Lord still loved him.

In the hour of Jesus' deep need, strong, unbending Peter fell asleep despite Jesus' specific request for intercessory prayer. Then after Jesus' subsequent arrest, Peter tried to lose himself in the crowd. He wished to remain anonymous, but he was forced to declare himself. Either he must admit to his affliction with Jesus—or he must deny him. Why did Peter choose to deny rather than affirm? Perhaps he was discouraged that Jesus rebuked him for drawing his trusty sword.

Whatever the explanation, the occasion which could have been a time for Peter to declare himself turned sour. And the potential steps upward were all steps downward, leaving Peter to confront himself in all his inadequacy. Luke says that the

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Lord turned and looked straight at Peter; and Peter remembering Jesus' earlier warning, went out and wept bitterly. Tears of frustration? Of humiliation? Of sorrow? Whatever the emotions, Peter was now facing an aspect of himself of which he had been only dimly aware.

Transformation through suffering. Peter, of course, was not alone in his misperception. When the two troubled disciples were trudging to Emmaus, they told the unidentified stranger who joined them about Jesus of Nazareth: "He was a prophet, powerful in word and deed before God and all the people." But unaccountably his brilliant career ended in an unjust sentence and an untimely death. And now there was a report about mysterious happenings at the tomb. To which Jesus replied, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things then enter his glory?" (Lk. 24:25-26).

Suffering before glory: a prospect Peter faced—and a mystery he had not yet grasped. Although he was on the most intimate terms with the Lord, he failed when he was put to the test. Satan did sift him like wheat, and the chaff rose to the top. But following Jesus' nonverbal confrontation, Peter's orientation began to shift.

Still in the process of sorting out his priorities, Peter turned to the familiar routine of the past, fishing. Probably through the long, dull night of fishing—without catching anything—Peter reflected on the events of the recent past. And when Jesus appeared on the shore in the early morning, Peter was the first to jump into the water to meet his Master.

Diplomatically waiting until after breakfast, Jesus addressed the erring disciple. His sharp questions about Peter's loyalty were not to make the disciple grovel in the dirt at his feet. Rather, his questions were evidence that he had not given up. He loved; did Peter now understand the meaning of love, too?

That Peter was learning much more about the nature of this new kingdom is supported by his words on Pentecost. Jesus, who "was a man accredited by God to you by miracles, wonders and signs," was then crucified and died an ignominious death. God indeed raised him from the dead, the grave being a totally inadequate trap; but there is no way to evade the hardness of death, even for the Messiah, the anointed one.

At Pentecost Peter recognized that Jesus could not move from transfiguration to new kingdom by circumventing the cross. Good Friday must precede Easter. But then triumph follows: "It is impossible for death to keep its hold on him" (Acts 2:24b).

Much like Peter, many of us find it comfortable to identify with power, with the big-name people. North American evangelicalism is tempted to bask in the sun of its present popularity. We need to learn again the meaning of the cross from the churches in Ethiopia, Uganda, Guatemala, and El Salvador.

Peter, the man with the burning heart and the fiery tongue, was refined like the iron ore which passes through the smelting furnace: he emerged as solid steel.

Reflections on reading Matthew 26 to 28

Strange matters

by Dionisio Byler

At some point in reading the Gospel (and it happened to me in chapter 26 of Matthew for this time), it becomes impossible to see Jesus as a *model* for imitation. Suddenly he looms larger than life, larger than human, impossible to identify with him. How can he be so certain he will be killed—crucified, to be precise? His prophecy almost has overtones of suicidal plans. Behold the model of humility and self-sacrifice, at Bethany . . . receiving the anointment of perfume without the moral indignation of his disciples: What is going on here?

When he announced his betrayal during the Passover meal, was it a word of reproach, or of command? "One of you will (must?) betray me!" The morbid symbolism of the bread and wine . . . the intense inner struggle at Gethsemane. I know many novelists have attempted to identify with and describe Jesus' feelings that evening. To me it looks like an impossible task. There seem to be incredibly complex and weird things going through his mind. Things none of his immediate disciples—and how much less, therefore, we!—could ever hope to fathom or understand. The best response, today, is still that of boredom and sleepy stupor.

Whoever Jesus was, whatever his thoughts and inner struggles that night, whatever his active or passive complicity in his assassination, there is little here that can be held up as a model. Little of moral instruction and ethical edification.

The disciples were baffled by this strange, weird behavior. So must *I* be baffled. How could I ever presume to understand what eyewitnesses—his own best friends—could not?

The behavior of Judas is every bit as puzzling. Did he believe he was acting under Jesus' instructions? John speculates (or was it revealed to him?) that Satan entered Judas during the Passover meal. But Matthew ventures no hypothesis on Judas' behavior, just as he ventures no hypothesis on Jesus' behavior.

Whatever people were thinking and doing—and thinking they were doing!—the events did take place. Strange and weird events involving strange and weird people.

But perhaps I can follow him without understanding him. His teaching contains incomparable ethical and moral integrity. The power of God was strangely at work in him healing, comforting, liberating people from demonic psychological traps. As king he preferred to be killed rather than kill. Of all possible weird things that happened that weekend, he arose! I don't understand . . . but may I *believe?* The Passion is far, far away. But the Spirit that moved Jesus is close at hand: May I also be faithful in weird and uncomprehensible ways to the loving impulses of the Almighty! In this, perhaps, I may yet account myself a disciple of the man from Nazareth.

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The 1648 painting "Christ at Emmaus" by Rembrandt Van Rijn, one of 18 works he did on the same subject.

The journey to Emmaus

by Stanley Shenk

Two pilgrims were walking on the first Easter day "to a village named Emmaus, about seven miles from Jerusalem" (Lk. 24: 13). The location of the village is wrapped in mystery. This is mainly because the ancient manuscripts have different readings for the distance figure in verse 13. It is either 60 or 160 stadia (either 7 or about 18½ miles). If it is the shorter distance, ancient Emmaus is probably to be located at el-Qubeibeh, a village seven miles northwest of Jerusalem. If it is the longer distance, the correct location may be Amwas, about 20 miles west of Jerusalem. Each has ancient ruins and remnants of old churches. Both textual readings are strong, but the one which says "about seven miles" is probably to be preferred (and is the

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reading followed by the RSV, JB, NEB, NASB, and NIV). On this basis I suggest el-Qubeibeh as the Emmaus of Luke 24.

These two pilgrims were walking in broad daylight, and yet they were still in darkness. In the death of Jesus they had lost their bright dream of a new Messianic Age. Only a pair of rumors had come whispering their way through the dark night of their grief. One was of the tomb being empty; the other was about a vision of angels declaring that Jesus was alive. But these reports, fragmentary and unsubstantiated, had not kept them in Jerusalem. Nor had the teasing recollection of Jesus' words about "the third day" and the realization that this was it. They were outward bound on some errand of their own. Perhaps they were heading home.

As they walked and discussed these matters, another traveler overtook them. "Jesus himself drew near and went with them" (v. 15). But in some miraculous way "their eyes were kept from recognizing him" (v. 16). "What is this conversation," he asked, "which you are holding with each other as you walk?" (v. 17). The question stopped them in their tracks. "They stood still, looking sad." One of the two, Cleopas, found his voice and replied, "Are you the only visitor to Jerusalem who does not know the things that have happened there in these days?" (v. 18). And Jesus, the incognito traveler, asked innocently, "What things?" Then (in vv. 19-24) they poured out their tale: Jesus of Nazareth, "a prophet mighty in deed and word," has been crucified by our religious leaders—and we had hoped that he was the one to redeem Israel—and besides, this is "the third day," and we've heard rumors of an empty tomb and of angels, but we don't know what these reports mean.

After this catalog of sorrows and perplexities, their mysterious companion spoke with fervency, " 'You foolish men! So slow to believe the full message of the prophets! Was it not ordained that the Christ should suffer and so enter into his glory?' Then, starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself" (vv. 25b-27, *The Jerusalem Bible*). When an Old Testament study this must have been! If only Luke would have included it! Did Jesus, as the JB translation indicates, explain specific Old Testament passages which point to Messianic suffering and death? If so, we may surmise that he applied to himself such contexts as Psalms 22, 69, 110; Isaiah 53; and Zechariah 9:9-10 and 13:7. Or did he find, in a more general way, in the passages dealing with Israel's sufferings, foregleams and foreshadowings of his own suffering ministry and death?

"So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, 'Stay with us, for it is toward evening, and the day is now far spent' " (vv. 28, 29). And so they went into a building and sat down. Perhaps it was an inn, and not the home of one of them, for Jesus seems to serve as host. And then, wonder of wonders, as their companion broke the bread, perhaps in the same way he had by the lakeside, they suddenly knew him! "Their eyes were opened and they recognized him" (v. 31).

This is the moment that Rembrandt has captured so movingly in his 1648 painting, "Christ at Emmaus" (probably the best-loved of the 18 works he did on this subject). Jesus is depicted with a face of quiet simplicity, quiet radiance. His hands are breaking the loaf; his head is turned slightly to one side. His lips are speaking a blessing and his eyes are fixed on the far distance. The face of the disciple to his left shows mingled doubt and awe. He is leaning slightly forward, with his left hand braced against the arm of his chair. The great realization is just dawning. But the follower to Jesus' right knows already that this is Jesus the Christ. His hands are uplifted and pressed together in the age-old gesture of prayer and adoration. I love this painting; we have a print of it on the wall of our living room.

Then Jesus was gone. "And he vanished out of their sight" (v. 31). But his departure seems not to have disturbed them at all. It was his dramatic appearance that had caught their minds and hearts. "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" (v. 32). And then, revitalized by their great discovery, "they rose that same hour and returned to Jerusalem" (v. 33) to tell their story. There, of course, they found that the eleven had a story to tell, too. "The Lord has risen indeed, and has appeared to Simon!" (v. 34).

The passage tells its own great story. Just its reading and contemplation convey an emotional impact. Yet there are four points (applications, lessons, morals; call them what you wish) that lie deeply embedded in this passage and that need statement. I will set them forth only briefly. First, *we* should be quick to believe all that the prophets have spoken. Some people in their zeal may believe more than the prophets have actually stated, but others in hesitation believe less than the whole. Second, Jesus is with us when we know it not—in worship, in service, and through his Spirit. Third, *our* hearts would burn within us more often than if we would have more worshipful fellowship with him by the way. And fourth, we too may learn to know him better in the breaking of bread.

I was in Jerusalem on Easter day in 1961 and again in 1976. On the first occasion I attended a daybreak service at the Garden Tomb. On the second, I was at Christ Church. If ever again I am in the Holy Land on resurrection day I want to walk north through the Damascus Gate and then west past Nebi Samwil to el-Qubeibeh. As I go I will memorize Luke 24:13-35 and have fellowship with him by the way. And in el-Qubeibeh I will even find an inn.

In the garden

Good Friday in the rain
and darkness over
all the land
this afternoon
but you
risk the unfriendly drizzle
and the premature
and eerie twilight
to plant your peas
the day your father did
for early resurrection
and fruition.

—Thomas John Carlisle

A gentle witness to Christ

by Calvin E. Shenk

Islam and Christianity: A Muslim and a Christian in Dialogue, by Badru D. Kateregga and David W. Shenk. Eerdmans, 1980, 179 pp., $7.95 (paper).

Given the history of misunderstanding between Muslims and Christians, the attempt at dialogue for understanding must be applauded. The kind of dialogue engaged in here is concerned with a variety of doctrinal subjects. Kateregga, a Muslim from East Africa, presents the Muslim perspective and Shenk, a Christian who was a teaching colleague of Kateregga in East Africa, presents the Christian perspective. After each has stated his religious viewpoint on a particular doctrine, the other responds specifically to pertinent issues.

It should not surprise us that there are parallel themes between Islam and Christianity since Islam has been influenced by Judaism and Christianity. Yet Islam, believing itself to be God's final revelation, differs significantly from and diverges or denies essentials of the Christian faith. This book is quite candid about the similarities and differences. It is a needed corrective to the tendency of many in their approach to religion to either emphasize sameness by moving to the central core of all religion, or else to become polemical by focusing only on the differences. True dialogue is cognizant of both.

An important contribution of this book is its dialogical style. Neither writer is putting words into the mouth of the other but each has a chance to say what he believes. They want Christians and Muslims to hear each other because history has so often closed our ears to the other. They assume that unless we hear we are oblivious to the specific uniqueness of each tradition. There is a desire to listen, not to attack. There is openness and sensitivity. There is no attempt to avoid the main issues by "watering down" the essence of each. Dialogue for both is within the context of witness. That witness is given with conviction, but also with pain when the other will not accept it.

At points it seems that Shenk is more open to listen and respond specifically to the Muslim challenge than is Kateregga to the Christian confession. Kateregga seems more content to simply restate the Koranic view. This likely reflects the differences in how each tradition understands and responds to revelation—the Muslim more easily submits to the given, the Christian reflects, analyzes, and probes.

For those with some familiarity with Islam, there are not a lot of surprises in the way the beliefs are stated. Some of what we thought is confirmed. Muslims have a problem with the Trinity, and for them Jesus as the Son of God is more than a difference in semantics. They cannot accept the crucifixion of Jesus because God would not permit a righteous prophet to suffer. Muslims don't believe that man needs to be redeemed. Kateregga states, "The Christian belief in the redemptive sacrifical death of Christ does not fit the Islamic view that man has always been fundamentally good and that God loves and forgives those who obey Him" (p. 141).

But this book moves beyond the restatement of beliefs and helps the reader understand aspects of underlying world-views. For example, Muslims reject redemption because of their attitude toward sin. For them humans are imperfect and fallible but not sinful. They do not accept the Christian notion of willful, sinful disobedience; sin is not inevitable. Muslims do not believe that sin pervades us individually or collectively. Islam insists that Satan take more of the blame for sin than humans.

It is apparent from this dialogue that the central controversy between Islam and Christianity has to do with the relation between the divine and the human. This affects God's revelation, God's mercy, and the meaning of Jesus. Muslims guard the transcendence and sovereignty of God. They cannot accept the incarnational quality of God's self-disclosure. Revelation is not part of redemption but God's guidance for imperfect humans sent down through dictation. The Christian understanding of inspiration through human personality is rejected.

The authors recognize that the central question is how closely God chooses to identify with our human situation and how he expresses his love and mercy. Islam believes that God's mercy is supremely expressed by revelation through a book. Christians believe that God's love is most manifest in the suffering redemptive person. One's understanding of revelation determines how one speaks of relationship with God. Muslims speak of obedience but not fellowship, or covenant.

If one is not so familiar with Islam it may be shocking to discover that Muslims accept Jesus as Messiah though denying him as Savior, or that the comforter promised by Christ is understood to be Muhammad. One may be amazed to discover so many references to Jesus in the Koran. Or one is left puzzling over the Muslim belief that Jesus will return at the close of history, but to establish Islam on the earth.

As Christians, there is much in Islam that we can appreciate. We value the understanding of the transcendence of God, the goodness of creation, and the dignity of humans. The Muslim vision of community challenges us to define again the meaning of the kingdom of God. Muslim emphasis on obedience, discipline, and right conduct should make us probe the meaning of discipleship and righteousness in relation to redemption. We gratefully acknowledge similar ethical concerns, but at the same time we question Muslims concerning the efficacy of righteousness for salvation.

But we also need to continue our gentle witness to Christ as the redeemer. Part of that witness is the kind of dialogue represented by this book. And the authors acknowledge that there should be other levels of conversation, other kinds of dialogue. Such witness includes conviction, courage, and vulnerability. I was glad to see Shenk acknowledge the mistakes of Christians in relation to Muslims and call for repentance and confession from us. If the content of Christian witness is redemptive suffering, its credibility will be dependent in some measure on our modeling vulnerability in relation to other religions.

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March 29, 1983

G. Herald Reader
Pilgrim Road
God's World

Dear Friend:

Just a brief note to tell you what's happening here at Scottdale. Thought you might be wondering about my plans as I approach 75.

Seems impossible that I have been publishing for you for almost 75 years. Will I keep on producing books, magazines, and curriculum as in the past? Answer is yes. No plans to retire or to even slow down. Feeling as healthy and well as ever. Have lots of new ideas, new things I want to do, things to talk about. Will be making several hundred-thousand personal contacts next year. Not just a quick hand shake--some real in-depth discussions. All kinds of people. Office workers, sales clerks, janitors, firemen, policemen, professors, students, housewives, farmers, production workers, soldiers, prisoners, managers, boys, girls, dads, and moms. Have contact with them all. In touch with someone 24 hours a day, seven days a week.

So you understand I can't retire. Too much to do. Too many friends depending on me for help, encouragement, and ideas. Too many new people out there I need to meet. In North America, or some other part of the world, will be making contact for the first time with someone who has never heard the Good News or who needed my nudge to believe it. Will be their spring board to faith.

Seventy-five and going strong. In fact, building for the future. Got a host of good years left and important things to do. Thanks for your past help and good wishes.

Will I accept birthday gifts? Of course. Never too old to enjoy one. Each one appreciated. Hoped this letter would be a gentle reminder. Suggest you make a donation to my building fund. Makes those personal contacts possible.

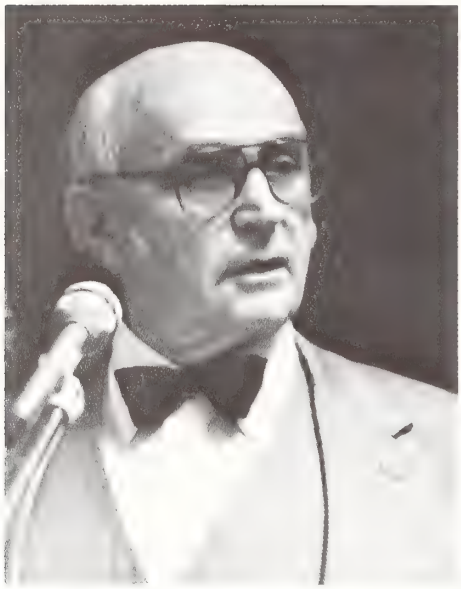
Working together in Christ,

M. P. House

M. P. House

P.S. 75th birthday will be April 1, 1983.

Excuse the style
I thought it better to
get something to you
than to miss the mail.



J. Winfield Fretz, keynote speaker

Indemnity celebrates 25th

Throughout the last century, organized Mennonite mutual aid organizations have assisted those suffering losses from fire, natural disaster, and illness.

Since 1957, Mennonite Indemnity, Inc. (MII) has served an additional mutual aid function by reinsuring participating Mennonite mutual aid societies.

Through MII reinsurance "participating companies have the capacity to cover individual risks into the millions of dollars. The policyholder deals only with the local [Mennonite] mutual aid company, but behind the scenes these larger policies get reinsured until no one company is called upon to assume more risk than it can afford," explains Howard D. Raid, MII board member.

Raid wrote the above in *Twenty-Five Years: A Brief History*, a 36-page MII history prepared to commemorate MII's 25th anniversary. The occasion was also celebrated at a special meeting on Mar. 2 in Goshen, Ind., where J. Winfield Fretz, church leader with many years of activity in mutual aid concerns, was keynote speaker.

At that meeting the 22-member companies of MII were awarded plaques inscribed: "Service to the Brotherhood. We did it together with the blessing of God."

Also receiving the plaques were six individuals active with MII since its formation: Edgar Stoesz of Akron, Pa., first staff person for MII and current president; and five 25-year members of the board of directors, Wayne W. Martin of Goodville, Pa.; Howard D. Raid of Bluffton, Ohio; Harold J. Schmidt of Baden, Ont.; William T. Snyder of Akron, Pa.; and Harold L. Swartzendruber of Goshen, Ind.

This 25th anniversary has been a time "to rejoice and thank God for what has been accomplished," notes MII president Stoesz, who was elected to succeed Miller in 1967. Stoesz observes that in MII's 25 years "many millions of dollars of business were transacted, [but] MII has never sued or been sued. It has never had an unpaid bill or claim."

Today's MII functions with a three-person staff: Keith Lehman, who has been manager and treasurer since 1966, and secretaries Ruth Ann Martin and Elva Brandt.

That staff and the 14 directors make possible reinsurance for Mennonite churches, farms, homes, businesses, church offices, and nursing homes across North America in a venture that continues to work behind the scenes.

Mary Louise Bowers, Iowa City; Barbara K. Reber, Elkhart, Ind., executive secretary of WMSC; and Sara Lou Fredericks, Iowa City—at IMS

Servanthood practiced, women meet in Iowa

Servanthood became both subject and experience for 550 women attending the WMSC retreat at Iowa Mennonite School near Kalona, Iowa, Mar. 4-6.

Iowa-Nebraska WMSC hosted the meeting which was attended by women from Illinois, Indiana-Michigan, and Iowa-Nebraska conferences.

Retreat speaker Jean Alliman of Hesston, Kan., described servanthood as an opportunity and a mandate for Christians. "Service to God is not an elective," she said. "It's a required course."

Alliman's portrait of a servant included humility, generosity, forgiveness, and time for replenishment of soul. Her challenge was to "recklessly" pursue the goal of following Christ, being "free from limits we've set for ourselves, and trying new ideas and areas of service."

Members of the general WMSC executive board cosponsored the event, conducting workshops for district and local officers and leading in the final communion service. Barbara Reber, executive secretary, introduced the newly released book produced by WMSC and written by Elaine Sommers Rich, *Mennonite Women: A Story of God's Faithfulness, 1683-1983*.

The retreat program included workshops on prayer, hospitality, anger and hostility, gifts, communication in marriage, money management, and a diet for the mind, led by Iowans and members of the Executive Committee.—*Sharon Miller, Wellman, Iowa*

Pacifism not a peace movement?

Attending a "peace movement symposium" recently held in Salzburg, Austria, provided Goshen College assistant professor of religion Ed Laarman with an idea of "how seductive a sense of importance can be."

The Feb. 18-21 conference, sponsored by the Federation of Catholic Universities and the Club of Rome, brought together about 25 young professors and doctoral students to share their research on various aspects of the world's peace movements.

Laarman, a member of the Christian Reformed Church who recently earned his

doctorate from the University of Notre Dame, was invited to the symposium to read his paper, "The American Bishops: Moving to the Forefront of the Peace Movement."

"The primary goal of the symposium was to increase the knowledge of the participants and to encourage us to continue in our studies, and to encourage the Catholic universities and the various branches of the *Forum Humanum* (a body of the Club of Rome) in this work," Laarman said. "In a much more ambiguous way, it was intended to provide some direction for the peace movements themselves."

Along with the researchers, the conference was attended, Laarman said, "by a great variety of people—representatives of the peace movements, a retired NATO general, radical pacifists, lots of military brass, and members of the European press. There were even a couple of reporters there from *Tass* (the Soviet news agency)."

While most of the participants' papers were concerned with issues arising from the nuclear arms race, others struck Laarman with their diverse content.

"A representative from Chile challenged us to look at all forms of peace and to be concerned about the Third World, particularly with the questions of arms sales by industrial countries to Third World countries," Laarman reported. "An Irish representative stressed the importance of a country's internal peace. Many other speakers wanted to relate the idea of peace to questions of justice, such as inequalities between the northern and southern hemispheres, racism and sexism."

Laarman admitted to feeling "a little awkward" in his role at the symposium. "I was a representative of Notre Dame, and my job was to describe the activities of the American bishops in opposing nuclear arms. Although I was personally warmly welcomed, I didn't have any forum to discuss my own radical Protestant pacifism." Although the concept of pacifism was occasionally mentioned at the symposium, few participants were, like Laarman, total pacifists. The Goshen College professor was in fact told by another participant "that pacifism was not a peace movement."

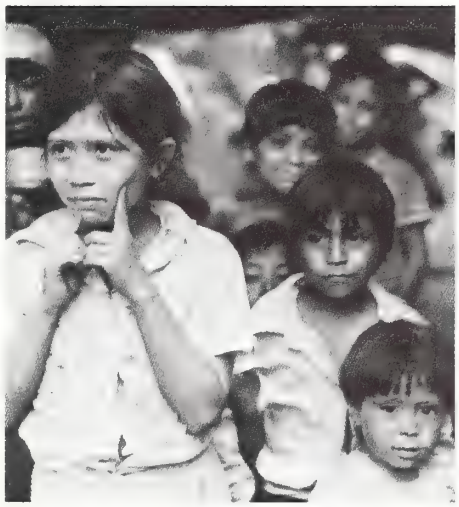
"One speaker said, 'We're dealing with two extremes—communism and pacifism—and we're most concerned about the broad stream of people who fall in between the two,'" Laarman said.

The conference, which was financed by the Conrad Adenauer Foundation of West Germany and the Provincial Government of Salzburg, gave Laarman a taste of what it is to be treated as "an important personage." The experience was both enjoyable and oddly unsettling.

"We were put up in the finest hotels and fed the best food. Other people did all the dirty work. Our reception at the governor's palace, a sit-down dinner, was a little like stepping into another world.

"I began to understand how easily one could become arrogant if one moved in circles like that all the time. I began to feel what it would be like to look at the world in terms of politics and power. It was easy to understand how one could be seduced by the sense of one's own importance.

"I believe one's awareness of the world must grow out of faithfulness and prayer, not politics and power," Laarman concluded. "But I can easily see how, if one moved only in such elite circles, one could easily lose sight of the first."



Guatemalan peasant children in a refugee camp

Mexican Mennonites help Guatemalan refugees in southern Mexico

Ruben Zuniga, representative for the Evangelical Mennonite Church in Mexico City, visited southern Mexico early this year to observe the refugee situation there. He reports the situation is deteriorating with more Guatemalan refugees continuing to flee into Mexico.

The United Nations now estimates that there are 100,000 Guatemalan refugees in southern Mexico. Zuniga had earlier visited southern Mexico last July with Philip Hofer, Mennonite Central Committee worker.

The Mexican Mennonite churches responded to Zuniga's reports on the desperate situation by collecting clothing and food to distribute to the refugees in San Cristobal. Zuniga also visited with Mennonites in the Los Jagueyes Colony in northern Mexico.

In November, Mennonites from northern Mexico sent a truckload of supplies and donated enough money to buy five truckloads of corn flour, beans, milk powder, coffee, and sugar for the refugees. They were met at the border area with uncooperative government officials in Chiapas until they showed their Mexican citizenship papers. They were then able to deliver the aid to five refugee camps and talk with the refugees.

In January more representatives of the Mennonites made another food delivery in Chiapas. According to one leader, "Once one has visited the area, one cannot forget the problem as easily."

The situation along the border between Guatemala and Mexico has been tense due to incursions by the Guatemalan army. During the last week of January, Guatemalan soldiers crossed into Mexico and killed three Guatemalan refugees and kidnapped another two in attacks on refugee camps.

According to one source, "A number of relief workers, Mexicans, and residents of the refugee camps witnessed the attacks and they said in both instances the soldiers crossed clearly marked sections of the border to gain access to the camps." The Mexican government has publicly protested the incursions.

Guatemalan President Rios Montt has denied that such attacks have taken place, and has claimed that the camps in Mexico are "communist bases."

The refugees also talk of suffering they faced before fleeing to Mexico. One refugee in Mexico, who was forced to flee his home in San Marcos in November of 1982, reported: "The army bombed the village for two days. First a helicopter arrived, and then eight planes came. The army then burned all the houses and killed 14 people on Nov. 25. The next day they killed more and they tied up others including children by the neck and they died that way."

The Mexican government has said that they are handling the problem themselves and discourage foreign relief agencies from working in the area. Since Mennonites in Mexico are helping in the area MCC has tried to encourage their work, rather than approach the Mexican government for permission to do refugee work with the Guatemalans.

Although officially protecting the refugees and protesting the Guatemalan government's treatment of its citizens, the Mexican government has pressured the refugees to return to their home country. On Oct. 27, two camps were demolished by regional immigration officials forcing approximately 3,000 refugees to flee into the Mexican hillsides and neighboring villages.

New congregation joins Argentine conference

A new congregation in Junin joined Argentine Mennonite Church during the annual meeting of the church, Jan. 13-16, in Bragado, Argentina. "There was much emotion in the conference session when the favorable vote was taken," said Delbert Erb, a Mennonite Board of Missions worker who had just returned to Argentina after a 20-month absence. He is currently on a one-year assignment in Bolivia. Delbert said the spirit of the conference was good and he sensed a feeling of growth and optimism among the Argentine Mennonites. Jorge Comas was elected president of the 1,160-member church. He succeeds Raul Garcia.

Joan Barkman, secretary of MDS, speaking at all-unit meetings

Future of disaster service probed at all-unit meeting

"When we look at our future we must build on the past, for we cannot assume that what was the best method 20 years ago will continue to be the best method today. Our organization, Mennonite Disaster Service (MDS), must grow to meet our society and our people where they are at." These words focused the presentation of Joan Barkman, secretary of MDS, as she spoke to the topic of the future of MDS, at the annual all-unit meeting in Coaldale, Alta., Feb. 11-12.

Barkman began her address by looking at the historical setting for MDS and its reason for being. "There are three reasons why MDS was begun," she stated: "because of our understanding of Christian love and responsibility, our peoplehood and identity, and obvious needs around us."

She went on to say that there are many factors that will and have an effect on how MDS can respond. The greater involvement of women must be given serious consideration. How we view time needs to be assessed because we tend to be so result oriented. She further raised the question of availability of volunteers; as Mennonites become more urbanized, fewer people are self-employed and thus unable to leave for short terms of service.

In her concluding remarks Barkman challenged delegates to allow change to take place, and to give MDS the liberty to remain at the "cutting edge," in other words, responding to areas of need that tend to go unnoticed. "Perhaps this will mean leaving the headline disasters, and concentrating on local burn-outs and other unheralded disasters, and above all," she said, "we need to keep on evaluating our effectiveness.

"Let's not solidify walls of tradition around us," she concluded, "but be soft clay that is easily shaped to respond in relevant expressions of service."

Twenty-three new volunteers hit the road, variety of jobs

Twenty-three new voluntary service workers were sent to 15 locations in North America following the first Mennonite Board of Missions VS orientation of 1983 in Elkhart, Ind., Jan. 31-Feb. 6.

The orientation included sessions on communication and conflict resolution, self-awareness, community and commitment, meal planning and preparation, Anabaptism, VS policies, human sexuality, and introduction to MBM.

The group also had daily Bible study and meditation, took a trip to Chicago, heard veteran volunteers tell "what it's really like," and participated in a commissioning service.

The new VSers are:

Rich and Angie Ganger and baby Tony, Goshen, Ind., to La Jara, Colo.; Bev and Chuck Regier and children Benjamin and Laura, Newton, Kan., to Champaign, Ill.; and Lorraine and John Miller, Wakarusa, Ind., to Inglewood, Calif., and Albany, Ore.; Em Yoder, Kidron, Ohio (Ohio VS administrator); Donald Wengerd, Sarasota, Fla., to Tucson, Ariz.; Janet Gingerich, Portland, Ore., to Washington, D.C.; Janet Schaefer, Powhatan, Va., to Eureka, Ill.; Ann Egli, Harleysville, Pa., to Eureka, Ill.; Diane Rupp, Archbold, Ohio, to Washington, D.C.; Cheryl Patterson, Medina, N.Y., to Sterling, Ill.; and Anne Schrag, Freeman, S.D., to Carlsbad, N.M.; Jeff Schrock, Pettisville, Ohio, to Eureka, Ill.; John Flickinger, Newton, Kan., to San Francisco, Calif.; Carol Rempel, Goshen, Ind., to Champaign, Ill.; Ray Reeves, Iowa City, Iowa, to Elkhart, Ind.; Sonia Martin, La Junta, Colo., to Browning, Mont.; James Johnston, Leonard, Mo., to Tucson, Ariz.; Paul Good, Elida, Ohio, to Inglewood, Calif.; Ron Bergey, Hatfield, Pa., to Brownsville, Tex.; and Ed Schlabach, Centreville, Mich., to Downey, Calif.

Sexuality committee prepares progress report

The Human Sexuality and the Christian Life study committee met together for its final working session before Bethlehem 83 on Friday and Saturday, Feb. 25 and 26, at Des Plaines, Ill. This is a joint committee made up of both General Conference Mennonite and Mennonite Church personnel.

One of the major goals of the committee is to "develop guiding principles which can assist congregations, pastors, and counselors in relating redemptively to persons struggling with a broad range of human sexuality issues." The committee has begun by placing sexuality in a biblical context. The process has been painstaking. The foundational material while written by one member was developed and shaped by the entire committee. Another writer further refined the work and the committee again made final revisions.

The paper will be ready to share with the Mennonite Church General Board at its meeting in April. Pending board approval it will be brought as a report to the delegate bodies of both the General Conference Mennonite Church and the Mennonite Church at Bethlehem 83 in August.

This will be only the first part of the report. It is hoped that the committee will be able to complete its assignment by the 1985 General Assembly.

The joint committee has noted on several occasions that they work well together in spite of a wide range of viewpoints on various issues. Each member is assigned to a subcommittee which works with a particular area or issue. However, the whole group speaks to everything that is submitted so that the final product will belong to the joint committee.

The Mennonite Church members of the committee are: Wilmer Martin (chairman), Lois Janzen, Naomi Lederach, Howard Charles, Willard Krabill, Enos Martin, and David Helmuth. Members from the General Conference Mennonite Church are: Ken Bauman, Sue Flickinger, Herta Funk, Sue Goertzen, Maynard Shelly, and Elsie Steelburg.

A directive from the General Assembly meeting at Bowling Green, Ohio, in 1983 authorized the General Board to appoint this committee.

MBM newsgrams

Manhattan Mennonite Fellowship is the new name of a group of young adults in New York City who began meeting last September for fellowship and worship. Using the facilities of Broadway Presbyterian Church in Manhattan, the fellowship attracts about 40 people to its monthly potluck supper and worship service. The planning and coordinating group for the fellowship is called the Menno Committee.

It is the successor to the former student and young adult services committee. The committee plans fellowship meetings, oversees Menno House, and supervises the publication of *Menno News*. Committee members are David Bishop, John Bauman, Sandy Bishop, Beth Heisey, Mary Smucker Lemons, Dan Shenk, Duane Stoltzfus, and Jewel van Ord.

Cecil and Margaret Ashley, workers in Brazil since 1960, terminated their service with MBM on Jan. 31. They had been on furlough since June 1981. Ashleys served Brazil Mennonite Church in the Sao Paulo area. They were involved in church planting and leadership training, music teaching, and the development of a national Mennonite women's organization. The Ashleys returned to Brazil on their own on Mar. 1 as self-supporting missionaries.

Edward Taylor was the speaker for renewal meetings, Feb. 12-17, at Howard-Miami Mennonite Church in Kokomo, Ind. "What in the World Is God Doing?" was the title of the five-part series of messages. Ed talked about priorities, relationships, objectives, lifestyle, and the art of making people happy. "The attendance was good and the reception was warm," Ed said. A member of the MBM staff since 1978, Ed is currently director of church development.

Phil Loux and Ruth Kanagy, a married couple who have served in Japan since 1980, are moving to Tokyo in March to take a new assignment as host and hostess of Japan Anabaptist Center—an inter-Mennonite guesthouse and study center. They will also relate to Honan-Cho Mennonite Church next door. Until now Phil and Ruth have lived in Obihiro on the island of Hokkaido, where they helped Obihiro Mennonite Church with outreach. Their new address is 1-17 Honan 2-chome, Suginami-ku, Tokyo 168, Japan.

Steve and Debbie Fath, workers in Bolivia since 1979, returned to that country on Feb. 15 following an eight-month furlough. They serve Bolivia Mennonite Church in church planting, leadership training, and youth work. The Faths' address is Casilla 3086, Santa Cruz, Bolivia.

Two MBM administrators are currently visiting MBM workers and local church leaders in five countries. Wilbert Shenk, vice-president for overseas ministries, left on Feb. 27 for a month of consultation in Japan and France. Lawrence Greaser, associate director of overseas missions, left on Feb. 25 for two weeks in Bolivia, Chile, and Brazil.

Answers, a four-minute radio program of Argentina Mennonite Church, is expanding, according to founder-speaker Daniel Zuccherino. A Mennonite pastor living in Buenos Aires, Zuccherino also heads an evangelistic team named *Vida Nueva* (New Life). In January Radio Colonia of Uruguay began using *Answers,* with an estimated audience of 50,000 in Buenos Aires alone. The program was started in 1980 to assist in church planting. It now appears on eight stations regularly. *Answers* is used in a variety of ways, including station releases in cities before, during, and after Zuccherino's evangelistic crusades. The evangelistic team's work includes the training of local pastors in discipleship and follow-up.

mennoscope

James O. Lehman, Harrisonburg, Va., will serve as keynote speaker at the second congregational historians conference sponsored by the Lancaster Mennonite Historical Society on May 14 at 2215 Millstream Road along U.S. Route 30 east of Lancaster, Pa. A writer of Ohio Mennonite congregational histories, Lehman is librarian at Eastern Mennonite College and a teacher of Mennonite history. Other local church historians will also head various workshop sessions during the day. Open to any officially appointed historian as well as to any interested person, the sessions begin at 8:30 a.m. Advance registration is required with David J. Smucker at society headquarters at $15 per person.

A two-week tour of France following the Mennonite World Conference will be conducted by two Goshen College authorities on European history and art. John S. Oyer, professor of history, and Mary K. Oyer, professor of music, will lead the tour in cooperation with Menno Travel Service in Goshen. The brother-sister duo will focus on historical persons and religious art from the period of roughly AD 1050 to the present. The tour can accommodate 25 to 30 people. Menno Travel Service will make additional information about itinerary and cost available in April.

Opportunities: Administrator for New Danville Mennonite School, 130 students K-8, R.6, Lancaster, PA 17603, or phone (717) 872-2506; administrator for Linville Hill Mennonite School, 140 students K-8, Calvin Beiler, board chairman, Paradise, PA 17562, or phone (717) 442-4842; volunteer counselors (male and female) for Bethany Birches Camp, Plymouth Notch, five weeks preferred, for "outreach of the Vermont Mennonite churches," John and Ruth Lutz, executive directors, Box 647, Quechee, VT 05059. Goshen College seeks an admissions counselor-alumni coordinator. Qualifications include bachelor's degree, alumni status, familiarity with the Mennonite Church, administrative and program development skills, and knowledge of and openness to marketing analysis concepts and techniques. Send letter of application (listing names of three references) and résumé to Norman Kauffmann, dean of student development, Goshen College, Goshen, IN 46526, within two weeks.

Within the next year, over 96,000 Kampuchean schoolchildren will be the owners of school kits made in North America. "We exceeded our goal of 86,000 kits," Bert Lobe, Mennonite Central Committee's East Asia secretary, announced last week. "The 1982 Kampuchea school kit campaign, which we now consider finished, has been a success and children in the Svay Rieng province of Kampuchea will be able to go to school." Of the total, Mennonites contributed 59,155 kits; U.S. Lutherans, 26,000; Canadian Baptists, 11,029.

"**While it is assumed** that Herald Press will publish *The Life and Thought of Michael Sattler* by C. Arnold Snyder (*Gospel Herald*, Mar. 15, p. 188), the manuscript has not yet arrived at Scottdale. The volume will not be ready for release in 1983," says Paul M. Schrock, book editor.

Seventy-two leadership persons in Virginia Mennonite Conference met for their annual ministers' retreat, Mar. 4-6. The retreat was sponsored by the Virginia Conference Council on Faith and Life and held at the Roslyn Conference Center in Richmond, Va. Harold and Elizabeth Bauman, Elkhart, Ind., led the retreat on the theme of "Creative Worship Patterns." Elizabeth shared ideas on how to include children in worship experiences and talked about achieving "Wholeness in Worship." A session of sharing on "What Worked for Us" brought to light a variety of ways congregations are attempting to provide meaningful worship. Many of these ideas will likely be tried in other congregations.

A truck left Akron, Pa., on Mar. 2, loaded with 18 tons of potatoes, bouillon soup base, and canned beef. The truck stopped in 12 cities between Akron and North Newton, Kan., delivering the food to church groups and organi-

What will the Mennonite Church be like in 2008?

Phil Baker-Shenk peers ahead 25 years and sees a church refined by tragedy and division and joined by others who are serious about Christ to become the remnant church of the early 2,000s. Will his prophecies come to pass? We cannot tell until the time arrives, but he surely hopes himself that some of them will not.

Phil's prophecy appears in a special 75th anniversary issue of the *Gospel Herald* on April 5. All regular *Gospel Herald* subscribers will receive it. You may order extra copies by use of the order blank below.

To *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683
Please send me extra copies of the special 75th anniversary issue as indicated below. Enclosed is my check for the amount indicated. Prices in U.S. dollars

_____ copies @ $1.00 each $_____
_____ copies @ $8.50 for 10 $_____
_____ copies @ $35.00 for 50 $_____
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_____ Total copies Total $_____

resources for congregations

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

A Church Facilities Workshop will be held Apr. 22-23, in Archbold, Ohio. Major resource persons are architect LeRoy Troyer and artist and historian Jan Gleysteen. The workshop is for all congregations interested in increasing multiple use of their space, in renovation, or in building new facilities. For more information contact Zion Mennonite Church, 300 Short-Buehrer Road, Archbold, OH 43502, (419) 445-3796.

Mennonite Marriage Encounter weekends will be held May 6-8 in Three Rivers, Calif., May 13-15 in Harbor Springs, Mich., and May 20-22 in Mt. Pleasant, Pa. For more information contact: (Calif.) Ron Claassen, 3075 N. Bethel, Sanger, CA 93657, (209) 251-5703 or home, 441-1017; (Mich.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Pa.) Laurelville Mennonite Church Center, R.R. 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

The Conference on the Church and Peacemaking in the Nuclear Age, May 25-28, in Pasadena, Calif., is the first major gathering of evangelicals to examine Bible teachings on war and peace. For more information contact the conference office at 1539 E. Howard St., Pasadena, CA 91104, (213) 797-4703.

PRINT

Evangelism as Discipling by Myron S. Augsburger pulls into focus the biblical concept of evangelism. It happens most effectively in a context of mutual understanding and care. It is both word and deed, lived and shared within a congregation and its community, that attracts others to follow Jesus. This Mennonite Faith Series booklet is available for $.95 (U.S.)/$1.15 (Canada) from Provident and other bookstores.

The Mennonite Hymnal is now available in a **large letter edition.** Its large print and large notes will be especially appreciated by those with sight problems. It is 8½ by 11 inches and contains the complete worship readings and indexes. $11.95 (U.S.)/$14.95 (Canada) from Provident and other bookstores, and Mennonite Publishing House, Scottdale, PA 15683, and Faith and Life Press, Newton, KS 67114.

Mennonite Women: A Story of God's Faithfulness, 1683-1983 by Elaine Sommers Rich is a record of 300 years of female Mennonite history in North America. It tells the stories of how Mennonite women have kept and passed on their faith, of how individually and in groups their ministry as servants and leaders has been essential to the growth of their homes, churches, and communities. $9.95 (U.S.)/$11.95 (Canada) from Provident and other bookstores.

The **1983 Alternatives Bulletin Insert Series** features five major holidays: Easter, Memorial Day/Hiroshima Day, the Fourth of July, Thanksgiving, and Valentine's Day (1984). Each insert calls attention to the true significance of the holiday for today and includes suggestions for reflection and action. A set of sample inserts and ordering information is available from Alternatives, Box 1707, Forest Park, GA 30051; (404) 361-5823.

AUDIOVISUALS

The Magician is a powerful allegory which centers in a "magician," represented by a military officer, who interests a group of young boys in a deserted shooting gallery and teaches them how to shoot. What begins as amusement progresses to enjoyment of the power of destruction as they shoot at a progression of targets. Then they march off to war. There is only one word used in the story. The 13-min. black-and-white film is available for a $7.50 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

zations that operate soup kitchens and food pantries and help needy individuals. Mennonite Central Committee U.S. organized this food-sharing endeavor. "We learned the farmers in eastern Pennsylvania had potatoes to give and that people in other places needed food," explains H. A. Penner, director of U.S. programs. "So we decided to build a bridge between the resource and the need." Penner estimates that this activity will provide over 150,000 servings of food.

Sister Jeanne Knoerle, president of St. Mary-of-the-Woods College, will speak at the 85th annual commencement of Goshen College on Sunday, Apr. 17, at 3:00 p.m. in the Goshen College Union Auditorium. Approximately 260 graduates and their families will hear Knoerle, who has been president of St. Mary-of-the-Woods since 1968. Knoerle's address at the commencement service will be the culmination of a weekend of activities planned for graduates and their guests. Baccalaureate services will be held at 11:00 a.m. on Sunday, Apr. 17, in the church-chapel, with J. Lawrence Burkholder preaching the sermon.

Max Lerner, educator, syndicated columnist for the *New York Post* and *Los Angeles Times*, author of 17 books, and currently visiting professor of American Studies at the University of Notre Dame, will speak on the topic "Is America in Decline?" when he visits Goshen College on Thursday, Mar. 24. Lerner's lecture will begin at 8:00 p.m. in the Umble Center. His appearance at Goshen College will be sponsored by the Frank and Betty Jo Yoder Public Affairs Lecture Series.

Special meetings: William R. Miller, North Liberty, Ind., at Benton, Ind., Mar. 27-30.

New members by baptism and confession of faith: Tereza Schertz and Jayme Eigsti at **Roanoke,** Ill. Lee Good, Joel Heisey, and John Hershey by baptism and Scott Rittenhouse by confession of faith at **Lititz,** Pa.

Change of address: Irvin A. Nussbaum from R. 3, Box 67A to Box 364, Cairo, NE 68824. This same change applies for the **Wood River Mennonite Church.**

The photo illustrating the article "New Iowa Church Celebrates Covenant," page 156, should have been credited to Robert Conrad. Also, the coauthor's last name should have been spelled Reschly and not Reschley as listed in the *Yearbook*.

readers say

Your editorial "Living with Adversity" (Mar. 8) was very helpful. Yes, we do ponder the mystery of suffering, but I have found that when we "kick against the pricks" we suffer more. When we lie down and say, "Lord, your will, not mine," it can become a great blessing.

In 1976, my husband died of cancer, at the age of 49 years. Our family was brought closer together through his suffering and death. A year ago today, March 8, 1982, I had a CT scan to determine why I had constant headaches for the past six months and lost control of my right hand at times. The doctor told me I had a "nonmalignant brain tumor," and sent me to a neurosurgeon at Ash Hospital,

Allentown, Pa. After five days I was admitted, and after five days of tests I had brain surgery and after five more days I was sent home amid flowers, cards, and prayers of many friends. One week later I had a severe seizure and went back to the hospital for five more days, where they found out I was not absorbing my medication.

Last Easter, as I sat at home alone, and listened to the hymns about the suffering Jesus went through for me when he died for my sins, I wept. And it was the most blessed Easter I have ever experienced and I know I will never suffer half as much as my precious Savior did for me.

On Apr. 26, I was given communion and anointed with oil, another blessed occasion. Three weeks later my seizures stopped. The Lord had healed me.

There is a purpose in suffering.—**Mary E. Overholt,** Perkasie, Pa.

° ° °

In response to Lois Y. Kenagy's "Please Don't Call Me a Lady" (Mar. 8):

I've never heard a group introduced as a "gentlemen's group." However, we always introduce them as male quartets, quintets, trios, octettes. Ladies' (pardon me, Lois), female groups are introduced as ladies' quartets, trios. If it would make you feel any better, we could introduce them from henceforth (and even forevermore) as persons' groups. However *most of us* do not plan to do so. So, why strain at gnats?

Thank the Lord we still have women. Truly wonderful persons in our congregations and in committees throughout the U.S., Canada, and the world who are worthy of and accept the term "lady," and, in fact, wear it well and with dignity.—**Harold M. Fly,** Kulpsville, Pa.

° ° °

The writer of the "open letter" to Leroy Enns (Mar. 1) made, I believe, two mistakes: 1. He is presumptuous in that he thinks that he can himself identify "the standards of our church." 2. He emphasizes (possible) differences between the Mennonite Church and the Mennonite Brethren, thus furthering division within our Mennonite family. When I wrote that open letter, I suppose I was wanting to create an issue (and I am still interested in knowing what some other Mennonites think). The several months that intervened before it was published apparently changed something in me, though, because I found the letter *rather* strong.—**John W. Simpson, Jr.**

° ° °

I appreciate John W. Simpson's concern about singing patriotic songs, "An Open Letter to Leroy Enns" (Mar. 1), and his willingness to boycott the mens' chorus in protest. That was a gutsy step to take. I sang in the chorus in 1982 and it was a thrilling experience, one I would not forgo for a trifling reason. But I cannot agree with his reason for not singing a song because of its origins. I really don't know the origins, or circumstances surrounding the origins, of any of the songs we sang in the chorus last year, nor those scheduled for this year, unless he is correct in saying that "America the Beautiful" was written in celebration of the success of Manifest Destiny. I have always considered a song on the basis of whether it expresses my feelings or not, and on that basis I have enjoyed singing some patriotic songs, because they express my real feelings about my country. I am glad to be a citizen of the United States.

Perhaps more distressing is the fact that I don't know the origins of most of the songs in *The Mennonite Hymnal,* which contains much of what I sing. However, No. 312, I am told, was written to encourage persecuted Mormons. No. 448, written in 1876, was probable written in celebration of our country's centennial. I too am a member of a conservative Mennonite congregation, but I don't think of our group as being opposed to singing patriotic songs, unless the songs themselves express convictions contrary to ours.—**Bill Wickey,** Downey, Calif.

marriages

Lengacher—Troyer.—Larry Lengacher and Dana Troyer, both of Ashton Mennonite Church, Sarasota, Florida, by Ken Nauman, February 19.

Smucker—Rankin.—Dennis J. Smucker, New York City, N.Y., and Barbara Rankin, Elkridge, Md., Episcopal Church by Donald Taylor and John I. Smucker, Nov. 27.

Stinson—Richer.—Doug Stinson and Sue Richer, both of Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Mar. 5.

Tymon—Kauffman.—Thomas Michael Tymon, Lancaster, Pa., St. Anthony's Church, and Geraldine M. Kauffman, Landisville cong., by William Geiger and Chester Kurtz, Sept. 4.

Vargas—Bailey.—Antonia Vernon Vargas, Protection, Kan., and Robin Lynn Bailey, Coldwater, Kan., both of Protection cong., by Lewis E. Murphey, Feb. 14.

Villanueva—Peters.—Steven Villanueva, Bronx, N.Y., Burnside cong., and Irene B. Peters, Manheim cong., Manheim, Pa., by Samuel Walters and Clarence Stauffer, Oct. 2.

Weaver—Mullet.—Steve Weaver and Martha Mullet, Ashton cong., Sarasota, Fla., by Ken Nauman, Feb. 12.

births

Aldis, Dick and Karen (Regehr), Harper, Kan., first child, Emily Lauren, Mar. 7.

Baker, William and Michelle (Yoder), Fulks Run, Va., third child, second son, Daniel Scott, Dec. 20.

Beitler, John and Brenda (Goosen), Lincoln, Neb., second son, Lucas Lee, Jan. 30.

Beck, William and Kathy (Inselmann), Archbold, Ohio, second child, first daughter, Katie Jo, Feb. 20, 1983.

Byler, Daryl and Cindy (Lehman), Meridian, Miss., first child, Jessica Irene, Aug. 18.

Christner, Steve and Jaynee (King), Topeka, Ind., first child, Ashli Nicole, Mar. 1.

Clark, Charlie and Miriam (Martin), Harrisonburg, Va., first child, Lindsay Martin, Jan. 27.

Detweiler, Alan and Susan (Springer), Tanzania, Africa, first child, Patricia Sue, Jan. 8.

Fenton, Curt and Sarah (Buller), Tremont, Ill., first child, Joseph Levi, Feb. 16.

Gingerich, Don and Cheryl (Swartzentruber), fourth child, first son, Jeffrey Donald, Feb. 13.

Histand, Phil and Betty (Boshart), Evanston, Ill., second child, first son, Martin Phillip, Oct. 13.

Lechlitner, Rex and Grace (Zimmerman), Goshen, Ind., third child, second son, Daniel Joe, Feb. 23.

Leichty, Brent and Teresa (Hartman), on furlough from Guatemala, third child, first son, John Paul, Feb. 8.

Miller, John and Joyce (Steiner), Wauseon, Ohio, third child, first daughter, Jolene Dawn, Jan. 28.

Moyer, Donald M. and Sharon (Hinkle), Ottsville, Pa., second daughter, Michelle Lynn, Mar. 3.

Nofziger, M. Daniel and Debra (Zachrich), Stryker, Ohio, second child, first son, Jason Daniel, Feb. 10.

Nofziger, Neil and Julie (Grohowski), Archbold, Ohio, first child, Shawn Matthew, Feb. 19.

Moens, Mike and Peggy (Springer), Eureka, Ill., first child, Maribeth Marie, Mar. 8.

Schmidt, Glen and Marie (Doerksen), Cedar Falls, Iowa, second child, first daughter, Dana Emily, Mar. 1.

Springer, Tim and Jeanie (Roth), Dorchester, Neb., first child, Abram John, Feb. 18.

Tackett, Doug and Cheryl (Egli), Minier, Ill., first child, Dustin Michael, Mar. 4.

Yeackley, Kevin and Karmin (Weinhold), Milford, Neb., first child, Roxanne Renae, Mar. 3.

Yoder, Arlan and Ila (Springer), Hesston, Kan., third child, second son, Justin Michael, Mar. 5.

Zuercher, Tobi and Donna (Miller), Lapeer, Michigan, second child, first son, Isaac Paul, March 7.

obituaries

Alderfer, Aquilla, daughter of Peter and Elizabeth Miller, was born on May 26, 1898; died at Grand View Hospital, Sellersville, Pa., Nov. 24, 1982; aged 84 y. On Oct. 19, 1918, she was married to Henry W. Alderfer, who survives. Also surviving are 7 daughters (Grace—Mrs. Arthur Scheetz, Mary—Mrs. Gwen Rice, Elizabeth—Mrs. Clarence Myers, Florence, Alice—Mrs. Elmer Detweiler, Miriam—Mrs. Durrell Detweiler, and Pearl—Mrs. Norman Freed), 2 sons (Claude and Willard), 40 grandchildren, and 38 great-grandchildren. She was a member of Deep Run East Mennonite Church. Funeral services were held at Eastern Mennonite Home and Deep Run East Mennonite Church on Nov. 27, in charge of Paul Glanzer, John Lapp, John Ehst, and Steve Swartley; interment in Deep Run East Mennonite Church Cemetery.

Beachy, Owen E., son of Noah Joe and Ada (Schrock) Beachy, was born in Holmes Co., Ohio, Nov. 20, 1908; died of an apparent heart attack at Sarasota, Fla., Feb. 27, 1983; aged 74 y. On Jan. 5, 1933, he was married to Ada Hershberger, who died on Feb. 3, 1978. On Nov. 23, 1978, he was married to Anna Yoder Schrock, who survives. Also surviving are one daughter (Marie—Mrs. Kenneth Yoder), 4 sons (Harold, Noah, Henry, and Darrel), 2 stepdaughters (Norma Gregory and Laverta Miller), 3 stepsons (Marvin, John, and Harold Schrock), 3 grandchildren, and 2 sisters (Clara Hershberger and Mattie Kauffman). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Mar. 3, in charge of Carl L. Smeltzer; interment in Clinton Brick Cemetery.

Bergey, Raymond W., son of Jonas B. and Lizzie (Willover) Bergey, was born in Franconia Twp., Pa., Nov. 26, 1899; died at Grand View Hospital, Sellersville, Pa., Mar. 6, 1983; aged 83 y. On June 27, 1923, he was married to Katie L. Bergey, who survives. Also surviving are one son (Ray Donald), one daughter (Sadie Catherine—Mrs. David E. Beyer), 6 grandchildren, one great-granddaughter, 3 brothers (Amandus, Jonas, and Abraham), and 2 sisters (Mrs. Katie Landis and Elizabeth Bergey). He was a member of Franconia Mennonite Church, where funeral services were held on Mar. 9, in charge of Floyd Hackman and Curtis Bergey; interment in the adjoining cemetery.

Freed, David Manassa, son of Franklin and Elizabeth (Stingly) Freed, was born in Hardy Co., W.Va., Oct. 27, 1900; died at Rockingham Co., Va., Feb. 25, 1983; aged 82 y. On Dec. 12, 1927, he was married to Flomey Delawder, who died on Dec. 11, 1973. Surviving are 2 daughters (Shirley Mongold and Thelma Adams) and one son (Everett). He was a member of Valley View Mennonite Church, where funeral services were held on Feb. 28, in charge of Michael Shenk and John Davidhizer; interment in Caplinger Cemetery, Criders, Va.

Greenwood, James H., son of Joseph and Georgina (Wellwood) Greenwood, was born in Toronto, Ont., Oct. 28, 1913; died at Hanover, Ont., Feb. 16, 1983; aged 69 y. He was married to Edith

Nighswander, who survives. Also surviving are 2 daughters (Rosalyn Lembke and Karen Virtanen), 2 sons (Paul and James, Jr.), and 10 grandchildren. He was preceded in death by his first wife (Roselene Taylor). He was a member of Hanover-Chesley Mennonite Fellowship. Funeral services were held at the Richardson Allard Funeral Home on Feb. 18, in charge of Maurice Martin, Arthur Byer, and Dan Nighswander; spring interment in the Hanover Cemetery.

Greiner, Alice H. daughter of Wayne S. and Martha (Hess) Baum, was born in Manheim, Pa., Dec. 6, 1907; died of a heart attack at Manheim, Pa., Mar. 2, 1983; aged 75 y. On Nov. 28, 1928, she was married to Joseph M. Greiner, who survives. Also surviving are one son (J. Henry), 2 daughters (Helen—Mrs. Glenn H. Oberholtzer and Jane—Mrs. Kenneth R. Moyer), 5 grandchildren, 2 great-grandchildren, and 2 brothers (Samuel H. Baum and Wayne H. Baum, Jr.) She was a member of Mt. Joy Mennonite Church, where funeral services were held on Mar. 5, in charge of Henry W. Frank and Shelley R. Shellenberger; interment in East Petersburg Mennonite Cemetery.

Gross, Ann, daughter of _____ and _____ Delp, was born in Line Lexington, Pa., July 30, 1905; died at Doylestown, Pa., Feb. 24, 1983; aged 77 y. On Aug. 11, 1926, she was married to Paul R. Gross, who survives. Also surviving are one daughter (Ruth—Mrs. Herbert Rush), one son (Webster), 3 grandchildren, 2 brothers (Oscar and Abram Delp), and one sister (Priscilla Delp). She was a member of Doylestown Mennonite Church. Funeral services were held at Anders Funeral Home on Feb. 27, in charge of Ray K. Yoder; interment in Doylestown Mennonite Cemetery.

Iutzi, Wilfred, son of Jacob Z. and Catherine (Roth) Iutzi, was born in Wilmot Twp., Ont., Jan. 24, 1914; died at St. Marys Hospital, Kitchener, Ont., Feb. 27, 1983; aged 69 y. On Jan. 10, 1935, he was married to Bernice Jantzi, who died on Sept. 27, 1966. Surviving are 5 children (Nyle, John, Delores—Mrs. Harold Swartzentruber, Carol—Mrs. Kenneth Huehn, and Donna—Mrs. Gregory Spencer), 13 grandchildren, one brother (Roy), and one sister (Eva—Mrs. Eldon Gingerich). He was a member of Steinmann Mennonite Church, where funeral services were held on Mar. 1, in charge of Vernon Zehr, David Jantzi, and Fred Lichti; interment in Steinmann Mennonite Cemetery.

Kauffman, Nobel Arthur, son of David M. and Lydia (Baumgardner) Kauffman, was born at Goshen, Ind., Oct. 15, 1897; died of a heart attack at Midland Hospital Center, Midland, Mich., Mar. 4, 1983; aged 85 y. On Nov. 29, 1919, he was married to Minnie Anna Yoder, who survives. Also surviving are 5 sons (Archie, Delmar, Willard, Herman, and Larry), 3 daughters (Mamie, Betty—Mrs. Sam Swartzentruber, and Shirley), 30 grandchildren, 31 great-grandchildren, and one brother (Maynard). He was a member of Midland Mennonite Church, where funeral services were held on Mar. 7, in charge of Bradley A. Miller and Floyd Bontrager; interment in Midland Cemetery.

Leatherman, Harvey, son of Samuel and Katherine (Gahman) Leatherman, was born on Mar. 21, 1906; died at Grandview Hospital, Sellersville, Pa., Feb. 18, 1983; aged 76 y. On June 24, 1933, he was married to Florence Myers, who survives. Also surviving are 4 sons (Donald, Russell, Harold, and Herbert), one daughter (Joyce—Mrs. Laverne Geissinger), 20 grandchildren, and 6 great-grandchildren. He was a member of Deep Run East Mennonite Church, where funeral services were held on Feb. 21, in charge of John Ehst; interment in the church cemetery.

Mast, Samuel K., son of Daniel Z. and Elizabeth (Hertzler) Mast, was born at Morgantown, Pa., Nov. 27, 1899; died at Landis Homes, Lititz, Pa., Jan. 27, 1893; aged 83 y. On Nov. 11, 1920, he was married to Minnie Bewley, who died on Apr. 1, 1978. Surviving are 5 sons (Daniel, Horace, Raymond, Arthur, and Ralph), 2 daughters (Edith—Mrs. Lloyd Mast and Marjorie—Mrs. Glenn Steffen), 22 grandchildren, 19 great-grandchildren, and a foster sister (Rebecca Kurtz). An infant son (Melvin) preceded him in death. He was a member of Oley Mennonite Church, where funeral services were held on Jan. 31, in charge of Omar Kurtz and Kenneth Horning. Memorial services were held at Landis Homes on Jan. 31, in charge of Charles Lefever and Omar Kurtz; interment in Oley Mennonite Cemetery.

Mummau, Mable, daughter of Milton and Fannie (Longenecker) Cassel, was born in Penn Twp., Pa., Feb. 18, 1899; died at Lancaster, Pa., Feb. 27, 1983, aged 84 y. On Sept. 29, 1921, she was married to Jacob R. Mummau, who died on Aug. 11, 1974. Surviving are 2 sons (Cassel C. and John C.), 3 daughters (Lorrayne C.—Mrs. Harold R. Jones, Esther C.—Mrs. Richard C. Baker, and Mable C.—Mrs. John H. Hershey), 15 grandchildren, 9 great-grandchildren, 2 sisters (Florence L.—Mrs. Daniel Breitigan and Edna L. Shaffer), and one brother (Francis L.). She was preceded in death by one son (Jay Abraham). She was a member of Mount Joy Mennonite Church, where funeral services were held on Mar. 2, in charge of Shelley R. Shellenberger and Henry W. Frank; interment in Kauffman's Mennonite Cemetery.

Roggie, Aaron N., son of Joseph and Kate (Noftsin) Roggie, was born in Croghan, N.Y., Sept. 8, 1899; died at Lowville, N.Y., Mar. 3, 1983; aged 83 y. On Aug. 22, 1928, he was married to Esther Zehr, who survives. Also surviving are 2 sons (Marvin J. and Milford A. Roggie), one daughter (Muriel Ruth Widrick), 8 grandchildren, and 5 great-grandchildren. He was a member of Lowville Mennonite Church, where funeral services were held on Mar. 5, in charge of Richard Zehr and Milton Zehr; interment in Croghan Mennonite Cemetery.

Showalter, John, son of Lewis P. and Anna (Suter) Showalter, was born in Broadway, Va., May 14, 1914; died of cancer at University Hospital, Charlottesville, Va., Mar. 1, 1983; aged 68 y. He was married to Edith M. Burkholder, who survives. Also surviving is one daughter (Karin Halterman), one granddaughter, one brother (Marvin), and one sister (Ruth F. Showalter). He was a member of Zion Mennonite Church, where funeral services were held on Mar. 3, in charge of Harvey Yoder and Harold Eshelman; interment in Zion Cemetery.

Springer, Aaron J., son of Val and Katie (Litwiller) Springer, was born at Hopedale, Ill., Aug. 7, 1899; died of an apparent heart attack at Hopedale Medical Complex on Feb. 26, 1983; aged 83 y. On Jan. 31, 1922, he was married to Naomi Atkins, who survives. Also surviving are 3 daughters (Lela Stalter, Lola Speerly, and Dorothy Smucker), one son (Ralph), 17 grandchildren, 17 great-grandchildren, 2 sisters (Clara Unzicker and Ruth Zehr), and one brother (Homer). He was preceded in death by one son, 2 brothers, and 2 sisters. He was a member of Hopedale Mennonite Church, where funeral services were held on Mar. 1, in charge of Aden J. Yoder and Don Rheinheimer; interment in Hopedale Church Cemetery.

Stuckey, Dennis, son of Samuel and Mary Ann (Freyenberger) Stuckey, was born in Fulton Co., Ohio; died at his home at Wauseon, Ohio, Jan. 31, 1983; aged 84 y. On Aug. 10, 1920, he was married to Herma Rupp, who died on Mar. 23, 1947. On May 1, 1949, he was married to Mabel Klopfenstein Gisel, who survives. Also surviving are one son (Maurice), 3 stepdaughters (Lois—Mrs. Melvin Leidig, Ruth Gisel, and Lavonne—Mrs. Paul Bixler), 11 grandchildren, 7 great-grandchildren, and 3 sisters (Minnie—Mrs. Elmer Grieser, Lydia—Mrs. Eldon Rupp, and Phoebee—Mrs. Cletus Schrock). An infant son and one grandchild preceded him in death.

Sweigart, Mary, daughter of David C. and Sarah (Stoltzfus) Byler, was born in Upper Leacock Twp., Pa., Feb. 11, 1906; died of leukemia in Lancaster Co., Pa., Mar. 7, 1983; aged 77 y. On Nov. 25, 1926, she was married to D. Wayne Sweigart, who died on Jan. 6, 1983. Surviving are 2 daughters (Dorothy S.—Mrs. Joseph Hostetler and Nora J.—Mrs. Glenn S. Good), 2 sons (David W. and Arthur P. Sweigart), 18 grandchildren, 9 great-grandchildren, and 2 sisters (Emma—Mrs. Earl King and Bertha—Mrs. Orval Ash). She was a member of Mount Joy Mennonite Church, where funeral services were held on Mar. 10, in charge of H. Raymond Charles and Shelley R. Shellenberger; interment in Kraybill Cemetery.

Unzicker, Robert, son of Ervin and Velma (Smith) Unzicker, was born in Foosland, Ill., Sept. 9, 1934; died at Cape Coral, Fla., Feb. 28, 1983; aged 48 y. On Sept. 7, 1954, he was married to Wilma Reed, who survives. Also surviving are 4 daughters (Beverly Keefer, Cheryl Burgess, Rose Unzicker, and Joan Unzicker), 2 sons (Donald and Ryan), his mother and stepfather (Douglas and Velma Gardner), one brother (Thomas), and 6 sisters (Pearl Lamb, Carol Van Camp, Jean Rhodes, Pat DeLuca, Karen Baker, and Nancy John), and 5 grandchildren. He was a member of East Bend Mennonite Church, where funeral services were held on Mar. 3, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Wyse, Mina Delila, daughter of Peter and Barbara (Wyse) Graber, was born near Stryker, Ohio, Mar. 12, 1890; died at Fairlawn Haven Nursing Home Archbold, Ohio, Sept. 20, 1982; aged 92 y. On Nov. 14, 1916, she was married to Fred L. Wyse, who preceded her in death. Surviving are one daughter (Bernice—Mrs. Maynard Wyse), one son (Wesley), 8 grandchildren, 4 great-grandchildren, one brother (Archie Graber), and 2 sisters (Mrs. Verna Fielitz and Zela—Mrs. J. E. Nofziger). She was preceded in death by one son (Orlin), one granddaughter, one sister (Bertha), and 3 brothers (Ira, Chauncey, and D. Wyse Graber). She was a member of the West Clinton Mennonite Church.

$353,649

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $353,649.73 as of Friday, March 18, 1983. This is 47.2% of the total needed. Contributions have been received from 341 congregations and 205 individuals. Individual gifts represent $76,482.75 of the total.

Goal: $750,000

Cover photo by Three Lions; p. 212 from Jan Gleysteen collection; p. 216 (top) by Don Ziegler; p. 217 by Philip Hofer; p. 218 by Waldo Neufeld.

calendar

Iowa-Nebraska Conference Pastors and Spouses Retreat, Walnut, Iowa, Apr. 7-8
Mennonite Secondary Education Council Music Festival, Harrisonburg, Va., Apr. 9-10
Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1

Born-again ex-chief army chaplain praises church anti-nuclear stand

A retired chief of chaplains of the U.S. army praised the nation's Roman Catholic bishops and other nuclear opponents for "speaking out" against his former colleagues in the military establishment. Retired Major Gen. Kermit D. Johnson, who has converted in the past two years from a defender of U.S. nuclear policies to one of their most outspoken critics, made his remarks in a sermon prepared for delivery at a Lutheran church in Washington, D.C. He was unable to preach it in person because of a blizzard that blanketed the capital, so the pastor of Luther Place church, John Steinbruck, read it in his place. Since his retirement, Major Gen. Johnson has been a staff member of the Center for Defense Information, a research group opposed to Pentagon policies that is made up of people like himself, former military leaders. Retired Navy Rear Adm. Gene LaRocque heads the group.

"God's people and even bishops are beginning to speak out," declared the 54-year-old Presbyterian minister, who for three years was chief army chaplain after service in the Korean and Vietnam wars. "They're beginning to discover that we don't have to collaborate with the collective drive toward death."

Deploring what he termed the "idolatry" of nuclear arms among American Christians, he said: "The good news is this: now is the time for ordinary people to provide a vision of life and a vision of hope for the future. Now is the time for leaders to be led. In the words of Scripture, it is time for the unsophisticated to lead—'a little child shall lead them.' "

1.5 million abortions reported in U.S. in 1980, a third by teenagers

An estimated 1.5 million legal abortions were performed in the United States in 1980, about 460,000 or 30 percent of the total obtained by teenagers, says a new report by the Alan Guttmacher Institute. Legal abortions in the United States have increased from 898,590 reported in 1974 to 1,409,600 in 1978 and 1, 553, 890 in 1980, the latest figure available. But the pattern of recent years suggests that the abortion rate may have leveled off in 1981 or 1982, say Stanley K. Henshaw and Kevin O'Reilly, authors of the new report in Family Planning Perspectives, the bimonthly journal of the Guttmacher institute.

An analysis of the characteristics of women who obtained abortions in 1980 showed that, as in previous years, "they were mainly young, white, and unmarried," the authors said. "Thirty percent were under age 30 and one percent were under 15, 70 percent were white, 79 percent were unmarried, 58 percent were childless, and 67 percent had no previous abortions."

Between 1977 and 1980, abortion rates rose for unmarried and white women, but remained about constant or fell among women who were married, aged 35 and over and nonwhite. Nonwhite women, however, still have abortions at more than twice the rate of white women (57 per 1,000 black women, 24 per 1, 000 white). Compared with abortion figures for Western Europe, young American women have significantly higher abortion rates, but U.S. women over age 35 have fewer abortions than women in Europe.

UCC Board gets out of GE and ATT

The United Church Board for World Ministries has announced it will sell its stock in General Electric and the American Telephone and Telegraph Company because of their involvement in nuclear weapons production. It is one of four boards of the 1.75 million member United Church of Christ that have announced the adoption of guidelines to exclude from their investment portfolios, on a case-by-case basis, corporations that violate the church's Christian witness for peace and arms limitation. "We are divesting because, at this point in the world's history, we do not think a church should be involved in the production of nuclear arms," states David M. Stowe, World Board executive vice-president. "If we held these shares, we would be so involved," he adds.

House budget panel's chief warns of new nonprofit rates increase

Rep. James Jones (D-Okla.), chairman of the House Budget Committee, says U.S. President Reagan's proposed cuts in postal subsidies will thwart the administration's own efforts to get religious and nonprofit groups to take the government's place in providing social programs for the needy. The administration has proposed cutting the postal subsidy by 49 percent, from $789 million this year to $400 million in 1984. These cuts would come on top of deep reductions in postal subsidies in the first two years of the Reagan administration. "The president is making it very difficult for nonprofits like the Christian ministries to take the place of government social programs when they are hampered in their fund-raising work," said Mr. Jones, speaking at the 40th annual conference of the National Religious Broadcasters. "This money is not a subsidy," the congressman said. "It is an investment that makes it possible for the private sector to supplement the government's social programs—exactly what the president has in mind."

The Non-Profit Mailers' Federation, which represents a range of groups including religious, social service, and educational organizations, has said that many of the organizations will either cut their fund-raising activities or decrease services if their mail rates rise. As one example of higher mailing costs for nonprofit mailers, the postal rate for a third-class nonprofit letter went from 2.9 cents in 1981 to the current rate of 5 cents—and the rate is expected to rise to about 7.5 cents if the administration's proposal is adopted.

Mr. Jones said he expects Congress will propose adjustments in the administration's proposal.

100 COs in Greek prisons

"About 100 Jehovah's Witnesses (are) imprisoned at any one given time in Greece for refusing to perform military service because of their religious beliefs," says the December 1982 Canadian Bulletin of Amnesty International (A.I.). All Greek men between 18 and 40 are liable for military service. Those who object on religious grounds can render unarmed military service. When they refuse, as the Jehovah's Witnesses's do, then they are sent to what the Greek government calls "agricultural prisons."

A.I. takes the position that only civilian service outside of the military system is a satisfactory alternative. A.I. has become a highly respected human rights organization. It works on behalf of prisoners of conscience around the world, but not if they have used or advocated violence. Its 1982 report describes the situation of such prisoners in 334 countries. A.I. also continues to invite people to become members and to write letters, of a courteous nature, to foreign governments on behalf of such prisoners held there.

Nun jailed for a nuclear protest finds challenges behind bars too

Sister Ann Marie Nord, a 37-year-old Catholic nun imprisoned at the Federal Correctional Institution in Fort Worth, Texas, for breaking into a nuclear arms plant, cleans the bathroom of her prison unit every day. Then she kneels in her room, reads the Bible, and prays. "I always pray for peace, I pray for the people in this institution, and I pray for my friends outside," said the nun, who calls herself a prisoner of conscience. "I have the opinion that every good Christian should end up in prison at one time or another." Jesus, St. Paul, the apostles and St. Francis all were imprisoned, she said. "I figure I am in pretty good company."

Sister Nord, a Roswell, N.M., native, had a ministry to the poor in Colorado Springs. With another nun, Sister Pat Mahoney, 46, she was convicted of forging a government identification card and trespassing at the Rocky Flats, Colo., nuclear arms plant on Sept. 7.

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Issues to think about

With this edition, *Gospel Herald* completes 75 years of publication. That's one fourth the Mennonite experience in North America. What has happened to the church during that period of time? How has it grown, changed? Next week's *Herald* and a special book in preparation for General Assembly will speak directly and indirectly to these questions. There is much in the North America story for which the church should feel good: a continuing peace witness, Sunday schools, a worldwide network of missions and service, and more. In next week's *Gospel Herald* news section, church leaders will forecast the shape of the church by the end of the century. But a number of issues face the church today which could be "life-threatening."

Our view of Jesus. How we perceive him is a live issue. What is our Christology? Discipleship and the lordship of Christ have been hallmarks of the Anabaptist tradition. That was due in part to a clear perception of a Christ who ruled through his teachings, especially the Sermon on the Mount, through the summation of the law in *agape*, and through the enablement of the Holy Spirit. Jesus was lord and master in all things. His will was considered in the home, in business, and, above all, in the life of the church. This will was discerned through prayer and discussion in the church assembled. It would be easy for the church to allow the discernment process to revert entirely to the individual or to be boxed up and dispensed by "authorities" from the right or left. Our view of Christ as Lord must continue to emerge from a people dedicated to seeing him afresh every day in private devotions and regularly in common worship.

Commitment. As we focus the true Christ, we will do well to examine our commitment daily. In the past, many of our people have been willing to pay a terrible price for their commitment. And it isn't necessary to go all the way back to the martyrs to verify this. There are those among us today whose commitment is high and they are willing to pay the price, whatever that is. Christians all over the world are being harassed and tortured for their faith, if you follow Amnesty International, and young resisters in the U.S. are being tested for their commitment. It is essential, if we are to survive as a people of "peculiar convictions" that we cultivate radical commitment. What does it mean to die daily or to be crucified with Christ?

Unity. Both Jesus and Paul pleaded with those who would be obedient to God that they have one mind, that they live in unity and harmony. For me, it is excruciating to observe the harshness with which Christians, not excluding Mennonites, treat each other. In the name of doctrine, organization, or process, we can treat each other with the most callous disregard for personal worth and dignity. There seem to be secular organizations and clubs whose members treat each other with greater respect. If *agape* means anything, it should lead us to greater unity.

Love, the central motif of the kingdom. The core of the gospel is *agape*. There is no higher law. What this means, though, in real life, is another matter. How does Christian love relate to and affect waywardness in a brother or a sister? How does love relate to injustice: greed, oppression, and the terrible things that human beings perpetrate on each other? In other words, how does love tackle the hard issues of life? Our service to the needy is one way. But we need people to help us think through the ramifications of the answers to the above questions so that we can all be involved on a day-to-day basis. We will have to redefine love.

Discipline. If we can manage a clear view of Christ, a radical commitment to him, some semblance of unity, and practice Christ's love in the most difficult circumstances, then we will be ready to take on the question of discipline in the life of the church. And though we may feel pretty good about ourselves, a healthy thing if our house is in order, we have plenty to be concerned about regarding our present lifestyles and practices. One of the most subtle and pervasive threats to radical Christian commitment among us is greed. Whatever feeds that—the need for security, the love of comfort, power—we need to be very careful that we not excuse our excesses under the guise of stewardship or some other euphemism. And let's be especially careful that we don't lay this on our business people or professionals. No one has a corner on this market. Then we have a whole coterie of problems to cope with, such as divorce and remarriage, relational problems such as in our churches, institutions, and among our various racial constituencies. All of these and more. The temptation will be to try dumping this one on the leadership. The leadership cannot escape responsibility for discipline, but neither can the congregations. New discipline, in line with discerning the will of Christ congregationally, will have to emerge from the people. If common church members are not willing to take on discipline, there's very little the leaders can do.

Neo-biblicism. Perhaps it's time to insist on a new biblicism. This absolutely does not mean that individuals or small groups have the right to determine interpretation for the whole church. Rather, it does mean that we, the church members, will have to get more serious with the Bible again. In our search for biblical truth we may not rule out the efforts of serious and dedicated scholars, but neither do we have to accept every scholarly theory that comes down the pike. Once again, it is God's people who must discern God's meanings through serious study in congregation.

There are more things that need attention, but let's try these for starters.—David E. Hostetler

April 5, 1983

GOSPEL HERALD

Anniversary Issue

Containing a look at the present and a perspective on the past, plus some rather fearsome predictions for the future.

Ten major articles, two dozen expectations, and interviews with the secretaries of the church programs.

The Mennonite Church and the world of 1908

by J. C. Wenger

In comparison with the church of today, the congregations of 1908 had ministers with no seminary training: no knowledge of Hebrew and Greek, theology, church history, systematic Bible study, theories of personality, expertise in counseling. Yet those untrained men were often remarkably effective because they gave themselves to the study of the Word, to fervent prayer, and to the care of souls based on love and concern. Many of the ministers were or had been schoolteachers, which meant that educationally they were in the upper echelons of the congregations they served.

Since they had been chosen by the use of the lot, the people regarded them as the chosen of the Lord, and this gave them great influence in their teaching and disciplining. They were "love servants" of the congregations, earning their own living, and receiving only a tiny amount of financial support from their people. In some areas the church was still bilingual in 1908: partly English, and partly Pennsylvania German.

In culture the people of 1908 were more like those of the latter 1800s than like those of today. People heated their homes with stoves which burned wood and coal, they drove teams to town to shop, or to the meetinghouse. They often carried water to the kitchen from springhouse or well, they generally had no bathrooms and lavatories in their homes, and for light they used kerosene lamps. Those congregations which had evening services also lighted their meetinghouses with kerosene lamps, sometimes with great hanging lamps with huge wicks and flames—though the more conservative congregations would have seen even these as evidences of "pride."

The Old Order Mennonites had withdrawn, partly because the church was moving rapidly toward the adoption of English, and because the Sunday school was being widely adopted: In Indiana and Ohio the schism occurred in 1872, in Ontario in 1886, in the Lancaster Conference in 1893, and in Virginia about 1902. However, in many areas the Sunday schools did not become "evergreen" (meet all through the winter) until about 1900, partly because of mud roads.

The Elkhart Institute (an academy) had been founded by a Mennonite homeopathic physician, Henry A. Mumaw (uncle of John R. Mumaw, former president of EMC) in 1894. It had been moved to Goshen in 1903 and made a junior college, and in 1908 it undertook to become a four-year college (granting the first degrees in 1910). A majority of Mennonites looked at higher education somewhat askance in 1908.

The boards of missions, education, and publication were in existence in 1908, but were still not taken very seriously by many familes at that time. However, most families subscribed either to the *Herald of Truth* (or its German twin) published by John F. Funk, aged 73, or to the new *Gospel Witness* edited by Daniel Kauffman, 43, of Missouri. The two periodicals merged in 1908 to form the *Gospel Herald*, a strong unifying influence in the Mennonite family of faith.

From the congregation to the district conference. When the Mennonites came to the New World beginning in 1683, they were congregational in their life. There were no associations of congregations (called district conferences now) at that time. By about 1750 the ordained elders, ministers, and deacons of the Franconia Conference began to meet semiannually and informally (with no elected officers, no secretaries, no written agendas, no sermons, and no authority as such over the congregations). Lancaster followed within a decade or two.

The senior overseer (as long as the church was German the word for bishop was regarded as "high church" and inappropriate for the overseers) served as the presider at such meetings of the love servants of the congregations who had been installed with the laying on of hands—and frequently after fasting, and with tears. In time the people began to look more and more to the counsel of these meetings for guidance, and finally they were thought of as being somewhat authoritative.

Indeed, by 1898 when the first regular session of what was called "Mennonite General Conference" was held in Indiana, it could be established only with the understanding that it was not authoritative over the district conferences, the oldest of which had been in existence for almost a century and a half. Those oldest conferences (Franconia, Lancaster, and Washington-Franklin), a third of the entire brotherhood, did not officially send delegates to a churchwide assembly for over 70 years!

One of the greatest changes since 1908 came with the sending of missionaries abroad. Our first mission field was India, which was less than a decade old in 1908. In India the pioneers were the widower bishop, J. A. Ressler; and Dr. Wm. B. and Alice Page; assisted by widower A. D. Wenger who was then on a trip around

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the world. An examination of the 1982 *Mennonite Yearbook* reveals that our church is now working, often through young people, in 66 countries of the world!

Evangelistic meetings and Bible conferences were being cautiously introduced in 1908 from the Lancaster Conference westward, but were still eyed with suspicion in some areas. The zealous evangelist, A. D. Wenger, had asked for a hearing with the bishop board of the Lancaster Conference. Holding up his Bible, he said, "Show me by this Book why such meetings are wrong!" Moderator J. N. Brubacher replied, "All things may be lawful, but not all things are expedient." (Testimony of the late T. K. Hershey.)

But no one proved able to stop the holding of such meetings, by which thousands of people were gathered into the church. In today's world we do not even approach the success of these early evangelists who often had 25 to 130 converts, with the meetings lasting several weeks, and attended by vast throngs of people. The converts were often young people, some single and some married.

Organizations and activities not yet in place. Seventy-five years ago many of the organizations and activities which we now take for granted were not yet established: Mennonite Youth Fellowships, the Mennonite Central Committee, Mennonite Disaster Service, Voluntary Service, Mennonite Mutual Aid, the Board of Congregational Ministries, church camps, Mennonite World Conference, and such publication efforts as the "Peace Shelf" of Herald Press, and the historical journal, the *Mennonite Quarterly Review*, and the historical series, *Studies in Anabaptist and Mennonite History*. In the congregations there were no church councils, no organizations of persons with special interests, and no lay elders.

All this meant that strong leaders were especially loved and honored. To be perfectly arbitrary and unfair to many fine people, here are some of the outstanding overseers, leaders, and ministers of the Word in 1908: D. H. Bender, Tub, Pennsylvania (now Springs); J. N. Brubacher, Isaac Eby, I. B. Good, and Benjamin

Young people of the Pennsylvania Mennonite Church, Newton, Kansas, at the F. W. Horst home in November 1908. Included are Allen Erb (at left in the back row) who became a Mennonite minister and hospital administrator; Mabel (Erb) Kauffman (fourth from right in the second row), mother of Daniel Kauffman, College Relations director at Goshen College; Silas Horst (at left in the front row) who became a minister and served at South English, Iowa. This congregation divided soon after this and about half the group left the Mennonite Church.

John C. Bontrager and son Abe at sodhouse in which were held the first services of the Milan Valley Mennonite congregation, Jet, Oklahoma.

Weaver, of the Lancaster Conference; Geo. R. Brunk I of Kansas; David Burkholder, J. S. Hartzler, Jonathan Kurtz, and D. D. Miller of Indiana; N. E. Byers, president of Goshen College; J. N. Durr of the Southwest Pennsylvania Conference (now Allegheny); Aaron Loucks, Daniel Kauffman and John Horsch of the Mennonite Publishing House; John F. Funk of Elkhart, Indiana, whose most influential years were from the 1860s to past 1900, but who was destined to live another score of years after 1908; E. L. Frey and J. S. Gerig of the Ohio Conference; D. J. Kropf of Oregon; A. S. Mack of the Bally Congregation (Franconia Conference); John S. Mast of Morgantown, Pennsylvania (Conestoga congregation); J. S. Shoemaker and A. C. Good of Illinois; Sebastian Gerig and Daniel Graber of Iowa; and many others.

One of the greatest differences between 1908 and 1983 is the financial level of our people. There were very few people in 1908 who were worth $50,000; $5000 or less was characteristic of most members. Offerings, by today's standards, were small. A gift of $100 was thought of as enormous. No wonder there were few foreign missions, and but few church institutions.

Our literature was traditional. The more literary homes had the *Martyrs Mirror;* in some was found the *Foundation* book of Menno Simons, and occasionally even his *Complete Works;* a good many homes had G. Roosen's *Conversation on Saving Faith,* since its 35 Questions and Answers were used for pre-baptismal instruction; there was often a German prayer book, a German or English Bible history (especially *The Wandering Soul),* and some Pietist literature. But to "make a living" it was necessary to put in many hours of hard work, and there was little time for much reading in many homes. It was writers such as Daniel Kauffman, John Horsch, and C. Henry Smith who began to induce our people to read more.

The church of 1983 has been enormously influenced by the Anabaptist studies of Harold S. Bender and a host of younger scholars, all of whom have helped us to deepen our historical and theological roots as the earlier emphasis on a distinctive language, plain dress, and headgear were increasingly difficult to maintain. Anabaptist studies have caught the enthusiasm of multitudes of young people, along with the new opportunities for voluntary service and other forms of non-capitalistic activity which have come to our young people. They are now joyfully helping to meet the needs of our world "In the name of Christ."

Our greatest opportunity. In 1983 some members of the church perhaps do not see as clearly as did some leaders in 1908 that the society of which we are a part is not altogether receptive to the humble and loving and holy discipleship taught by the Lord Jesus, and set forth in great clarity and power in the New Testament. We need to see afresh that our greatest opportunity to "change the world" is by consistent Christian living, combined with loving evangelism and nurture. God is looking for persons to lead us effectively as nonconformed and nonresistant disciples of the lowly Nazarene. *Soli Deo Gloria!*

The Mennonite Church today

by Ross T. Bender

Do you remember the poem about the six blind men from Hindustan who went to see the elephant? When they came back, one described the elephant as being like a tree, a second like a rope, a third like a wall. Each had grasped a part of the reality—a leg, the tail, one side—and was convinced that what he had experienced and was describing was the total reality.

Most attempts (including this one) to describe the Mennonite Church today are as partial and subjective as the reports of those Hindustanis. I am convinced that the Mennonite reality today (even limiting myself to the *Gospel Herald's* primary constituency) is even more complex than an elephant. It is difficult to gain a vantage point from which to describe this reality adequately. Nonetheless, chairing the Mennonite Church General Board does provide a unique perspective from which to venture some tentative observations.

The first is that Mennonites continue to be by and large an ethnic body composed of persons with a Swiss-South German heritage and mentality. All we need to do is to call the roll of the General Board to establish this point: Augsburger, Baer, Bender, Blosser, Brunk, Burkholder . . . Snyder, Stoltzfus, Weaver, Yoder, Zehr. In between are more names that make the case even more clearly.

Do the members of the General Board play "the Mennonite game" and check out the intertwining of their various family trees? If you want to know, you'll have to ask Elias Perez or William Scott (are these "Mennonite" names? Yes, they are) who represent the National Council of Hispanic Mennonite Churches and the Afro-American Mennonite Association. They are more apt to notice these games than the rest of us. The names Perez

Ross T. Bender, Goshen, Ind., is moderator, Mennonite Church General Assembly.

and Scott (two out of thirty-two members on the Board) symbolize that small percentage of persons with ethnic backgrounds different from the majority of Mennonites who make up the Mennonite Church.

I have heard it rumored that there are those who hope to see the day when the Swiss-South German ethnic identity will be a minority in the Mennonite Church. It's not that the Augsburgers, Benders, Yoders and Zehrs are being pushed out but that we are not the fastest growing part of the church. May the little trickle which has grown into a fast flowing stream of church growth among Hispanics, blacks, and others soon become a mighty river! Lord, hasten the day!

The adult choir at Diamond Street, an interracial Mennonite congregation in Philadelphia. Tom Fitch is director.

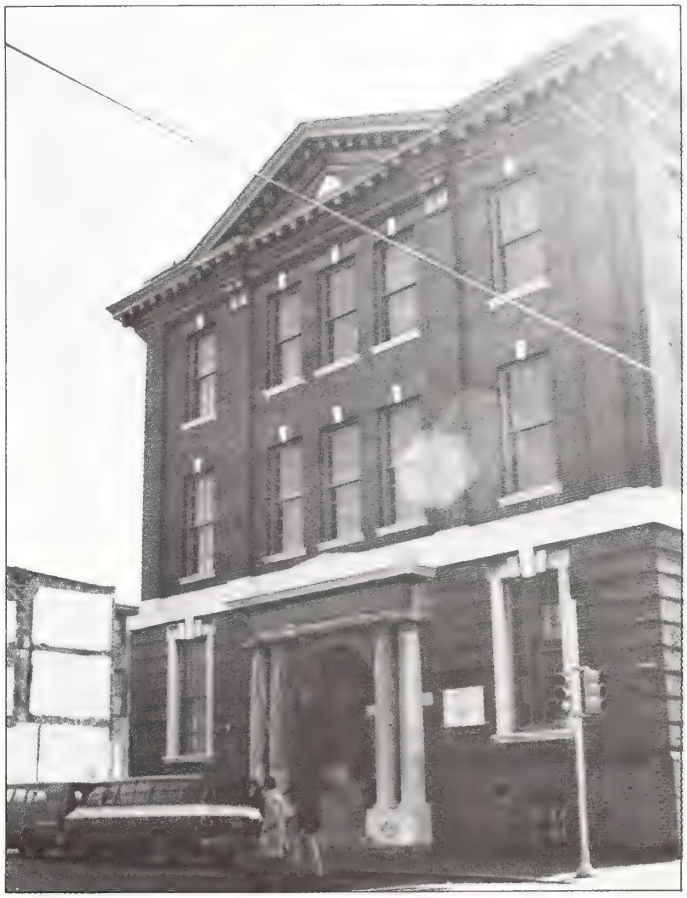
Barriers for women. The second thing to observe is that four of the thirty-two members of the General Board are women. These women make a significant contribution to the Board's deliberations and decisions. Women are not a minority group in the church though their percentage of representation on the General Board would seem to imply that. There has been significant movement in the direction of the fuller participation by women in the leadership ministries of the church at all levels.

There are now several conferences who have established policies which affirm women in the ordained and other leadership ministries of the congregation. Seventeen of the twenty-two district conferences included women in their delegate bodies to the 1981 General Assembly at Bowling Green, Ohio. Preliminary lists of delegates to the 1983 General Assembly at Bethlehem, Pennsylvania, indicate no significant shifts, with women constituting about one fourth of the delegate body.

In spite of these developments, there are still many barriers—emotional, psychological, theological—which women find in their way as they seek to serve in the Mennonite Church. The decision-making processes and structures—committees, boards, and agencies—are still largely controlled by men. Some say that a woman pastor has to be twice as competent as a man in order to gain acceptance and approval. Certainly it is clear that the number of congregations open to calling a woman as pastor is significantly smaller than those open to calling a man.

Mennonite theological opinion remains ambivalent on this question though there is a discernible shift. Much depends on whether the starting point in our view of ministry is the spiritual gifts which are sovereignly bestowed by the Holy Spirit to all the members, women and men alike, or whether it is a view of ministry as authority conferred upon a few through ordination.

If we recognize that we cannot limit the Holy Spirit nor control Christ, the head of the church, in his distribution of the spiritual gifts (see Ephesians 4:11ff.), this issue will probably be resolved in the next few years. Ministry will be seen as diverse as the spiritual gifts and will be a shared function of all God's people. Leadership ministries will not be vested in only one person in a congregation but in several, including women and men.



Front of the Diamond Street Mennonite meetinghouse in Philadelphia. The congregation took over a former Masonic building and is remodeling it for congregational use and community services. They began worship here on December 5, 1982, after remodeling the first floor. Three floors are yet to be remodeled.

If we emphasize the second view (ordination as conferred authority), we are in for a power struggle between those who advocate a more prominent role for women

and those who oppose it. The desire for power and status (either to gain it or to keep others from gaining access to it) is understandable from a human point of view. But the only valid criterion for authentic Christian ministry is an affirmative response to Jesus' question which he put to James and John in a smaller power struggle, "Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" (Mk. 10:38). Jesus' model of ministry after which ours is to be patterned is that he stooped to serve and laid down his life for his friends.

A third observation is that Mennonites are increasingly pluralistic when it comes to their understanding and application of Christian faith. The 1981 Mennonite General Assembly asked the Council on Faith, Life, and Strategy to consider the advisability of revising the 1963 Confession of Faith. The CFLS surveyed the constituent district conferences for their counsel in this matter.

Fourteen responses were received. Eight supported a revision or an entirely new statement, five were opposed to any changes, and one was of a divided opinion. While some conferences no longer find the 1963 statement acceptable as a point of reference, one conference adopted it officially only in 1981. The suggestions for revision reflect cultural changes (concern about inclusive language, changing roles of women and men in the family and society), changes in the area of scriptural applications (veiling, holy kiss, women in ministry), and shifts in doctrinal emphasis (a desire to strengthen the section on the Holy Spirit).

Capacity for change. This capacity for change is troubling to those who would prefer maintaining some stability in a world where things are constantly changing. Change for some smells of compromise and drift, a weakening of the foundations. Others see the church's ability to come to terms with change in a changing world to be a mark of its vitality. My own view is that not to change is not an option.

Many times I have heard the comparison of agriculture and industry with the church. Farmers and industrialists who refuse to change are soon obsolete. Likewise the church that is inflexible will soon be left behind. We have many examples of that in church history. But the church that changes without careful discernment and critical reflection also flirts with peril. We have many examples of that in church history too.

The real issue is how we approach change. If the motive is continuing faithfulness to the living Lord who leads us in the way, we can have confidence that we will not be led astray. We have the resources of God's Word written (the Bible), God's living Word (the Holy Spirit who illumines its pages) and God's people to whom he gave the power to bind and loose (Mt. 18:18-20). We are to regard the past (our tradition) with respect and find direction in it.

The past is given not to cripple and bind us but to set us free for the future. We need it as a point of reference; we must know where we came from so that we can sense where we are going. The God of history, the living God, is also the God of tomorrow and we can trust him to direct us as we make changes in our application of the Scriptures to the new circumstances we face in our time.

Two of the issues on which the Mennonite Church is seeking greater faithfulness are "human sexuality in the Christian life" and "justice and the Christian witness." These issues have to do with being faithful disciples in both the most intimate and the most public spheres of living. There is always the danger that we will be seduced into thinking and behaving in secular ways in such areas as these. The secular society emphasizes that we should look out for our own interests first, that we should seek power and exploit it to maximum self-advantage, that the poor and the powerless and the disadvantaged are none of our concern (at least not in any personal way), and that instant gratification in the sexual and nonsexual spheres of life is morally acceptable. These temptations must always be rejected in approaching any and all moral questions as we search for God's will.

To what extent have Mennonites succumbed. No one is competent to assess the extent to which Mennonites have succumbed to these temptations. While the particular shape of the issues keeps shifting from one generation to another, it is doubtful that our generation is more selfish and less spiritual than previous generations. We can point with joy to this generation's response to human need as evidenced by voluntary service through the various mission boards and Mennonite Central Committee, the unstinting self-giving of many persons through Mennonite Disaster Service, the generous giving to support the programs of the conferences and churchwide agencies, the strong commitment to the service professions on the part of young Mennonites.

The peace witness is alive and well among our young men who differ with each other only on which is the best way to express their conscientious objection to war in responding to the current U.S. Selective Service registration process. Here and there prophetic voices are being raised on peace and justice issues calling the church to greater faithfulness. Mennonites are also learning to cooperate with other Mennonite and Brethren in Christ groups in about 100 different programs and agencies. Mennonites are even learning that there are believers in other parts of the body of Christ.

The Mennonite Church in North America today is not a perfect church. Perhaps she is not even the most faithful church on this continent or in this century. Only God can judge that. But I find it difficult to understand the critics who pronounce her too liberal or too conservative for their tastes and keep threatening to abandon her. If Paul could address the Corinthian Christians as "those sanctified in Christ Jesus, called to be saints together with all those who in every place call on the name of our Lord Jesus Christ, both their Lord and ours" (1 Cor. 1:2), I am certainly willing to embrace my fellow Mennonites as saints.

I'd rather be a Mennonite Christian than a Corinthian Christian but I'd rather be a Corinthian Christian than no Christian at all, for it was to the Corinthian church that Paul first said, "Now you are the body of Christ, and each one of you is a part of it" (1 Cor. 12:27).

The Mennonite Church and the world of 2008

by Phil Baker-Shenk

(**Author's note:** The following interview with Menno A. Head, age 50, took place in the year 2008 during Mennonite World Conference in Mandelaville, formerly Johannesburg, South Africa.)

Gospel Herald: First, I have to ask you—how did you survive the Blast of 1989? You lived near what was then Chicago, didn't you?

Menno A. Head: Yes. Our home was in Elkhart, Indiana, but my wife and I were traveling in Costa Rica at the time. We were writing about the U.S. war in Nicaragua.

Of course, the Blast was terrible. We lost all but our own lives. My parents. My brother's family and their two boys. Our dear friends and fellow church members in Elkhart-Goshen, South Bend, Lombard, Chicago. Everyone. Our home, car, all our papers and records. Everything except what we had packed for our trip. It was a huge blow—we just could not believe it was real. I will never forget the precise moment in that lonely hotel lobby when we first heard the awful news.

GH: In what ways did the Blast of 89 affect your faith in God?

MAH: Well, at first I was in spiritual shock, I just didn't know how to think or pray. My soul felt as if it were lined with centimeters of dark grimy soot. I was angry, but I didn't know with whom. With God? No, because God felt far away. It was as if God had forsaken us all. I guess it was like Jesus must have felt on the cross. With the politicians in Washington, D.C., or Moscow? No. They seemed too pitiful, too helpless as they gave puny explanations about why the two blasts occurred.

Basically, the Blast of 89 made me feel like sin had taken over and God was defeated in my life and the life of the entire world.

That infernal game of "nuclear chicken" the U.S. and the USSR had been playing had as its basis demonic pride. It was utter, idolatrous *sin* for the U.S. and the USSR to keep on building bombs and increasing their threats against each other until the only thing they had left to one-up each other was to send missiles aloft. As we all know, the slow-moving cruise missile the U.S. sent up as a "trial balloon" to test the Soviets' resolve drew out a faster-moving Soviet SS-18. For several long minutes, each side waited for the other to give in and recall its missile. National vanity made them wait too long. To avoid "backing down," our nations turned the Chicago and Leningrad regions into burning hell.

To this day, I give all the credit to God for working a mighty miracle so that, despite the odds, the people with their fingers on the triggers of the 59,998 remaining U.S. and USSR nuclear bombs didn't fire them as programmed.

So they short-circuited the plans for spasmodic retaliation.

As we survivors reflected on this miraculous event, God did draw near to us again. We'd been given a second chance with our world! Even so, the healing of our shattered spirits took a long time, the grief and devastation were so great.

GH: How did the Blast of 89 change our church?

MAH: First, I think it turned our priorities upside down. Before the Blast, some Mennonites were doing some things to try to rid our planet of the Bomb. After the Blast, more Mennonites worked harder to witness that all people and nations need to repent and turn to God and God's way of other-oriented living and shalom-based ethics. Because of the Blast, God's type of security—love your neighbor and enemy—looked like the only durable security possible on earth.

Second, this practical witness after the Blast led to a great conversion of lives around us in North America. Some of these new believers joined our fellowships. What a mighty fresh wind this was for us! The combination of the new people and the reconversions of us

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Phil Baker-Shenk is a 26-year-old Mennonite living in Washington, D.C. He is coauthor of *The Path of Most Resistance* (Herald Press, 1982).

oldsters produced a mighty movement of the Spirit, a tide we are still riding today.

Third, I believe the Blast of 89 began to crack open the divisions that led to the Split of 96. It was not just the Rapture movement that caused the Split. The seeds of the Split were laid when the Fundamentalist Mennonites responded to the Blast as some other Americans did: It was just a mistake. Awful, yes, but nothing that couldn't be fixed. Besides, they said, every event was in God's plan, so Christians shouldn't concern themselves with guilt about the massacre or with disarmament work. Instead, they said, the sole Christian task was to get people to say they were saved so they could go to heaven when they did die. This response seemed ungodlike to many of us.

Finally, I think the Blast of 89 shook us up so that we were better able, empowered by the Spirit and made rugged through adversity, to face all these 21st-century problems we see today. Refugee-immigrants. Poisoned environment. Lifestyle reduction. Street crime. Technological invasions of privacy. Resources drying up.

GH: Say more about the stirrings that led to the Split of 96.

MAH: There were deep differences among Mennonites then. All of us had hastily dropped our distinctive dress and traditional identity. Why? Because the reasons for being different seemed to have evaporated in our minds. To fill the void, many of us were attracted to powerful Fundamentalist media preachers and programs which blessed a middle-class status quo and attacked all threats to it. Some Mennonites found an anchor there, their new lifestyle supported by the simple and certain answers of Fundamentalism. Like the Pharisees of Jesus' time, their sense of righteousness focused on the jots and tittles of their culture.

Fundamentalism made people feel they were right, just the way they were. It also had quick answers for why the politico-economic world seemed to be disintegrating for North Americans. It was the communists, or the Arabs, or the Japanese, or the Mexicans, or lazy people, or homosexuals.

And, most importantly, Fundamentalism was fueled by the escapism excitement of the Rapture movement in the 1990s.

GH: You've mentioned the Rapture movement before. How did that affect the Split?

MAH: Well, it was the straw that broke the camel's back. Starting in the early 1990s, Fundamentalists began to be convinced that Christ was going to return in the clouds in the year 2000, two millennia after Jesus' life on earth. Books and video programs spun elaborate theories about when and where Christ would appear to take the Christians away and let the world of nonbelievers in doom on a dying planet.

A good number of us Mennonites just couldn't square Rapture thinking with our reading of the Bible and of the times. The Rapturists in our churches were very upset at our disbelief—in their eyes this was a matter of eternal import. The debate in our institutions and fellowships uncovered a host of other basic differences that had been simmering for a while, and finally led to a very painful parting of the ways in 1996, when the Fundamentalists decided to leave the Mennonite Church.

The institutions of our church were as hard hit as our congregations. People had to choose where they would worship, what would be the new agendas of their institutions. The Split left little if any middle ground. A few of our institutions went with the Rapturists; some entire congregations did too. Many other congregations divided. I can't begin to describe how painful this was for families and friends. The emotions of the Split ran deep.

GH: Today, how do you assess the Split of 96? Was it good for us?

MAH: Yes and no. It was good for us because it helped to clarify who we are as Mennonites. Now we no longer spend church energy squabbling over the basic nature of our peacemaking theology, for example. We know what we believe and why. Plus, we don't needlessly irritate the Fundamentalists, and they us, as much as before. Most of all, our church fellowships are now places where spirit and vision flow out powerfully into the world because of the great unity of mind and purpose among our people.

But the Split has been bad for us in many ways too. It raised up about as much pettiness and egotism among us as it did among the Fundamentalists. It was awkward for all of us—we still don't know how to disagree on important things with grace and honesty.

Second, the highly publicized flop of the Rapture really disillusioned our Fundamentalist brothers and sisters. They had staked their lives on the Rapture happening at a certain time and place, and when it didn't happen, they were shocked. Today, were the scars of the Split not so fresh and tender, perhaps we and they would be more open to reconciliation. I should say I've heard that, growing out of their uncertainty about what to believe anymore, some former Mennonite Fundamentalists are beginning to look back at where they've come from. Despite the long odds, I hope a miracle soon happens and we sit down together and find a common vision from our common Lord.

On the whole, however, I think the Split was good for the Mennonite Church.

It opened our eyes to the fact that a 21st-century Reformation was underway in North America. We've discovered that other-oriented faith involving the lordship of Christ, kingdom of God, peacemaking, shalom building, believers' covenanted community, and so on, is an important part of the life and thought of "remnants" within churches such as Baptists, Catholics, Methodists, Presbyterians, Lutherans, Episcopalians. We Mennonites are getting real energy boosts from occasional fellowship with remnant Christians around us. It is almost as if a liberation theology for North Americans is emerging.

An old dream of mine—that we Mennonites join with these remnant Christians and form a new church—has nearly come to pass. If and when it happens, I hope we call it the Remnant Church of North America. What power could be unleashed for God's kingdom by this unity!

Of course, our governments would and should view us as a threat—the Remnant Church would tend to resist rather than compromise when God's way and the way of the world conflict. But this has been the stance of the church since her beginning. And the church has endured. Maranatha—may God's kingdom come!

If I were a Mennonite

by Philip E. Jenks

My friend Dan Hertzler, editor of *Gospel Herald*, has offered me a chance to jot down some thoughts on the theme, "If I Were a Mennonite."

Dan *knew* a Baptist editor would find it impossible to turn down a chance to have some words included in the 75th anniversary celebration of a Christian magazine as respected as *Gospel Herald*.

He may not have known that I have spent a fair portion of my Christian life meditating on the same theme he suggested: "If I Were a Mennonite. . . ."

I grew up in what could have easily been the most rural area of New York State. I don't recall ever meeting a Mennonite when I was growing up, but I learned later that my upbringing permitted me a common bond with many Mennonites: an agrarian soul trying not to be ashamed of the manure on my shoes as I struggled with the confusing urbanization of modern life.

My first encounter with the soul of the Mennonites came, oddly enough, during my third year in the U.S. Air Force. Although I was stationed in the comfortable green hills of Suffolk, England, the War in Vietnam had cast its long shadow over the lives of all American military personnel. As a 19-year-old chaplain's assistant, I knew many of the pilots who had dropped the bombs on the peoples of Southeast Asia. Most of the pilots grimly accepted their bombing missions as something they had to do; but others, many of them Christians, came to our quiet chapel in England wrenched with guilt over what they had done.

Few of us in the chapel offered them a Gospel of Redemption as a means of washing that guilt away. We did offer them glib kudos due to heroes who had wreaked a just destruction on those who were seeking to enslave the world.

During this disturbing period, I had the opportunity to work for a chaplain who was a Christian, a Southern Baptist whose quiet and persistent testimony led me to make my own commitment to Jesus Christ as personal Savior. Having become a Christian against the distant backdrop of a nasty and, it seemed to me, unchristian war, it also happened that I became a convicted pacifist.

I reveled in my newfound Christianity. My newfound pacifism, however, was an unwelcomed and unexpected addendum to my faith. Only months before, I had been a shiny-faced, spit-polished airman with a good-conduct medal. Suddenly I had been transformed, by forces out of my control, into a born-again, evangelical, Southern-Baptist, blue-uniformed pacifist. How was I going to explain *that* to the young chaplain who had done so much to lead me to the Lord, only to see me end up so completely uncomfortable with the remaining months of my military commitment?

I never did explain it to the chaplain. I couldn't even explain it to myself. All I had was a strong but undefinable *feeling* that Jesus and the pursuit of arms were unreconcilable. I had no articulate understanding of that feeling, and no structured theology of nonviolence, that would enable me to explain it to myself or anyone else. All I could do was quietly while away the days until my hitch was up, trying to stay out of trouble. (During those last few months, I do recall being assigned to a three-week USAF course on combat skills, which I quickly realized was a refresher course in the art of killing people. I got an A in the course, and I have often wondered if there are other pacifists in the U.S. who know as much about the theory of killing people as I do.)

My Air Force hitch was completed in August 1968 and I quickly enrolled in Eastern College, an American Baptist college in Southeastern Pennsylvania.

It was at Eastern College that I encountered a professor of English by the name of John L. Ruth (now a Mennonite historian and communicator well known to the readers of *Gospel Herald*), who had a rare skill of conveying a strong Christian faith while happily examining all the delicious doubters of literature. John also felt his feet firmly planted in the rich soil of Mennonite history, and he wore a plain coat as testimony of that tradition. (I first thought it was a Nehru jacket; it was, after all, the sixties, and I had met no Mennonites in the Air Force.)

It would surprise me if John realizes the full extent of the impact he had on me (or on scores of other Eastern students during that period), both intellectually and spiritually. He did manage to fire within me a love for literature and for words. But more importantly, he was able to fill a gap that had been widely rent since my first encounter with faith. His faith and his theology of nonviolence, spoken in bits and pieces in so many lectures and conversational asides, were grabbed up by me and laid, piece by piece, to become my own theology of pacifism.

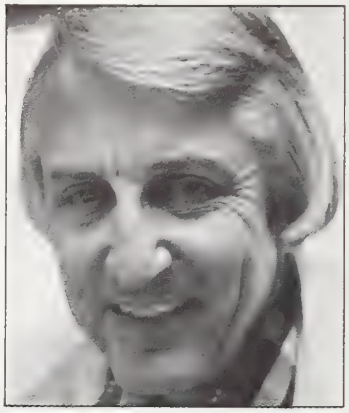
It was through John that I began to develop my per-

Philip E. Jenks is editor of *The American Baptist*, Valley Forge, Pa.

ception of who the Mennonites are: a people of tradition, a people of faith, a people of witness who, though they endured monumental hardships and countless martyrdoms, remained a people of peace. That unshakable declaration by the Mennonites—that the love of Jesus transcends human strife and violence, and makes our lives whole—has been for me the grandest testimony I have heard.

I remain a Baptist today; I love the Baptists, and I love being a Baptist. The one thing I will quietly regret about Baptists, however, is that their historic commitment to soul liberty makes it impossible to develop a comprehensive theology of peace between neighbors. That same soul liberty, however, does make it possible for those of us who *do* accept that idea to proclaim it boldly in the same Baptist circles which may choose to reject it. And that, for the Baptists, is enough.

If, for some reason, I were to choose not to be a Baptist, however, I would choose to be a Mennonite. And the thought of what faith and life would be like "If I Were a Mennonite" is never far from me.



If I were a Mennonite

by Vernard Eller

The editor invited me to submit a contribution on "If I Were a Mennonite." My question is, "How is he so sure I'm not one?" If you will, consider:

1. If, in order to be a Christian, one must also in large part be of Israel—then, to be Brethren, one must also in large part be Mennonite/Anabaptist. Apart from the Mennonites, there never would have been a Church of the Brethren—any more than that, apart from the Old Testament, there could ever have been a New Testament.

Now if, in that argument, you also find the implication that the Mennonites have failed to accept the fullness and completion of the gospel, that is your own business. I'm not pushing the point.

2. I have a book from Herald Press that is doing very well, thank you. And my impression regarding my books in general is that Mennonites do at least as good, if not a better, a job of reading them than do my own Brethren.

3. I have lectured at every Mennonite college in the States (OM, GC, and MB)—excepting Freeman College, not counting the Elkhart Seminary as being one, but including two of the Mennonite high schools. Recently I visited Canadian Mennonite Bible College as a start on that contingent. And my record with my own Brethren institutions wouldn't begin to touch this one. Further, I have preached to Mennonite congregations in Pennsylvania, Kansas, and California. So let's have no more of this "*if* I were a Mennonite."

But whether it be "if I were a Mennonite" or "since I am a Brethren," it makes no difference; my word is the same whichever crowd I face. And that word—addressed now most particularly to the Brethren—is best represented by my forthcoming book, *Towering Babble: God's People Without God's Word* (Brethren Press). I invite you to read it as though it were addressed directly to you.

There, the burden of my heart and my unhappy conclusion is that, under the pressure of secular modernity and the seductions of churchly fashion, the Brethren have drifted rather far from their commitment to the New Testament as being their rule of faith and practice. We have become much more concerned about being up-to-date and identified with the mainstream of contemporary culture (regarding ideology, theology, psychology, social thought, mores, lifestyle, and what all) than with being biblically faithful.

From my Mennonite connections (which I think are pretty good), my perception is that you people are not as far gone as are the Brethren—but that, among you, there are the same influences pushing the same direction. Perhaps if I were a Mennonite, my warning might have greater effect. You are in better position than we are to stand for the gospel and deny yourselves the comforts of conformity. So, since I am a Brethren, my prayer is that you might act to save yourselves and, in the process, perhaps help save us. You were most helpful to us in our beginnings; be helpful again to us now.

May the great shepherd of the sheep, by the blood of the eternal covenant, equip us both with everything good that we may do his will, working in us that which is pleasing in his sight. Amen.

Vernard Eller is a member of the Church of the Brethren. He is the author of the Herald Press book *War and Peace from Genesis to Revelation.*

The press roll begat the missionary role.

A century ago the word mission was barely part of our North American Mennonite vocabulary. Except for a few horseback jaunts by ministers to nearby settlements, we were content to be the hushed in our land.

Then, in 1864, printing presses at John F. Funk's Mennonite Publishing Company began to roll. The periodical, **Herald of Truth**—published in English and German—challenged Mennonites to share their faith with the world around.

By 1882 Funk had succeeded in building a mandate for mission. On December 28 the Mennonite Evangelizing Committee—now Mennonite Board of Missions—was created.

Throughout the past century the presses have continued to roll. The pages of the **Herald of Truth** and later **Gospel Herald** have followed our missionaries as they circled the globe with the good news.

That message of salvation is needed now more than ever. Let's keep the presses rolling with stories of Mennonites calling people to faith, growth, and service in Jesus Christ.

Mennonite Board of Missions

Don't miss the dramatic presentation of printer/preacher John F. Funk's life and vision at Bethlehem '83.

How the Gospel Herald came to be

by Leonard Gross

Sometime during the 1890s many members of the Mennonite Church began to demand something new from themselves and from their church. They were becoming no longer German, but English. And their new English world was having a profound effect on them, including an acceptance of some of the piety of the widespread holiness movement of the latter nineteenth century, and the theological structures of the infant but already powerful movement later to be known as Fundamentalism. Historians name this new era of the Mennonite Church the Daniel Kauffman era (1898-1943), which followed the John F. Funk era (1864-1898).

Kauffman, a former county superintendent of schools in Morgan County, Missouri, was converted in 1890 under the preaching of John S. Coffman. Within two years he had been ordained a Mennonite minister, in another four he was called as a bishop, and from 1898 until his death in 1944 he would remain a central figure in the Mennonite Church.

The transformation from German to English opened up a totally new world for the Mennonites. In short, the Great Commission again became a call to which many younger Mennonites wanted to respond. "How to enter the ranks of the Christian worker?" became the rallying cry of many, already in 1894, to the degree that Daniel Kauffman was led to write in the *Herald of Truth* (Feb. 1, 1894): "The church . . . is everywhere being awakened to the necessity of increasing exertions to spread the Gospel, and there seems before us an era of prosperity that has a tendency to make some of our workers a little over-enthusiastic."

It was a new day in the Mennonite Church: a new piety, a new generation of leaders, a new sense of destiny. The new Gospel Herald was to serve this emerging vision.

It is this group of Mennonites that Daniel Kauffman wanted to nurture. He envisioned a new Mennonite General Conference embracing all parts of the Mennonite Church. One paragraph in the *Herald of Truth* (Feb. 15, 1896) demonstrates an eloquent Daniel Kauffman, around whose leadership a whole church would gratefully rally:

"There is a mighty work before us, and the sooner we get ourselves into shape to do it the easier it is done. The day is past when we can sit down with folded arms and rely upon the spirit of inbred Mennonitism to fill our churches. The natural drift is the other way. If we would see the cause of true Christianity triumph, we must make an earnest, prayerful effort to reach a dying world through the quickening power of the Gospel."

Two years later in 1898 Mennonite General Conference came into being, as the new structure for shaping the program of the Mennonite Church: its foreign and home missions, its education, its publications. Kauffman's presence was very much felt in all of these ventures, for there was hardly a committee that Daniel Kauffman did not sit on; his quiet, middle-of-the road response near the end of committee discussion would generally resolve the issue or problem at hand. Daniel Kauffman "expressed himself with authority in group meetings, and with a seasoned last word supported by wide experience and usually sound judgment," said fellow editor C. F. Yake at the time of his retirement as editor of *Gospel Herald*. (*Gospel Herald*, Dec. 30, 1943.)

Also in 1898, the same year that the Mennonite General Conference was founded, Kauffman's *Manual of Bible Doctrines* was published. This was to be greatly expanded in 1914 as *Bible Doctrine* and revised in 1929 as *Doctrines of the Bible*. It is still known in the 1980s as having been called "the Mennonite Bible." Kauffman's volume should be interpreted in the light of the times as a middle-of-the-road position, contrasting with other rather powerful Mennonite voices on either side. Among them were Evangelist George R. Brunk I on the right and J. E. Hartzler on the left, whose "liberal" tendencies were partly responsible for his termination as president of Goshen College in 1918.

Yet to carry the program of the new Mennonite General Conference, a formal Mennonite periodical was seen as essential. Indeed, over a period of years, going back as far as 1892 when the Mennonite Book and Tract Society organized, there was growing sentiment about the inadequacies of John F. Funk's *Herald of Truth* as a churchwide paper. The Book and Tract Society actually published in September 1899 what was supposed to be a new Mennonite periodical, called the *Book and Tract Messenger*. A second issue never appeared, in part due to the death of the editor, John S. Coffman.

On April 5, 1905 another new Mennonite periodical appeared, the *Gospel Witness*. In the first issue Daniel Kauffman as editor presented the new journal's philosophy as follows: "The Bible is [the *Gospel Witness's*] text, the Gospel field (Matt. 18:38) is its sphere of work; its faith is embodied in the doctrine of the Mennonite Church; its foundation, the solid Rock."

Furthermore, the new journal was created specifically to serve the Mennonite General Conference and the various church boards: "Believing that the prosperity of our church institutions will have a tendency to promote the prosperity of the church, it shall be the aim of the *Witness* to work for their interests so long as they are

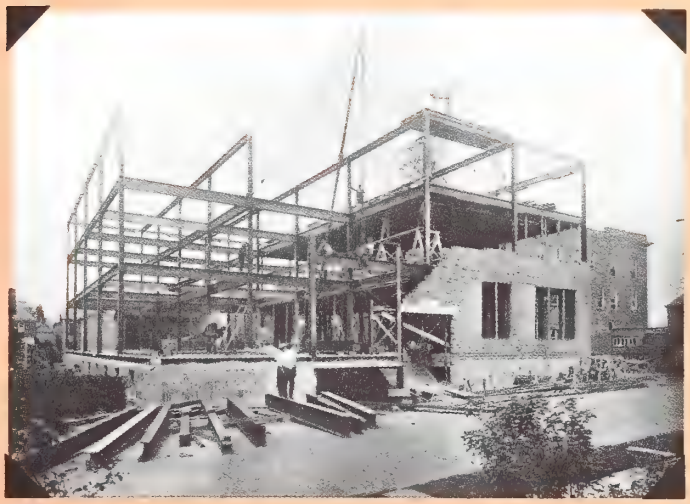
Leonard Gross is executive secretary of the Mennonite Historical Committee.

Left: John F. Funk, 1835-1930, founder of the Herald of Truth *which served for 40 years as a communication medium for the Mennonite Church and ceased publication when* Gospel Herald *began.*

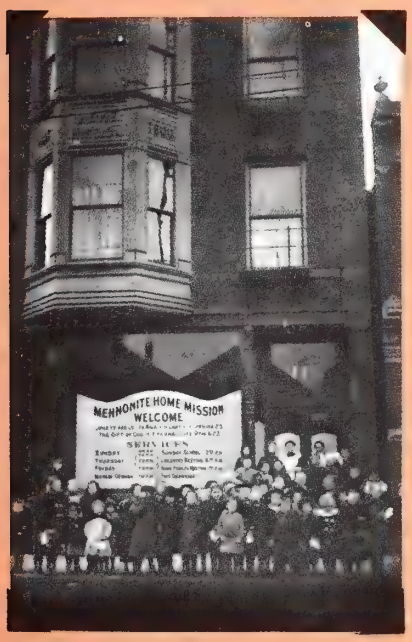
Center: G. L. Bender who became treasurer of the Mennonite Board of Missions and Charities, a leader in the circle of young men who succeeded Funk.

Right: Daniel Kauffman, who in 1908 at the age of 43 succeeded the 73-year-old John F. Funk. No "middle aged" photo of Kauffman is available, so we are forced to choose between this one taken before his conversion at the age of 25 and later photos taken when he was over 60.

Mailing the Gospel Herald *at Mennonite Publishing House, Scottdale, Pa. Left to right: Estie (Miller) Yoder, Emma Brilhart, Agnes Fast, Ella (Miller) Warfel.*



A new building rises at Mennonite Publishing House in 1921. Still in use, it was supplemented by another to the left on the picture in 1948-49 and by a warehouse to the right in 1979-80.



Mennonite Home Mission in Chicago, one of the signs that there was a new day in the Mennonite Church with new activity.

Employees of the Mennonite Publishing Company, Elkhart, Ind., 1886. Second from left in front row is Evangelist John S. Coffman.

conducted according to the principles of the Bible and in harmony with the church."

In the last issue of the *Gospel Witness*, March 25, 1908, the following announcement was printed: "This number [of the *Gospel Witness*] . . . is also the last paper to be sent out by the Gospel Witness Co. The Mennonite Publication Board, having been organized during the past year, takes possession of all publications hitherto published by the Gospel Witness Co. . . . God grant that it may be distinctly the organ of true orthodox evangelical faith as the organ of the church."

Before this was the Herald of Truth. Before capping the story of the birth of the *Gospel Herald* in 1908, we need to backtrack, pick up the story of the first English Mennonite periodical, the *Herald of Truth.*

In 1864 when it began, the *Herald of Truth* was serving only that portion of the Mennonite Church that could read English. Funk also published a German counterpart, the *Herold der Wahrheit*, for the great blocks of Mennonites whose mother tongue was still German. By the turn of the century, all this had changed, and the *Herold der Wahrheit*, with a major drop in readership in 1900, came to an end in 1901. In the last issue, October 15, is the following statement: "Während dieser Zeit hat sich eine grosse Anzahl unserer amerikanischen Mennoniten aus einem deutschlesenden in ein englischlesendes Volk verwandelt." ("During these years a great number of our American Mennonites have been transformed from a German-reading to an English-reading people.")

The closing years of John F. Funk and the *Herald of Truth* bring with them a sense of personal tragedy for Funk himself, and for his Mennonite Publishing Company at Elkhart, Indiana. Indeed, after 1892 Funk was increasingly encumbered with church concerns and duties that weighed heavily upon him as biship—an office that he did not easily and naturally fill. He was also beset with business concerns of his own and of others, having encouraged a number of Mennonites to invest private money in what turned out to be unwise ventures. Funk also experienced a major Elkhart bank failure in 1903, leading to personal financial losses of $40,000. And if that were not enough, fire struck his uninsured Mennonite Publishing Company in Elkhart in 1907.

Although Funk was generally a man of resilience, we note one of a dozen or more times of tribulation that Funk describes in his diary, contrasting starkly with an earlier John Funk: "There are a number of things which seem just now to throw a network of trials around me, so that I can hardly see my way out, but the Lord I hope will open a way" (April 18, 1898). And so John Funk, with his Mennonite Publishing Company, was forced in 1908—out of economic reasons, but also because of the composite of the other reasons noted above—to give up the *Herald of Truth.*

Passing on the mantle. Behind the scenes within the Mennonite Publication Board we see the stage being set for the changeover from John Funk's *Herald of Truth* to a new church-sponsored publication.

On November 8, 1907, there occurred a so-called "Preliminary Meeting" of the "Publication Committee." According to minutes of this meeting, "By prayer and due consideration it was unanimously decided that the church ought to own and control its own publishing house."

By January 29, 1908, a Mennonite Publication Board had been organized and convened its second meeting at Scottdale, Pennsylvania. "The first thing in order was to decide upon a name for the new church paper, whereupon D. H. Bender, S. E. Allgyer, L. J. Heatwole were appointed a committee to select a name and report the same next morning."

On January 30, we hear about the new name. "The committee for selecting a name for the new church paper reported in favor of *Gospel Herald.* But under present conditions it was not fully decided that this name could be accepted by the Board; but for convenience sake it was allowed to stand on condition that no better name can be found by the time the first number of the paper is issued."

Evidently no better name was found and on March 27, "On motion Daniel Kauffman and J. F. Funk were chosen editors and D. H. Bender office editor for the *Gospel Herald.*"

On March 31 officers' salaries were designated. "Daniel Kauffman, Editor, per year $200. J. F. Funk, Editor, per year $200. D. H. Bender, Office Editor, $60 per month. A. D. Martin, Secretary-Treasurer, per year $500. Aaron Loucks, manager, offered his services as Manager free for one year."

It appears the actions of March 27 and 31 were formalities to catch up with what was already happening, for the personal diary of D. H. Bender shows that the machinery was in motion before this.

March 9: "Working on arrangement for new paper."

March 19: "Worked on copy for new paper nearly all day."

March 26: "M. S. Steiner, J. F. Funk, John Horsch arrived on publishing business. A busy day."

March 27: "J. A. Bell came today and the deal by which the Mennonite Publishing Board gets possession of the publications of the Mennonite Publishing Company was consummated. This is an epoch in the history of the church."

March 30: "Vol. I, No. 1 of the *Gospel Herald* is printed. The first paper actually in the hands of the church."

April 1: "Publishing interests pass into hands of Mennonite Publication Board."

On April 1, John F. Funk wrote the following personal, cordial note to D. H. Bender: "The people apparently, as a rule, are well pleased with the movement [to combine the *Herald of Truth* and the *Gospel Witness*]."

With these words, and with his "Valedictory" editorial in the last issue of the *Herald of Truth* on April 9, 1908, Funk passed on the publishing mantle to those of a new generation, a generation of leaders attuned to a different vision than had been that of John F. Funk and his colleagues. It was good that Funk could be so gracious in entrusting his publishing concerns to the new Mennonite Publication Board; it was good that new leaders were willing and able to continue the publishing work throughout a long and fruitful seventy-five years of publishing the *Gospel Herald*, still central and vital in its undergirding of the Mennonite way.

After summer drought in India

the rains came, bringing destruction instead of gentle relief, displacing 10 million people.

Church groups have joined to assist in reconstruction. MCC is rebuilding 10 schools and sending 2500 metric tons of wheat for a food-for-work project, part of a larger MCC shipment to India.

Your support to MCC is a way to care for those who must rebuild again.

...and the rains came

Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501
MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8

The role of a church journal

by Sue C. Steiner

The role of a church journal, I believe, is both to help *create* its denomination and to *represent* the denomination to itself and to others.

Yes, you read that correctly! I just said that the *Gospel Herald* should help to create the Mennonite Church. After all, that's precisely what the *Herald of Truth*, one of the *Gospel Herald*'s predecessors, did in the late nineteenth century.

The genius of the *Herald of Truth* was that it established a forum for people from widely scattered communities to become aware of each other's views and activities. This interchange helped to foster enough of a sense of unity that our first (Old) Mennonite General Conference sessions were held in 1898.

Our denomination is still continually being re-formed and re-created from the ground up. Only by a continual interchange can we hope to keep re-forging any sense of unity and any sort of common vision.

In 1983, geography is not our biggest barrier. A more serious barrier to genuine understanding comes with the fact that we speak different languages. By different languages I don't mean English and Pennsylvania German and Spanish, although that might be part of it.

I'm talking about different theological languages, with different catch-phrases and no-nos. Often we are prevented from hearing what the other person actually believes, because our ear is trained in only one theological language and our gut rejects all others.

Through our church journal, I would hope other Christians see us as a people solid and frugal—not swayed by gimmicks or flashiness.

Maybe we hear only a person's "born again" or "liberation" language, and accept or reject her on that basis, without even probing what it is she is talking about. A person's world-view may in fact be very similar to ours, but we can't accept him as "our kind" because he uses different words to talk about it.

To be a good translator. A major role for a paper like the *Gospel Herald*, then, is to be a good translator—to keep the conversation going between the many languages which our different educational tracks and life experiences have given us. The *Gospel Herald* needs to understand many languages, and to cultivate writers who can state the kernel of an argument while leaving behind the threatening language of academia (for the benefit of some) and the PTL Club (for the benefit of others).

Gospel Herald *staff. Left to right: Elva Yoder, secretary, 1966—; Daniel Hertzler, editor, 1973—; David E. Hostetler, news editor, 1971—.*

There is, of course, a place for stating things in one's own language. "Hear, hear" and "Letters to the editor" are two such places. But most of the paper should strive for "public" Mennonite language.

A paper such as the *Gospel Herald* also helps create us when it keeps another kind of conversation flowing—the conversation between our inherited sense of what it means to be Mennonite on the one hand, and the sore spots and leading questions of 1983 on the other hand. The *Gospel Herald* needs to remind us of the shape which God's leading has taken in our past; it needs to place in front of us just as vigorously the challenges God would use to draw us into God's future.

How, for instance, can our belief in peacemaking be translated from World War II conscientious objection terms into questions of the arms race and draft registration in 1983? Or, what is a Christian view of work in an era of high unemployment? Or, how does one generation's experiences on the farm correlate with the issues which Mennonite Central Committee service workers face in development activities?

In the early days of the *Gospel Herald*, other papers such as the *Christian Monitor* and then the *Youth's Christian Companion* existed to speak to the concerns of younger Mennonites. These functioned as stepping stone papers—places for the views of younger writers to be absorbed. The *Gospel Herald*, then, had the feel of an "establishment" paper and could cater to the over-40s.

But today, no such "feeder" papers quite like the *Monitor* or the *YCC* exist. So perhaps the Gospel Herald can help give the church the views and concerns and gifts of Mennonite adults under forty. These gifts will not always be easy to accept, for many of them have been developed away from traditional Mennonite communities, in the midst of many questions about what it might mean to be Mennonite in these new places.

Sue C. Steiner is youth minister for the Mennonite Conference of Ontario and Quebec.

Yet only by fostering this kind of dialogue between the experiences of older and younger Mennonites—and critiquing both in the light of the gospel of Jesus Christ—can we hope to re-create ourselves as a church.

To represent us. But, I have stated that a church journal exists not only to help create its denomination, but also to represent itself and others.

The *Gospel Herald* represents us to ourselves, of course, when it gives visibility to the work of our program boards, schools, and other institutions in its news pages. It represents us well, I believe, when it reports on our organized activities in a way that states the case clearly without flashiness, and that also leaves open the possibility of critique.

Our paper is also representing us to ourselves when it gives special attention to the topics which our study papers have recently probed—topics such as leadership and authority, or justice and the Christian witness. It is representing us to ourselves when it recognizes which people among us speak with authority, and when it makes sure their voices can be heard by more of us.

Finally, I have said that a church journal inevitably represents its denomination to the rest of the Christian world. Through our church journal, I would hope other Christians see us as a people solid and frugal—a people not swayed by gimmicks of language or by any sort of flashiness. But I hope also that people see us as not staid, and certainly not fearful of plunging into God's future.

I certainly hope people find the issues of the day in the pages of the *Gospel Herald*—issues of our nuclear age, of sexuality and family life, of economics—and I hope they can see that these issues have been refracted through an Anabaptist prism.

A multifaceted vision. As other Christians read the *Gospel Herald,* I'm sure they will see that our vision is multifaceted rather than unitary. I hope they see us talking with each other about our vision, and sometimes honestly disagreeing. I trust they will also see that our vision is centered in Christ, and that we are concerned with being faithful to Christ, each other, and our brothers and sisters around the world in 1983. I trust also that they will find us open to critique by the wider Christian church.

These are some of the things I hope for in a journal such as the *Gospel Herald.*

Great expectations

Editor's Note: I asked several dozen friends of *Gospel Herald* for brief comments on the subject, "What I Expect of the *Gospel Herald.*" Here is what they said. A little frightening, perhaps, but I think it is best to put them out in the open so readers can help to monitor our progress.

I was taught that the *Gospel Herald* is the official organ of the Mennonite Church. I want help in understanding the changing scene across the church and around the world.—**Carley June Brubaker,** Scottdale, Pa.

I expect the *Gospel Herald* to fold, the Mennonite witness to vanish, and the light of peace to go out . . . but I don't believe it. God bless the next 75 with the strength of diamond.—**Timothy Rapson,** Carrollton, Tex.

I look to the *Gospel Herald* to help us to draw fresh and faithful insight from our biblical heritage as we face contemporary challenges such as spiritual formation, Christian community, nuclear holocaust, and social and economic injustices.—**Sheldon W. Burkhalter,** Iowa City, Iowa.

I expect the *Gospel Herald* to be a prophetic voice, calling the church to discernment of the issues of injustice and faithfulness in responding to God's vision of justice in a world of sin.—**Lois Kenagy,** Corvallis, Ore.

The *Gospel Herald* should do two things: (1) Identify and encourage discussion on current issues of faith and practice. (2) Point direction with bold and concise leadership.—**Vernon B. Zehr,** New Hamburg, Ont.

I'll not apologize for youthful idealism concerning *Gospel Herald's* future. With respect, I expect: (1) more serious attention for women and their concerns; (2) general affirmation of a diversity of individuals; (3) improved layout and design in publication.—**Julia M. Spicher,** Goshen, Ind.

What I expect of the *Gospel Herald:* Enough doctrine for a good foundation; current sharing to express reality; enough prophetic vision to keep moving; inspiration for fellowship as pilgrims on the way.—**Paul Burkholder,** Bluesky, Alta.

"Linkage" is the key word for the next generation. So many forces are pushing and pulling our faith-community apart. We are a diverse believers' church. Blood family relationships will not be the glue to hold us together for the next development period. The *Gospel*

Herald can be a significant link which brings us together and keeps us working at those diverse relationships. This surely will not bring uniformity, but, I hope, unity.—**B. Leon Stauffer,** Salunga, Pa.

I expect it to be *Good News*—Gospel. The news of Christ and his salvation is as new and exciting today as on resurrection morning. I expect it to be a message bearer—Herald. The *Gospel Herald*—message bearer of the *Good News* about, by, and for the Mennonite Church.—**Laban Peachey,** Goshen, Ind.

Spiritual inspiration, an awareness of Mennonite Church life, stateside and abroad, glimpses of church history, and a sense of direction for the future are my expectations from *Gospel Herald.*—**Noah L. Hershey,** Salunga, Pa.

As one voice for the largest Mennonite denomination I hope *Gospel Herald* will continue its theological and academic leadership. As a friend to all Mennonites, I would like to feel more vulnerability and open dialogue with the rest of us.—**Bernie Wiebe,** Winnipeg, Man.

I expect the *Gospel Herald* to give good coverage to current happenings in the Mennonite Church. I want to be both challenged and inspired by its articles. I expect it to be on the "cutting edge" of controversial issues. I don't expect nor want the *Gospel Herald* to give coverage to my sister denominations. I'll get that by reading their periodical. I also hope that it will continue to be a weekly heralding of the gospel.—**Barbara K. Reber,** Elkhart, Ind.

Let the *Gospel Herald* affirm our common beliefs and lifestyle, give space to the prophets among us, and report and interpret brotherhood activities which identify us.—**Martin W. Lehman,** Sarasota, Fla.

I expect the continuation of quality exposition and application of Scripture; a forum for debate about issues; honest reporting of news; and an increase in direction and encouragement for depth prayer—so vitally important where brotherhood/sisterhood is central.—**John Shearer,** Wilkes-Barre, Pa.

I expect the *Gospel Herald* to lead our people to develop a Mennonite spirituality, deepening our capacity to love the Lord and our neighbors as ourselves.—**Duane Beck,** West Liberty, Ohio.

I expect the *Gospel Herald* to be inspirational and faith-building, to inform and challenge us on issues facing the church, to report news and innovative programs.—**David W. Mann,** Phoenix, Ariz.

Even though I invariably read its last few pages first, I expect the *Gospel Herald* to provide more than just announcements of births and marriages, etc. The *Gospel Herald* should: (1) Report the news and "happenings" of the Mennonite Church. If done properly, this is in itself is a difficult task. (2) Provide a forum where issues facing the church or subset thereof (and maybe some issues that *should be* facing the church) may be discussed.—**Peter Waybill,** Richmond, Va.

I expect the *Gospel Herald* to continue doing what it has done for the past 75 years: to publish notices of births, baptisms, marriages, and deaths; news of what is happening in the Mennonite Church around the world; and stimulating articles that spur people toward more Christlike living. The *Herald* is a loom that weaves all kinds of thread together into one unified but diversely patterned cloth.—**Elaine Sommers Rich,** Bluffton, Ohio.

I would like to see more interpretation of how the news of the world affects us as Mennonites.—**Melanie Zuercher,** Goshen, Ind.

I expect the *Gospel Herald* to operate like a well-used teeter-totter that can balance out our differences, and yet be centered on its most important issue of faithfulness.—**Myrna Burkholder,** Elkhart, Ind.

In its quest for truth and consensus, I hope *Gospel Herald* will continue to function as (1) preacher, (2) prophet, (3) newsletter, (4) discussion leader, (5) family gathering, (6) worship resource, and (7) recruiter of kingdom builders.—**Sara Wengerd,** Salisbury, Pa.

I expect the *Gospel Herald* to keep abreast of the times with pertinent articles and penetrating editorials and to keep us Christ-centered amidst the varying emphases in our constituency.—**Roy S. Koch,** Goshen, Ind.

My expectations of the *Gospel Herald* include the prophetic role: giving vision, statements, information, and visual arts that reflect what and who we should be as the Mennonite Church.—**Emma Richards,** Lombard, Ill.

I expect news. Accurate, challenging, inspiring news of what's happening to, in, around, and in spite of this big bumbling bodily organism called the church.—**Bob Hartzler,** Washington, Iowa.

I expect a courageous leadership that inspires truthfulness about ourselves and God. And I expect exciting reports of God's Spirit causing dry bones to breathe again.—**Calvin King,** Hutchinson, Kan.

The Gospel Herald: A mirror for Mennonites

by A. Grace Wenger

An article in a church paper called attention to the suffering of Negroes in the South. Not only did the writer deplore segregation, especially in the churches, but he also pointed out the denial of fair trials, educational opportunity, and the right to vote.

A protest from the radical sixties? No. The article appeared in Volume I, Number 1, of the *Gospel Herald.*

Since that first number in April 1908, nearly four thousand issues of this official Mennonite church paper have circulated. The pages reflect the image of a compassionate Mennonite Church. A spot check of early numbers reveals concern about lack of bread and soap in Turkey, about children working in cotton mills, about the poor in American cities. Efforts to relieve distress ranged from gifts of potatoes and chickens for Christmas dinners for the poor at city missions to donations of money for the orphanage and medical work in India.

World crises spurred the church to increased response to human misfortune. Even before World War I ended, the *Gospel Herald* reported organization of a War-Sufferers' Relief Commission on Christmas Day, 1917; and within three years more than $500,000 had been collected, relief teams had gone to Europe and the Middle East, and women's sewing circles had sent tons of clothing to needy places.

In the 1920s, after four Russian brothers arrived to report that Mennonites were starving, more than a decade of relief reports tell of emergency aid to Russian and the resettlement of Russian Mennonites in Canada, the United States, and South America. Correspondence from home mission stations during the late twenties and early thirties reveals generous distributions of food and clothing to the unemployed of the Great Depression.

At the close of World War II, the needs in Europe and the plight of Russian Mennonite refugees again aroused a great response of compassion. Then the names of exotic, faraway places begin to appear in relief and service news: Ethiopia, China, Jordan, Java, Korea, Vietnam, the Sudan.

Growing in awareness of suffering. Throughout seventy-five years, the *Gospel Herald* has pictured a Mennonite Church growing in awareness of worldwide suffering and unchanging in its commitment to meet need. The nature of the help shifted from food distribution to the more lasting gifts of seeds and water pumps.

A. Grace Wenger has retired from teaching at the Millersville (Pa.) State College.

Mennonite Relief Agricultural Reconstruction Fordson tractors operating near Alexandrovsk, Ukraine, in October 1922.

Famine victims in Russia about 1920. More than a decade of relief reports in Gospel Herald *tell of emergency aid and resettlement.*

In recent decades there is news of more and more self-help projects such as jute handicrafts in Bangladesh and well-digging in Upper Volta.

At home many congregations helped refugees from Southeast Asia and the Caribbean to a new life of self-reliance and dignity. Yet emergency needs continued to generate a spontaneous outpouring of direct aid, as witnessed by vigorous help for disaster victims and the dramatic response in 1982 to the appeal for corn for Africa.

Even more recently, new voices in the *Gospel Herald* are calling for an attack on the causes of suffering, challenges to the economic structures that keep people in poverty, or efforts to prevent war rather than merely to aid its victims.

Another image mirrored in seventy-five volumes of the *Gospel Herald* is that of a Mennonite Church with a strong family spirit. Scattered among announcements of conferences, ordinations, baptisms, and evangelistic meetings in the early issues are such personal notes as "Grandmother Nice, mother of Bishop Jonas Nice of Morris, Illinois, who is now in her ninety-first year, is quite feeble and it is evident that her days are nearly numbered." Such family-style interest in the personal affairs of others is reflected in the continued publication from 1908 to 1983 of "Marriage" and "Obituary" columns with "Births" added some time in the forties.

For fifty years a *Correspondence* column kept brothers and sisters well informed about church life in widely scattered places: Weaverland, Pennsylvania; Protection, Kansas; Wolf Trap, Virginia; Cherry Box, Missouri; Tofield, Alberta; and many others. Although official letters from congregations no longer appear, Mennonites keep aware of noteworthy events in churches at home and overseas through columns headed "Church News" and "Mennoscope." Interests have broadened with the extension of the Mennonite family so that the well-being of Brother Pedro in the Philippines has become the concern of Martins and Millers and Hershbergers.

From the earliest years, anyone who wanted to share an admonition or a testimony wrote an article on any subject ranging from "The Being, Attributes, and Wonderful Works of God," to "How to Treat Hired Help." As in any family, brothers and sisters often disagreed. Should Mennonites go to the polls to vote for Prohibition? Should church institutions seek endowments? Should Sunday schools use graded lessons? Is Voluntary Service superior to I-W service as an alternative to the draft? Mennonites argued about expressions of nonconformity, about raising money through relief sales, about the place of women in the church, about payment of war taxes. Later issues encourage dialogue more freely than did earlier ones. The "Readers Say" column which began in 1951 provides an opportunity for people to affirm or dissent, and introduction of the *Hear, Hear* feature in 1977 invited them to initiate discussion on issues which concerned them.*

Concerned about faithfulness. Perhaps the reflection which shines most clearly on nearly eighty thousand pages of the *Gospel Herald* is the picture of a people concerned about faithfulness to God. Right belief and right living—this is the twofold goal toward which editors and writers urged their readers. In early volumes several hundred articles a year under the heading "Doctrinal" suggest a strong bias toward right belief. Yet included under that heading were many subjects which might be classified as Christian living or ethics: "How Much to Give," "Worldly Amusements," and "Intercessory Prayer." Conversely, although few titles appear under "Doctrine" in indexes to recent volumes, articles treat such topics as the Bible, Christian beliefs, urgent theological issues, Christian symbols, and the seven deadly sins.

Although the emphasis on right living remains unchanged in seventy-five years, evidence appears of changes in the understanding of how to express obedience. Early writing strongly emphasized personal piety: prayer life, nonconformity, choosing right associates. Gradually writers began to call attention to social responsibility as a part of obedient living, foreshadowed by early articles which pointed out that growing tobacco, as well as using it, is wrong.

Writers in recent decades have examined such issues as middle-class responsibility for urban unrest, the Christian answer to Black Power, extravagant living in an age of hunger, and response to the nuclear arms race.

A section entitled "Family Circle," which continued until 1944, reflects recognition of the importance of faithful living in the home. The *Gospel Herald* publishes fewer articles on marriage and the home since family life has become a major concern of *Christian Living*, another Mennonite magazine. However, news items about family life seminars and marriage encounter retreats reveal a continuing churchwide dedication to strengthening Mennonite homelife.

New friends in mission. Obedience to the Great Commission—no other expression of faithfulness to God has received greater attention in the pages of the *Gospel Herald*. Although the publications of the Mennonite Board of Missions and of local mission boards now offer much of the information once supplied in the "Missions" section and in the "Missions Supplement," mission news still appears under "Church News" and "Mennoscope." Today's items show new trends. Overseas missionaries go not only to teach but also to learn from new Christians in Haifa and Hokkaido, in Guatemala and Indonesia. Nearer home, the dramatic growth of black and Latino Mennonite churches both encourages and reproves the older congregations. Also, articles on the philosophy of missions show a change in tone as phrases like "sent as partners," "mission by community," and "building bridges across barriers" replace "preaching to the heathen."

The dramatic change in appearance catches the eye of anyone who picks up the earliest and the latest issues of the *Gospel Herald*, but those who examine the intervening numbers will discover a consistent picture. A compassionate people, a family-life fellowship, a church concerned about being faithful to God—this is the Mennonite image reflected in the mirror of the *Gospel Herald*.

*The first formal reader response column in the *Gospel Herald* was "Open Forum" which was introduced by office editor George R. Smoker and appeared twice in 1941. It was discontinued by order of the editor, Daniel Kauffman.

Writing for the Gospel Herald

by Robert J. Baker

Robert J. Baker with gentle Paul Erb, patient John Drescher, and businesslike Daniel Hertzler.

I have written for the *Gospel Herald* since 1947, some thirty-five years. During that time I have survived two editors and am struggling with the third. I have written poetry, interviews, columns, articles of various shapes, sizes, and hues. I have written anonymously, using a pen name, and under my legitimate byline, Robert J. Baker.

In changing times. I have written the past thirty-five years as the Mennonite Church has passed through a very changing, challenging, almost catastrophic period of time. It was a time when we came cantering boldly out of our rural, semi-isolation into high involvement in the marketplaces of the world. In the process we left a "few" things behind. The merits of those changes are still contestable, still being contested.

It has been an interesting, intense, intriguing period of time in which to live and write. During that time I have identified myself to be of the conservative persuasion in the Mennonite spectrum, a spectrum that ranges from views and positions yet more rigid than mine to a far distant, dancing point that appears racing violently away from where I stand. The times have helped to shape, narrow, somewhat limit my contribution to the *Gospel Herald.* A writer worth a nickel writes out of and from his own convictions, the nature of his beliefs.

So he preaches in his writings, dropping subtle and not so subtle hints as to how people should change to be more like him, the writer. Writers race back and forth between their desire to be humble and their own dogmatism. They tend to bother people, which in a way is what writing is all about. Perhaps that "bothersomeness" should be one of the cornerstones for a church paper: The printed page should be irritating as well as soothing. Certainly the *Gospel Herald* at times has fallen into the position of being provocative.

With hope. As a writer, I have wanted to be, have hoped that I was articulate, persuasive, simple. With the last I have not much of a problem: If you are of ordinary intelligence, it becomes difficult to be profound. Yet it is good to see in the *Gospel Herald* views other than my own.

It is obvious to any writer for Christian publications that I have not written the past thirty-five years for money. Payment has ranged from a dollar in ancient days for a poem, to sufficient today from an article with glossy black and white photos so that I may purchase gasoline for two or three weeks. Of course, we drive subcompact cars, and I bicycle a lot.

Scattered among the manuscripts sent to Scottdale have been a few where no remuneration was returned to the author. So, on occasion, I have reminded one editor of his financial omissions and obligations, sensing that it was good to have such a letter pierce his ivory tower, helping to keep him humbly human. It must be easy for editors of the *Gospel Herald* to psych themselves up to a level where their own humanity spirals upward and intertwines with the divine, the two becoming confused.

As a writer-reader. I confess to reading the "Readers Say" column of the *Gospel Herald* with interest, curiosity, fear, shock, sadness, laughter, pain, wonder, sometimes questioning, "Why me, Lord?" There is the disappointment if no one says anything about an article, the depression that comes when what one labored at with love is sliced into pieces with bitterness. Beneath a writer's shell lies a spirit heavily laced with paranoia.

To most severe, negative responses from my writings, I have tried to write a note seeking understanding; in some cases, forgiveness. To publish your thoughts, your feelings, your convictions upon paper for mankind to see, is a dangerous way to communicate. Putting it in print is so permanent, difficult to deny. One is never able to say everything he wanted to say, the printed black inked characters appear hard, harsh, cold on the white, pure page. The words are naked, unprotected, defenseless unless the writer produced the seldom accomplished miracle. The words can be, at times are, misunderstood, and sometimes it is without question the writer's fault. As someone said,

Robert J. Baker is a junior high science teacher from Elkhart, Ind.

I know what you believe you understand
What you think I said, but
I am not sure you realize that what you heard,
Is not what I meant.

Without question, it can be painful to write for the *Gospel Herald.* It can be painful during a published series to watch protests arise, first a gentle swell, then a raging torrent, first a flicker of flame, then the consuming inferno. When the editor is sufficiently inundated, properly roasted, then he calls a halt to a column, a series. And something, almost "someone," dies. Some of my "relatives" have expired in the *Gospel Herald.* But the amazing thing is that new "relatives" are born, the well does not run dry.

Touched by editors. I have been blessed in writing for the *Gospel Herald* by working under and for three proficient, capable editors. They were gentle Paul Erb, patient John Drescher, business-like Daniel Hertzler. Actually, the adjectives before the editors are somewhat interchangeable, but they seemed to drop appropriately where I first placed them. None of the editors were perfect (well, maybe Paul Erb was!), but that was acceptable to me since I was not the perfect writer. They felt free to criticize in very helpful ways. Sometimes they even rejected. Articles were rejected because they were too caustic, too controversial, too opinionated, too common, perhaps too bizarre. And some, because they were poorly written, although editors were too polite to say so.

I do recall a few differences with the editorial staff of the *Gospel Herald.* Once I wrote a two-page letter of rebuke to an editor who rejected an article about a friend of mine who had died. If I would have spent the time in revising instead of raging, I would have been time and money ahead. I have learned that editors seldom change their minds.

Actually, editors of the *Gospel Herald* have been kind to articles they used from my pen. I do not recall once that their editorial changes interfered seriously with the thought I had expressed. I am certain that they have saved me much embarrassment from improper English, poor spelling, by such corrections making me look better than I actually was.

The official organ? The *Gospel Herald,* according to the *Mennonite Yearbook,* is "the official organ of the Mennonite Church." At one time, perhaps it did speak for all of us. Surely, no more. And I do not say that with despair, for at one time, perhaps the different among us simply were silent. Now they are quite vocal, almost as if awakening from a hibernation of a hundred or so years. As a result, those of us already awake and vocal about what we consider normal and correct, read with shock about homosexuals, social drinkers, advocates of women ministers, and the warlike among us. The silent are speaking, writing, new ball games are being played on the printed page, and spiritual umpires are scarce.

Writing for the *Gospel Herald* is a more nerveracking, trying experience than writing for *Builder* or *Christian Living.* The audience of *Gospel Herald* is both larger and of more varied composition. One writes for this paper knowing full well that you will not please all of the people all of the time. We range from conservative to liberal, from fundamentalist to near humanist, from self-learned to PhDs, from common to suave, from "I will accept nothing" to "I will accept anything."

Yet the audience is one I love, for basically they are Mennonite, the denomination I entered by choice. For over fifty years it is all I have known.

In thinking of this article I leafed through *Gospel Heralds* past, unstacking them from piles accumulated in the basement. Obviously the paper has changed in the thirty-five years that I have been writing for it. The masthead, the position of the editorial, the cover, picture content, varied columns coming and going, "Field Notes" becoming "Mennoscope," the names of those baptized being printed, and so on, have varied, come and gone. At this seventy-fifth anniversary year one could hardly expect the 1983 model to be a facsimile of the 1908. Change, often scary, sometimes traumatic, is not always wrong. But we to the right, worry. The physical changes are amoral, but subject matter discussed along with denominational inferences might make Daniel Kauffman wince and shudder.

I hope I speak for many writers when I say, "The *Gospel Herald* is a good church paper, well edited, well read, pertinent to the brotherhood." We who write for it appreciate its weekly faithfulness in reaching Mennonite homes and churches, carrying our words which I pray are from the Lord. So it becomes a prophetic platform for us, to be used, not abused. What we write should be written with fear and trepidation—the pen is indeed mightier than the sword.

With fond remembrance. I remember well an editorial written by beloved Paul Erb. It centered about 2 Timothy 4:13. There the apostle Paul, writing from Roman imprisonment, said, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Did he want the parchments for writing? Were they beginning portions of the Bible we use today, portions he desired to finish? Were the parchments blank, soon to be inked with Holy Spirit inspired words via the hand of Paul? I know not, but there is a tender thought for any writer, Paul's keen desire for "parchments," paper upon which to write, a desire that was more special than a "cloke" to warm him.

Paul knew, like a writer knows, that it is more important to write than to worry about the necessities and gracious things of this life. "Clokes" wear out, are holed by moths, go out of style, fade, but words carried on parchment, endure. It is a writer theology that only a writer comprehends. When words flow, writing is better than eating, better than being warm.

Every Christian writer needs to feel the spark of the divine within himself. Those who do not understand that statement will be embarrassed, perhaps shocked, at such boldness on my part. Let them. Even editors have the right to sense the spark. If a single word spoken is like apples of gold in pictures of silver (Prov. 25:11), surely a series of words fitly written have a value of infinite price. Without the inspiration of the Holy Spirit, as a Christian writer, I would have no chance of survival.

Don't lose out, Mennonites

by Dale W. Brown

I write as one who has been regarded a fellow traveler with the Mennonites. Because of some implications of that term it may be better to name my relationship as a close pilgrim along the way. Some Brethren think that I am more Mennonite than I ought to be. And some Mennonites think I am far more Pietist than any good Anabaptist should be. Whatever the label, I welcome the opportunity to share an anniversary epistle.

I write as a representative of the larger free church, the believers' church, the radical tradition. As can be discerned from the various names given to this larger tradition, precise definitions are difficult. Mennonites are but one stream of the free church movement, whether this is defined as being free *from* state interference and prescribed liturgy or free *for* greater manifestation of the priesthood of all believers. When we name the larger tradition believers' church, we focus on the necessity of relating the response of faith to conversion or baptism. It is possible to emphasize the importance of faith, however, apart from the Anabaptist insistence that faith be related to all areas of life.

Mennonites have been more helpful to others among the believers' churches than we may realize. So they are scandalized when they see us caught up in popular religious fads.

We can identify with the designation, radical, when the word implies a return to the biblical and primitive roots of our faith. Today, we are more reluctant to identify with the same word when radical points to challenging the *status quo*, even as we are aware that the way of the cross has often embodied the price we pay for our nonconformity to this fallen world. At the same time we hope to reject the violence and hatred of some in witnessing against evil.

The peace churches constitute a smaller tradition within these larger categories. Those of us who have participated in the New Call to Peacemaking have realized anew that the historic peace churches have much to learn from and to give to one another. Anabaptist has been a helpful identity word to point to evangelical, biblical, discipleship segments of the larger believers' or free church movement, whether in the sixteenth century or today.

We live in an era in which growing numbers of people are attracted to this tradition, especially to some of the basic motifs of Anabaptism. Though Mennonites and other Anabaptist groups may not be reaping a large harvest, there are many communities and individuals who are identifying with Anabaptist emphases. Among others these include a communal view of the church, a discipleship stance which insists that Christianity is life, doctrines of the cross which incorporate peacemaking, a view of the pilgrim people living in the reality of the kingdom coming, and the ordination of each Christian to carry out the Great Commission. For example, there may be hundreds of thousands of Catholic-base communities in Central and South America which resemble the sixteenth-century Anabaptists more than many of our own congregations which claim direct lineage.

Albrecht Dürer's woodcut "St. Michael fighting the dragon."

In relationships with the early group who struggled to give birth to what was to become the *Sojourners* community in Washington, D.C., I observed that they wanted to learn of our history and interpretations of the faith more than to identify with our style of manifesting the same today. In a world of militarization, depersonalization, materialism, and deterioration of covenantal life in family and societal structures, our tradition is most relevant. In light of our frequent unfaithfulness and lack of enthusiasm in proclaiming our inheritance, we can be thankful that God is keeping alive the vision for which we were called out. Our heritage is taking flesh in new groups, new ways, and new forms.

(continued on page 255)

Dale W. Brown teaches at Bethany Theological Seminary, Oak Brook, Ill.

CHURCH NEWS

The future of Mennonites in Canada and the U.S.

Ivan Kauffmann

In the years following 1983, these trends will be noted in the Mennonite Church:

1. Increase of urban congregations. A rapid increase in the number of urban congregations due to the strong evangelistic emphasis by blacks and Hispanics and the move by many rural Mennonites, especially students and young adults, to urban areas.

2. Double in size in less than 50 years. A growing emphasis on evangelism and witness in the congregation, along with a continued emphasis on relief and service through Mennonite Disaster Service and Mennonite Central Committee, resulting in many persons of non-Mennonite background becoming members.

3. Simplified organization. Elimination of some churchwide and conference organizations for the sake of efficiency and closer fellowship. Congregations will prefer to do more mission and service outreach ministries at the local level.

4. Team leadership. Congregations will have more team leadership in order to accomplish a larger task. The limitations of a one-person pastorate, and also the gifts of more people in the congregation, will be recognized by the congregations.

5. Upper middle class. Mennonites will continue to be upper middle class in their communities. Farming will be a big-business operation, but a smaller percentage of members will be farm operators. A larger percentage of youth will be college educated. A larger percentage of members will be in the service professions.

6. Inter-Mennonite relationships. There will be an increasing number of dual conference congregations which will in turn bring about a merger of some district conferences, particularly in the West and Midwest.

7. Leaders for peace. Mennonites with their long tradition for teaching peace, and about which they were sometimes embarrassed, will be asked to teach and demonstrate to other Christians the way of peace in a world where nuclear war continues to pose a threat.

8. Christ-centered theology. Mennonites will continue to be Christ-centered in their theology and understanding of the Bible because of the effective training in the home, Sunday school, and church which has been a part of their heritage.—*Ivan Kauffmann, general secretary of General Board.*

The future of Mennonite education

The future of our schools depends on our future as a Mennonite people. If we have a sense of identity and are ready to express in the world the good news entrusted to us, we will want to communicate that sense of who we are and of our calling in the world also to the oncoming generations.

Of course, some factors are beyond our control. The values and tastes of North Americans around us may change, and that can affect public interest in education. The North American economies may, apart from a shorter-term improvement just now, become worse before they get better.

We will likely have more students in our schools from black and integrated and Hispanic congregations, the fastest growing part of our membership. We may well continue to have increasing numbers of older students.

We would anticipate that our schools will in coming years have less the image of campuses and to a greater extent take the form of bases for encounter with the world. As Christians who have emphasized discipleship, we can encourage integration of theory with practice.

With good communication among the representatives of the several disciplines in our schools, we can move toward a packaging of learnings that better expresses our identity as a people. We have been recognized by leaders in church education outside our circles as Christians with a potential for leadership in these areas.—*Albert J. Meyer, executive secretary of Mennonite Board of Education*

The shape of the mission enterprise in the year 2000

One cannot shape a mission without context. Our *assumptions* about the shape of the world in 17 years will determine how we carry on God's mission "of bringing all things into unity—in Christ." If the shape of the future is the present compounded, how should the church plan for mission in the year 2000?

1. World needs will be enormous. The population will grow 25 percent, from 4.5 billion now to 7 billion then. About half of the world's 15-20 percent Christian population will live in the centers of wealth in North and West. The multitudes of poor, starving, and displaced people will be without Christ.

2. Gospel evangelization and human relief aid will become one action. The words of Jesus to starving people will be interpreted by acts of mercy. Mennonite mission agencies and Mennonite Central Committee will be one integrated effort.

3. Believers in the centers of need will plan the mission strategy. The opportunity for Western churches will be to help financially those with "first love" zeal in Africa and South America—the bulwarks of Christianity—get to unevangelized areas in Asia. These will also become missioners to post-Christian Northern Europe and North America.

4. Christians in communist countries will increase. The percentage of believers in the "free world"—Western Europe and North America—will continue to decrease, while Christians in the Eastern bloc—China, USSR, and Eastern Europe—will increase greatly.

5. Church will look different. Church worldwide will be centered in small fellowships, lay in leadership, a people in dispersion, minorities on the fringe of society, salt and yeast. These will be the centers for outreach and models for survival in the tightening world pincer.

6. Committed, disciplined people will be the vital ingredient: people who are ready to migrate long-term; people experienced in the school of prayer, meditation, and solitude, for whom mission is worship of Yahweh; people who have been nurtured, blessed, and sent from communities of caring, where the organizing principle is *mission;* people who are prepared to accept risks of imprisonment, torture, persecution, and death to bring the saving gospel of Jesus to the poor; because this ministry will be seen as a subversive political action.

7. The mission is God's. God is in charge, building the church worldwide, and this redemptive action will continue in the midst of pressures.—*Paul M. Gingerich, president of Mennonite Board of Missions*

The future of Mennonite congregations

If our life is not interrupted by our Lord's return or by nuclear explosion, I would anticipate in the remainder of this century further unfolding of trends already visible.

1. **The threat of apocalypse.** The availability of nuclear weapons and apparent willingness of world leaders to use them injects tentativeness into all planning for the future. By the year 2000, only retirees will remember anything before World War II, and almost all church leaders will have come to maturity after the Bay of Pigs brinkmanship. Vision and ethics are likely to be influenced by short-range needs.

2. **Limited resources.** Newly acknowledged limitations of resources are likely to diminish the affluent lifestyles of recent decades. Some church members will seek to protect or flaunt their wealth while others will focus on preserving and sharing available resources within the world community. Mennonites may need to declare sides as to whether they identify with the rich or the poor.

3. **Broader congregational expression.** Worship among Mennonites will affirm a broader range of sensory experience. Drama, movement (lifting hands and/or sacred dance), visual arts, and instrumental music will become acceptable options in almost all congregations. While some congregations may adopt narrower leadership patterns, a greater number will share leadership more broadly. The latter will grow from a greater prizing of all gifts, including those of women, and from less ability to afford salaried leaders.

4. **Denominational realignments.** Cooperation between Mennonite Church and General Conference leaders will likely expand, possibly leading to structural merging of some denominational agencies and/or congregations. Cooperative experiences in publishing and peace efforts may bring new interaction with other Mennonite and Brethren groups. I believe Mennonites will also find new commonality with other Christians, including Roman Catholics. At the same time there could be counter-movements leading to separation between groups in the church holding opposing convictions on issues such as biblical interpretation, lifestyle, or social responsibility.

In spite of difficulties which may be ahead, I am optimistic about the future of the church. God's people usually grow in times of adversity. Most important is the certainty that the Holy Spirit will be working in it all for God's glory.—*Gordon Zook, executive director, Board of Congregational Ministries*

The "Concord" 1683

The Johnson House

Church bulletins feature Germantown

Starting Sunday, May 1, Mennonite Church bulletins will begin carrying parts of the Germantown story in preparation for Bethlehem 83. Jan Gleysteen, bulletin editor, an artist in his own right, has done most of the illustrating. But he has also included the work of Birgitt Rohde, an art trainee from near Cologne, West Germany; and Ivan Moon, an artist at MPH.

Themes include a brief résumé of pre-Germantown events, the arrival of the *Concord*, on which the Quakers and Mennonites came to Germantown, a story of the Germantown meetinghouse, and the like. (The bulletin for May 22 features Mennonite World Fellowship Sunday.) Taken together, the covers might become a handy guide to "What to see in and around Germantown" when you travel to Assembly this summer.

"Mennonite Church bulletins are worship-centered," says David Cressman, congregational literature division promotion manager at MPH. "All art, photography, and written materials are carefully prepared or chosen with the worship service in mind," he continues. "Each Sunday they provide a stimulating idea for meditation."

According to Cressman, the bulletins have a special denominational emphasis but "there is no desire to be narrow about this."

Gleysteen claims one of the strengths of the bulletins is that they are tailored to the Mennonite Church calendar. Special historical events, General Assembly, and World Conference are built in.

Cressman is concerned that congregations make the best use of whatever bulletins they buy. They (bulletins) "help visitors feel at home, because they show at a glance the order of service" and tell the congregation's weekly story.

Predictions for the black and integrated churches

1. Goal one is to increase the number of congregations in black and integrated communities by working through existing conference and other denominational structures. Also, each congregation is encouraged to found another congregation in cooperation with district conferences.

2. Increase the average size of congregations, giving special attention to the need to attract youth and black males to the church.

3. Sharply increased involvement in community ministries and development on the part of black and integrated congregations.

4. Increasing tensions, but hopefully for some progress, as we strive for an increased level of integration in all parts of the church.—*Joy Lovett, associate general secretary, of the Mennonite Church General Board*

Hispanic projections

The strengths of the Hispanic churches serve as the basis for forecasting the direction of their contributions to the total church. The first three items below have to do with these foundations.

1. Hispanics have, by their growth, created a greater awareness throughout the church for evangelism and church founding.

2. Hispanics have maintained awareness of the fact of the lostness of people, in terms of their need for individual salvation.

3. Hispanics have developed more conscience for social service, but they lack the resources to carry out their vision. It's a case of the poor serving the poor. But this has also provided avenues of service for the rest of the church.

4. For the future, we're looking for more consolidation, in terms of leadership and strength at the local level.

5. We're projecting numerical growth, but especially within local congregations. The aim is to build stronger congregations and ever improving leadership patterns.—*Samuel Hernandez, associate general secretary of the General Board of the Mennonite Church*

"The often repeated idea that EMC's major contribution to the church has been preparing people for missions may be a bit shopworn, but it's the truth. A distinctive aspect has been the concept of service to God and mankind that grows out of our theology, whatever profession one might choose."

Hubert R. Pellman
Professor of English

The tradition continues with the class of 1982—29 percent of the graduates are involved in church vocations:

- 20 are teaching in Christian schools
- 19 are working for church agencies
- 19 have begun domestic and overseas voluntary service assignments
- 5 have entered the ministry
- 5 are enrolled in seminary

eastern mennonite college & seminary

Eastern Mennonite College and Seminary admits students of any sex, race, color, and national or ethnic origin, and regardless of handicap.

Atlantic Coast evaluates development

The Atlantic Coast Conference held its fifth annual assembly at the Neffsville Mennonite Church, near Lancaster, Pa., Mar. 25-27. The theme for the assembly was "Wholeness in Christ," based on 1 Thes. 5:23.

Differing from the usual format of importing a guest speaker, this year's theme was expounded by constituent talent. Most of the speakers were lay persons, addressing such topics as sanctity of life and the maturation of singles, youth, husbands and wives, children, and the aging.

On Friday evening, moderator Charles S. Good, pastor of Ridgeview Mennonite Church, Gordonville, Pa., spoke. The final address was given by a native of Atglen, Linford King, pastor of the Holly Grove congregation, Westover, Md.

Assembly business included commission and staff reporting. One of the primary concerns was the feasibility of further expenditures in founding new churches.

The churchwide agency reporting this year was the Mennonite Publication Board.

The Atlantic Coast Conference has a constituency of 40 congregations scattered from Boston to Virginia, with a membership of 4,232. The conference office is in Phillipsburg, N.J.—*P. Melville Nafziger*

One of Ontario's oldest churches celebrates 190th

The pioneers who founded the Rainham Mennonite Church arrived in 1791, when Jacob Hoover, with his seven sons and one daughter, traveled by wagon from Pennsylvania to the Stoney Creek area near what is now Selkirk. They purchased 2,500 acres along Lake Erie.

Soon after the Hoover family arrived, other families came from the "Twenty" (Vineland) with the names of Shank, Swartz, Strickler, Sherk, Werner, Miller, and Byer.

The first recorded deed for a Mennonite Church property has a date of 1836, and the first church building was constructed along the shore of Lake Erie. When this church burned, Peter Hoover donated land, in the shelter of the woods, where the present church was built in 1870. The first known minister was Michael Shank (1816). In 1957, the meetinghouse was raised and a basement was put under the building. A

new entrance was built in 1966.

Rainham is one of the oldest Mennonite congregations in Ontario.

The theme for the 190th anniversary program, May 21 and 22, will be, "Christ, the Cornerstone—Our Foundation, Our Future," Saturday evening at 7:30 p.m., a film, *The Trail of the Conestoga,* will be shown at the Selkirk Town hall.

Keynote speaker for the 10:30 a.m. Sunday service will be E. Morris Sider, whose text reads, "Remove not the ancient landmark. . . ." An informal time of fellowship follows in the afternoon with an artifact display and a tour of historic cemeteries available.

An eventide service is also planned (at lakeside if weather permits) with special speaker, Marjory Coffman, Vineland, whose text will be, "Arise, shine; for thy light is come. . . ."

Special music will be provided by the Orrie Gingrich family.

Meals will be supplied noon and evening on Sunday.—*Lynne Swent*

Growth goal vision of Virginia

"Creating Mission Vision" was the theme of a special seminar held Mar. 11 for Virginia Mennonite Conference leaders. It was the first time four of the major program and coordinating boards of the conference met together: the board of missions, the board of congregational ministries, the executive board, and the council on faith and life.

David Shenk, director of home ministries for the Eastern Mennonite Board of Missions, Lancaster, Pa., led the seminar, and by reviewing and analyzing history, helped the group focus on direction for the future.

Rapid growth and new churches characterized the Mennonite Church in Virginia in the 1940s and 50s. However, the decades of the 1960s and 70s saw little growth. Since 1981, three new fellowships have formed and there is anticipation that more will emerge in the near future.

The concluding session of the seminar focused on some goals which will be recommended to the 67 congregations now making up the conference. Each congregation will be urged to: 1) develop a statement spelling out their reason for existing and their vision for mission, 2) plan for growth by expansion (membership growth) or extension (starting a new fellowship), 3) encourage the apprenticing of leaders, 4) not be apologetic for appealing for funds, and 5) make diligent efforts to assimilate new members.—*Richard Good*

Nurses provide health care in Ethiopia

Four Mennonite nurses have continued their health work in the Bale Region in southeastern Ethiopia in spite of recent tensions between the Ethiopian Mennonite Church and the Ethiopian government.

The people in the Bale Region have been victims of both war and drought. During the late 1970s the region had several years of severe drought. After the 1977-78 Ethiopian-Somalia War the Oromo tribe was settled into villages.

In 1979, the Oromo villagers were hungry and had few agricultural skills. Malnutrition and illness claimed many lives. In November of that year Mennonite Central Committee responded by sending two nurses, Arlene Kreider of Mountville, Pa., and Peg Groff of Strasburg, Pa., both Eastern Mennonite Board of Missions workers, to begin work as a mobile health team.

Since that time three other nurses, Judy Buckwalter from Andover, N.Y.; Alice Russell from Los Angeles, Calif.; and Linda Wiens from Yarrow, B.C.; have joined Groff in the work. Wiens writes they have been able to increase health care to 10 villages. In an average workday they treat up to 150 patients.

Plans for Mennonite publishing

Mennonite Publication Board approved its first five-year plan at its February meeting in Chicago. Though the goals are specific and do not speculate what the church's publishing effort will look like by the end of the century, they will have ramifications through that period. Also, some of the objectives may not be reached within the five-year span. The plan follows.

1. Complete the revision of The Foundation Series for children, making the material easier to teach, and capture 80 percent of the market as measured by the Sunday school enrollment in the 22 conferences the curriculum serves. Presently, The Foundation Series serves about 68 percent of the children enrolled in kindergarten through grade 8.

2. Increase the average number of copies of new Herald Press books sold in the first year of publication from 3,616, the current average, to 5,000.

3. Establish a bookstore in one new conference district not now being served by a Provident.

4. Establish coordinated buying for all U.S. stores. Because of the complexity and cost of such an operation, this goal may exceed the five-year time frame to be fulfilled.

5. Reduce borrowed capital from 80 percent of net worth to 50 percent.

6. Explore the feasibility of a totally cooperative book publishing program among Anabaptist-minded denominations in the U.S. and Canada.

7. Establish a network of non-institutional news reporters for *Gospel Herald.*

8. Produce from four to six volumes of the believers' church commentary series. This project is being carried out cooperatively and should be completed during the next decade.

9. Facilitate transition to new leadership. A substantial number of top managers at Mennonite Publishing House will be retiring within the next decade. Staff and board will cooperate to make the transition as smooth as possible.

Publishing content will change as the constituency's needs change. A major responsibility of those who make decisions about content is to be sensitive to those changes as they happen and to foresee directions the church will take.—*Ben Cutrell, publisher*

MMA looking toward 2000

In consultation with my associates at MMA, we offer the following perspective for mutuality as we look toward 2000.

1. **Faithfulness.** MMA has a historical and biblical base for its existence. And while we borrow tools from the commercial and money management models of the secular world in which we live, we borrow selectively and only within the perspective of the mutual aid mission for Mennonite churches. Our primary point of reference for understanding what we do and how we do it is the church that is served by our programs. Our programs have a bias toward action. Mutuality shows through deeds. Faithfulness may have some relationship to the quality of services provided. Faithfulness may also call us to some forms of nonconformity to the present secular environment.

How does an organization maintain faithfulness as it grows? We do not expect the tension between faithfulness and secular materialism to diminish. In fact, we will be challenged by sharper confrontation with crass greed and materialism. Faithfulness in our church assignment will also have to be reflected by honoring long-term financial contracts and commitments to churches, conferences, agencies, and individuals. This will call for competence, integrity, and walking alongside our churches.

2. **Openness to change.** The look ahead may call for change. The rise and fall of nations, both secular and in Bible history, the rise and fall of businesses, and the rise and fall of church agencies often reflect a certain cycle and pattern. Far too often businesses and churches grow, expand, and reach a certain optimum from which point there is decline and perhaps even failure. Realistic humility must face the fact that the future years may call for changing course, for turning around, and for altering direction. At least we will not assume that our enterprise will always grow and be bigger and better. This is not a note of pessimism. This is meant to say we must be open to constant reevaluation, even as we plan as diligently as possible for growth and faithful service.

The concept and goal of mutuality will not change, but we may need to develop new wineskins.

3. **Prophetic witness.** How shall we bring significant leadership in helping Mennonites bring Christian faith and everyday economics into closer proximity and unity? The next years may call us into greater emphasis on the needs of the poor and a reexamination of our instincts toward self-preservation and self-interest. MMA will continue to have a tremendous challenge to take certain risks which will be biased toward those with economic need and disadvantage. I am optimistic that one of the significant growing edges in our evangelistic outreach as a church will be the sensitive, helpful, caring ministries that have always been central to our faith and life. I believe our congregations and MMA as an agency will not settle for anything less than the most creative and helpful programs to accomplish those caring ministries.—*Dwight Stoltzfus, president*

MENNOSCOPE

Art Smith, an 86-year-old resident of Maple Lawn Homes, Eureka, Ill., and son of the first superintendent, J. D. Smith, has developed a wooded area nearby which features trees and shrubs native to Illinois. Over 70 varieties of trees, 20 varieties of shrubs, and some wild flowers have been planted there. Each tree and shrub has been labeled. It is not unusual in the spring and fall to see grade or high school students in "Maple Lawn Woods" getting a lesson from this retired biology teacher. Now Maple Lawn is launching an extensive tree-planting program. "Trees draw birds and animals," says executive director Cliff King, "and provide abundant shade," creating an enjoyable environment.

A 20th anniversary celebration is being planned for next year to include those Voluntary Service workers who were stationed at La Junta, Colo., from 1963 to 1965. If you were a part of that unit, or know someone who was, write Laura Miller, 51 Greenway Dr., Goshen, IN 46526.

Convicted registration resister Enten Eller will be reassigned to work in a private hospital, because his initial assignment to do cancer research at a VA hospital in Salem, Va., was resisted by angry veterans, who didn't want a "draft dodger" there, said officials.

Help is needed in a church-founding effort in southwest Florida. A "tent-making" opportunity in plumbing is a possibility for qualified persons. If interested, write to Rod Troyer, 3326 SE 15th Place, Cape Coral, FL 33904.

New members by baptism and confession of faith: Jerold Schrag by baptism and Martin and Nancy Amos by confession of faith at **Ames Mennonite Fellowship,** Ames, Iowa; Donna Harmon at **Berea,** Atlanta, Ga.

Gardening, a natural form of aid, an idea

Planting season is here, seed catalogs have arrived, and packets of vegetable and flower seeds are appearing on store racks, says Jocele Meyer of Mennonite Central Committee's development education office, Akron, Pa. Mennonite and Brethren in Christ churches in the past year have responded to the needs of the hungry in North America by sharing groceries. "Why not share fresh produce, too?" asks Meyer. This year, plant extra vegetables and pledge a part of these to those who are needy. The pledged produce can be shared through food pantries, food banks, soup kitchens, and temporary markets set up in parking lots or other appropriate places. Twenty-five dollars invested in seeds and basic supplies can return up to $400 worth of fresh food, claims Meyer.

Peace promoted by contest

Students from Ohio, Illinois, and Ontario were winners of the C. Henry Smith peace oratorical contest held at Goshen College, Goshen, Ind., Mar. 3. Phyllis Cole, a junior English major from Mt. Blanchard, Ohio, won first prize for "Requiem for Hamelin's Children." "A Great Threat," by Loretta Kreider, senior communications major from Lombard, Ill., took second place. Mel Shantz, a senior French major from East Baden, Ont., won third prize with "Foreign Languages: Foreign Understanding." The first- and second-place winners represented the college at the Indiana State Intercollegiate Peace Speech Association contest on Mar. 28 at Indiana University-South Bend. The manuscripts and tape recordings of the winning speeches will also be entered in the Mennonite Central Committee peace section contest, along with the winners of the Smith oratorical contests from other Mennonite colleges.

Health group trains boards

Mennonite Health Resources sponsored its first annual educational seminar for the operating boards of its six affiliated hospitals at the La Junta, Colo., Medical Center on Feb. 12. Luke Birky, administrator of the Mennonite Home in Albany, Ore., gave a historical review of the Mennonite Church's care philosophy and programs. His presentation was followed by a review of the development of Mennonite Health Resources by Ken Schmidt, director of the health and welfare department, home ministries division of the Mennonite Board of Missions, Elkhart, Ind. Chester A. Raber, director of Greenfield Associates, Lancaster, Pa., guided the participants in a study of board members' responsibilities. Chairman Wally Jantz and executive director William B. Zuercher spoke about current and future programs, goals, and plans of the organization.

Mengele presence in Paraguay denied

Early in February, major wire services carried a story of Josef Mengele being sighted in a Mennonite community in Paraguay. Simon Wiesenthal, the renowned Nazi hunter, also gave the impression that Mengele was in a colony near Filadelfia and that the Mennonites were not aware of his significance as a mass exterminator of Jewish people during World War II. In response to this flurry of stories, Kornelius Walde, official Mennonite representative in Asunción, called the presence of this person "impossible."

Hesston prepares for 75th

During the weekend of Nov. 22-25 next year, Hesston College, Hesston, Kan., will celebrate its 75th anniversary. Between now and then, a number of programs and activities are planned. Among these is a quilting festival. For those groups and individuals interested in supporting the college through quilt-making, write Quilt Festival, Hesston College, Box 3,000, Hesston, KS 67062, for full specifications and details.

"Homosexuality, a Guide for Concerned Christians," a short pamphlet on the subject has been developed by Virginia Mennonite Conference's council on faith and life. The pamphlet, a bibliography, and other resources may be received from the Virginia Mennonite Conference Center, 901 Parkwood Drive, Harrisonburg, VA 22801.

The Miller-Erb Nursing Development Fund was established in 1979 to promote nursing research, leadership, and education in the Mennonite Church. Source of the funds is interest on money received through the sale of Miller Hall at La Junta (Colo.) Medical Center. Financial assistance is again available this year to graduate nurses who reflect a spirit of commitment and service. Interested nurses should write Kenneth Schmidt, Mennonite Board of Missions, Box 370, Elkhart, IN 46515, by May 1 for fall study or project applications.

A marriage enrichment retreat, sponsored by Laurelville Mennonite Church Center, will be held the weekend of Apr. 15-17. This event will be led by couples, Irvin and Kitty Weaver and Wilmer and Lois Hartman, both of whom are certified by the Association of Couples for Marriage Enrichment. Another retreat for engaged couples and married couples in their first year of marriage is scheduled for the following weekend, Apr. 22-24. Irvin and Kitty Weaver will lead this retreat. For additional programs and registration information, write the center at R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

"The Sermon on the Mount is the place to begin the Christian life, not a far-off goal for mature believers only," John Driver, longtime Mennonite missionary and educator in Latin America, suggested to members of Nicaragua's three churches of Anabaptist background at a Feb. 11-13 study retreat in Managua. One hundred and forty pastors, leaders, and other members of the Brethren in Christ Church, the Mennonite Conference, and the Fraternity of Evangelical Mennonite Churches gathered for the fourth such joint retreat sponsored by Mennonite Central Committee since 1980. Driver described the Sermon on the Mount as the early church's catechism, by which new believers learned to live in accordance with God's kingdom.

Mennonite Your Way Travel Directories are still available for 1983, the final year for Directory III. It lists 2,000 North American households and includes the names of 105 international contacts in 46 countries. The directory features a special center spread on Germantown, Pa., and environs with appropriate maps. MYW Directory III, including the southeastern Pennsylvania supplement, is available at $6 each or two for $10. (Pa. residents add 6 percent sales tax.) Order from: Mennonite Your Way, Box 1525, Salunga, PA 17538.

READERS SAY

Rebecca A. Stoltzfus, Pittsburgh, Pa. I was glad to see your report of the prayer witness for peace of Mary Sprunger-Froese in the March 15 "Mennoscope." In this day of darkness with the proliferation of nuclear weapons capable of destroying us all, it is hopeful to know there are those called to witness for peace at the places where the nuclear weapons are assembled (in this case Rocky Flats).

I was disappointed, however, that you did not print the whole news release as it was printed by Mary and her friends. I was not present at their witness but the news release I received contained dramatic details of a wonderful story of God's leading and presence among his peacemakers today. Mary wrote that their entrance into the top security nuclear weapons facility at Rocky Flats was like crossing the Red Sea. With no ID they drove their car through the gate, no questions asked, perhaps reminiscent of God's Bible smuggler. The guards were astounded to find them inside and inquired how they entered through top security gates. "God was with us and led us," was Mary's reply. In broad daylight they entered a place of sin and destruction to bring witness to the light. They not only were led safely but their presence so alarmed the guards that they (the guards) had to fabricate stories for the press to explain the presence of Mary and her friend.

Mary and her friend also chose to pour donated blood (given by a broad spectrum of friends) on a cross to symbolize for workers that Jesus lived a life of love, and the purpose of the work at Rocky Flats is to build weapons to destroy human life. A guard cleaning up the blood joked with them about the fact that the blood on his hands was human blood. Who knows what seeds are planted to encourage workers to think about what they are doing?

We need stories like Mary's to remind us of God's presence and victory in the face of the destroying evil of nuclear weapons. We also need stories like Mary's to encourage us to become vulnerable and find ways to witness to God's love by confronting evil in our own communities. Please print the whole news release next time.

BIRTHS

Butti, James and Linda (Stalter), Sarasota, Fla., second child, first son, Michael James, Mar. 12.

Carpenter, Doyle and Marian (Stauffer), Centreville, Mich., third daughter, Amanda Rose, Feb. 28.

Chandler, Randy and Myrna (Blosser), Canton, Ohio, first child, Benjamin Asa, Mar. 5.

Cotchen, Patrick and Joy (Lehman), Johnstown, Pa., first child, Adam Patrick, Feb. 20.

Gingerich, Rudy and Colleen (Martin), Mountain Home, Idaho, first child, Maureen Martin, Feb. 8.

Hess, Carl A. and Nancy (Kauffman), Bowmansville, Pa., third child, first son, David Avery, Dec. 6.

Hilderley, Len and Sue (Hussey), Elmira, Ont., first child, John Charles, Mar. 5.

Jantzi, Luke and Eloise (Cameron), Kitchener, Ont., fourth and fifth children, second and third daughters, Amber Dawn and Jessica Ruth, Feb. 25.

Leis, Tim and Anne (Peterschmitt-Kuhn), Strasbourg, France, second child, first son, Jerome Allan, Mar. 2.

Martin, Ralph and Judy (Knapp), Elmira, Ont., third child, first daughter, Koren Leanne, Feb. 24.

Miller, Sheldon and Lori (Kleese), Wayland, Iowa, second son, Jeremy Ray, Mar. 7.

Nisly, Randall and Phyllis (Miller), Greentown, Ohio, second child, first son, Neil Andrew, Mar. 4.

Nuttall, James and Kathleen (Frederick), Frazer, Pa., second child, first son, Andrew James, Mar. 11.

Smith, Marty and Mary Lou (Wittmer), N. Canton, Ohio, second child, first daughter, Martyne Nichole, Mar. 11.

Sommers, Willis and Beverly (Hough), Cochranton, Pa., fourth child, first son, Jeremiah David, Mar. 10.

OBITUARIES

Bohn, Edith Margaret, daughter of Peter S. and Sarah (Eicher) Boshart, was born at Noble, Iowa, June 19, 1907; died of congestive heart failure at Good Samaritan Home, Manson, Iowa, Feb. 9, 1983; aged 75 y. On Sept. 25, 1930, she was married to Carl Bohn, Jr., who survives. Also surviving are 3 sons (Allen, Wayne, and Donald Bohn), one daughter (Marilyn Oberhelman), and one brother (Arthur Boshart). She was a member of Manson Mennonite Church, where funeral services were held on Feb. 12, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Egli, Edward R., son of John and Anna (Beckenbach), was born in Illinois on July 21, 1895; died of heart failure at Good Samaritan Home, Manson, Iowa, Feb. 11, 1983; aged 87 y. On June 24, 1915, he was married to Sadie Musselman, who survives. Also surviving are 2 daughters (Eleanor DeNio and Ruby McCabe), 6 sons (Joe, Willard, Gene, Marlin, Carvel, and Kenneth Egli), 2 sisters (Lydia Martin and Mabel Naffziger), and 2 brothers (Elmer and William Egli). He was preceded in death by one daughter (Opal)and one son (Lester). Funeral services were held at Manson Mennonite Church, Feb. 14, in charge of Herbert L. Yoder; interment in Rose Hill Cemetery.

Esch, Mina, was born in Missouri, Jan. 22, 1887; died at Schowalter Villa, Hesston, Kan., Feb. 14, 1983; aged 96 y. In 1908, she was married to C. D. Esch, who died on Feb. 22, 1931. Surviving are one son (David), 5 daughters (Mrs. Sarah Miller, Mrs. Mary Greener, Mrs. Nellie Skuba, Mrs. Barbara Noble, and Mrs. Clara Headrick), 19 grandchildren, and 33 great-grandchildren. She was preceded in death by one daughter (Helen), who died in infancy. She and her husband served as missionaries in India for a number of years. She was a member of Hesston Mennonite Church, where funeral services were held on Feb. 16, in charge of Jerry Quiring and Paul Friesen; interment in East Lawn Cemetery.

Gehman, Edith W., daughter of Harrison and Annie (Wile) Landis, was born in Franconia Twp., Pa., Jan. 1, 1914; died Mar. 10, 1983; aged 69 y. On Sept. 19, 1936, she was married to Laverne Gehman, who survives. Also surviving are 2 children (Janet—Mrs. Junior H. Getz and Ralph L. Gehman), 4 grandchildren, one sister (Mrs. James Hendricks). She was preceded in death by one brother (Titus) and one sister (Mabel Kratz). She was a member of Franconia Mennonite Church, where funeral services were held on Mar. 14, in charge of Earl Anders, Jr., and Curtis Bergey; interment in adjoining cemetery.

Good, Ralph L., son of Amos and Sarah (Lebo) Good, was born in Berks Co., Pa., Oct. 4, 1911; died at his home in Adamstown, Pa., Feb. 28, 1983; aged 71 y. He was married to Elizabeth S. Whitmyer, who survives. Also surviving are one son (Ralph W.), 2 grandchildren, and one sister (Edith L.—Mrs. George Demming). Funeral services were held at Gehman Mennonite Church, Mar. 4, in charge of Carl W. Martin and Glen Martin; interment in Cedar Grove Cemetery.

Helmuth, Pauline, daughter of Daniel and Anna (Knopp) Conrad, was born at Louisville, Ohio, Sept. 9, 1908; died at Aultman Hospital, Canton, Ohio, Mar. 17, 1983; aged 74 y. On Mar. 29, 1958, she was married to Alvin S. Helmuth, who survives. Also surviving are 4 stepsons (Paul J., Edward S., Carl R., and Stanley J. Helmuth), one stepdaughter (Ina Ruth Kauffman), 3 brothers (Arthur, Lloyd, and Richard Conrad), and one sister (Ella Krabill). She was a member of Beech Mennonite Church, where funeral services were held on Mar. 19, in charge of Paul D. Brunner; interment in Beech Mennonite Church Cemetery.

Lehman, Simon K., son of Peter H. and Mary (Kennel) Lehman, was born in New Bremen, N.Y., Jan. 15, 1900; died at Lewis County General Hospital, Lowville, N.Y. Mar. 9, 1983; aged 83 y. Surviving is one sister (Rosina Lehman). He was preceded in death by 2 brothers (Aaron K. and Emanuel K). He was a member of the Conservative Mennonite Church, Croghan, N.Y., where funeral services were held on Mar. 11, in charge of Richard Zehr and Lloyd Boshart; interment in Conservative Mennonite Church Cemetery.

Musser, David G., son of Barton G. and Hettie (Good) Musser, was born in Lancaster Co., Pa., Mar. 18, 1916; died of a heart attack at Mohnton, Pa., Jan. 13, 1983; aged 66 y. He was married to Mamie W. Gehman, who survives. Also surviving are 3 daughters (M. Virginia Musser, Vivian—Mrs. William Wentling, and Vada J.), 3 sons (D. Roy, Carl B., and Brian L.), 7 grandchildren, 2 sisters (Mary G. Stauffer and Alice G.—Mrs. George H. Weaver), and one brother (Enos G.). He was a member of Bowmansville Mennonite Church, where funeral services were held on Jan. 17, in charge of Wilmer Leaman and Paul Z. Martin; interment in church cemetery.

Pierce, Grace S., daughter of Rudy W. and Martha (Strickler) Pierce, was born in Penn Twp., Pa., Dec. 22, 1916; died at Lancaster, Pa., Mar. 13, 1983; aged 66 y. Surviving is one sister (Amelia S.—Mrs. Samuel S. Lehman). She was a member of Mount Joy Mennonite Church. Funeral services were held at Hernley Mennonite Church on Mar. 17, in charge of Shelley R. Shellenberger and Ralph Ginder; interment in Hernley Cemetery.

Sommers, Ford W., son of Harvey and Mary (Miller) Sommers, was born at Canton, Ohio, Aug. 28, 1912; died of a massive coronary at Beckley, W.Va., Jan. 27, 1983; aged 70 y. On Oct. 18, 1941, he was married to Florence Wenger, who survives. Also surviving are 3 sons (Larry, Arden, and Randy). He was a member of Stoner Heights Mennonite Church, where funeral services were held Jan. 31, in charge of Leonard Garber; interment in Beech Cemetery.

Thut, Anna, was born in Pennsylvania, Sept. 6, 1886; died at Marion, Kan., Mar. 10, 1983; aged 96 y. In 1910, she was married to John Thut, who died in 1951. Surviving are one son (Abram), and 4 daughters (Esther—Mrs. Carl Beck, Rachel Miller, Hulda Stipe, and Lois Johnson). One daughter (Eunice) preceded her in death. She was a member of Pleasant Valley Mennonite Church, where funeral services were held on Mar. 14, in charge of Waldo E. Miller; interment in Pleasant Valley Cemetery.

White, Magdalena, daughter of Peter and Mary (Lehman) Miller, was born near Kalona, Iowa, Apr. 25, 1886; died at Kalona, Iowa, Feb. 25, 1983; aged 96 y. On Jan. 5, 1908, she was married to William R. White, who died in 1959. Surviving are 2 sons (Glen and Clayton White), 3 daughters (Wanda—Mrs. Max Marner, Wahneta—Mrs. Oren Detwiler, and Olivia—Mrs. Edwin Steckley), 17 grandchildren, 15 great-grandchildren, and one sister (Rebecca—Mrs. Henry Hass). She was preceded in death by a daughter (Edith), a son (Walter), and 2 brothers (Henry and Jacob). She was a member of West Union Mennonite Church. Funeral services were held at Powell Funeral Home, Wellman, Feb. 26, in charge of Merv Birky and Emery Hochstetler; interment in West Union Mennonite Church cemetery.

Yoder, Stella, daughter of Henry E. and Salome (Slabach) Hostetler, was born at Harper, Kan., Jan. 25, 1912; died at Hesston, Kan., Mar. 8, 1983; aged 71 y. On Aug. 30, 1936, she was married to Gideon G. Yoder, who died in 1971. Surviving are 3 sons (Russel, Galen, and John C.), 2 daughters (Imogene and Bonnie), 3 brothers (Amra, Leo, and Pius Hostetler), and 2 sisters (Juanita Ramer and Ida Sommerfield). She was a member of Hesston Inter-Mennonite Fellowship, where funeral services were held on Mar. 11, in charge of Waldo E. Miller, interment in East Lawn Cemetery.

CALENDAR

Iowa-Nebraska Conference Pastors and Spouses Retreat, Walnut, Iowa, Apr. 7-8
Mennonite Secondary Education Council Music Festival, Harrisonburg, Va., Apr. 9-10
Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1
Franconia Conference spring assembly, Deep Run East, May 7
Suburban Church Consultation II, Lombard, Ill., May 6-8
Gulf States spring conference, Meridian, Miss., May 7-8
Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC/MC, Akron, Pa., May 17-20

CREDITS

Cover, by Ann Graber; p. 227, Archives of the Mennonite Church; p. 229, Joseph S. Miller; p. 237, Archives of the Mennonite Church; p. 240, Richard A. Kauffman; p. 243, Archives of the Mennonite Church; p. 245, on the right, by Richard A. Kauffman; p. 249, Jan Gleysteen; p. 251, Linda Wiens.

Don't lose out, Mennonites *(continued from page 247)*

Mennonites as role models. But this does not mean that God does not have a role for us who belong to the older traditions within the believers' church family. God still has a unique role for Mennonites. For Mennonites as a whole seem to have a greater appreciation for the heritage than some of the rest of us in this larger tradition. At least it seems that way to a Brethren brother. I urge you Mennonites to keep working to clarify your identity and your mission. And when you work at this, you have been more helpful to the rest of us than you may realize. For example, it often seems that whatever comes along, there is a Mennonite symposium, meeting, or book to examine it from an Anabaptist perspective. Anabaptist minds have examined issues related to evangelicalism, missions, biblical authority, church growth, sexuality, the criminal justice system, and the charismatic movement. It is not that you come up with neat solutions to these issues. But you do offer a model of a style of gathering around the Word in order to discern what the Word has to say to our situation. In this way you have been both prophetic and helpful to others.

This must be the reason we can be more disgusted with you than with others. It is easy to become more impatient with Mennonites when they do not live up to their heritage. It seems more scandalous when we observe Mennonites caught up in popular religious fads, flocking to hear singing groups who focus more on the "I" and "me" and what Jesus can do for me than on the "we" and "us" to point to what we can do in service to his kingdom. It really bothers us to see Mennonites worshiping the American way so as to subvert the biblical call to be peacemakers. This carping *is* unfair, but it suggests that Mennonites may still be called to be a people who in word and deed keep alive the biblical ingredients of the Anabaptist vision. If possible this should be done in such a way that the rest of us may be inspired to do likewise.

Living the vision. As our Anabaptist heritage has helped give priority to the way over some of the brilliant analyses of ethicists, so we should give priority to God's promises over the detailed signs of the times by religious or secular doomsday preachers and prophets of the future. This does not mean that we cannot grow in understanding, compassion, and concern in encountering the realities of the human predicament. It does mean that we should reflect on our mission in light of God's purposes and promises. The following expressions of the vision represent dreams of this brother about the continuing contributions of Anabaptists and their fellow travelers.

Out of our Reformation heritage we need to continue to witness to the unity of the good news of justification by faith with the call to discipleship. The doctrine of the atonement which proclaims that Christ died for God's enemies, namely us, cannot be separated from the command that we should love our enemies. Personal and social dimensions of salvation cannot be neatly separated. John 3:16 and John 3:17 belong together. We are called to accept Jesus as personal Savior. However, this commitment is not to one who takes us away from life as much as to one who calls us to participate in his redeeming activity in the world.

We must live in the vision of God's beloved community. But we hope to avoid the temptations to coerce rather than lovingly persuade our interpretations of the way on our children and members of the body. Instead, we desire to model caring and sharing communities as a foretaste of the kind of community God wants for everyone. In "speaking the truth in love" about tough issues such as nonviolent strategies, gay rights, or abortion, we pray that we can avoid the spirit of hatred of contemporary "pop" preachers, as well as the unexamined acceptance of "pop" lifestyles.

We aspire to live out of an Anabaptist vision which rejects either the worship of or the outright rejection of the state. We need to gather around the Word to discern when and how we are to give honor to whom honor is due and when what belongs to God dictates what does not belong to Caesar. To live out our vision is to call us to be in but not always of movements for peace and justice. Our vision calls us to join with even an atheist in rescuing a drowning child from a river or our world from nuclear holocaust. But when we have an opportunity, we will share the implications of the way of the cross for our witness, as well as the reasons for the hope which lies in us.

Message of hope. We will be called to keep alive the message of hope in the midst of doomsday prophecies. We can learn from premillennial teaching that things may get worse before they get better, that God's kingdom will come in God's time and not ours, and that it is not as easy as some of us have thought to roll up our sleeves and build the kingdom on earth.

But we cannot agree whenever this view places the kingdom entirely in the future in a way as to deny the call to know a foretaste now of the kingdom coming. As Anabaptists we oppose teachings which rejoice in the salvation of our own kind in such a way as to lack the Christlike compassion of one who wept over Jerusalem inhabitants wishing that they knew the things which make for peace. As we could never use prophecies of children rising up against their parents to undermine efforts for better family life, so we cannot utilize prophecies about "wars and rumors of war" to subvert the biblical call to become peacemakers. We need to live according to the sign of Jonah, a sign that we should love enemies and live with a sense of expectancy that the Ninevehs of our day might miraculously repent.

Likewise, we should heed doomsday prophets who can deepen our sense of caring in informing us of the real possibility of a nuclear holocaust. Yet we know that people will not ultimately be motivated for kingdom action from fear as much as in response to God's love, a love which draws us to participate now in biblical visions of righteousness, peace, and justice.

I believe that the future of the people called Anabaptists is closely related to our faithfulness to these visions. I am also confident that the essence of the Anabaptist vision will remain visible whether through others or through our descendants. God's people will continue to live in the power and consciousness of that day when in God's providence and mystery the kingdoms of this world will become the kingdom of our Lord and he will reign forever.

EDITORIAL

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NEWSPAPER

Shall we have a religious paper?

It is a fearful thing to write an editorial for a 75th anniversary issue. It seems that something more important than usual must be written to justify the space. An anniversary is an occasion for assessment: to consider who we are, where we are, and where we intend to go. One of the first things you will observe is that this special issue is strongly focussed on the Mennonite Church. I have pondered this, off and on, during the six months the issue was in planning, and wondered if we should have tried to speak more broadly than to our own little denominational puddle.

It didn't happen, although several writers from other traditions have been persuaded to write. But if we have failed to view the world as broadly as we ought, we have at least tried to take a careful look back and around and even peer ahead cautiously. In doing so, we may acknowledge Martin Marty's 20-year-old complaint about the Protestant agenda. "While most Christians would assert that the whole estate of Christ's church is their first concern, and that they should be the servants of others (Mk. 10:43), the finances, time, and preoccupation of the Protestant churches proceed inversely: first the self and the local church, then the denomination's programs, then possibly an interest in the ecumenical church and the world" (*The Religious Press in America*, p. 43).

Let us accept all the charges and then see where we may go from here. The title of this editorial is not original. It is taken from the first issue of the first periodical for our church, John F. Funk's *Herald of Truth*. As Leonard Gross shows, the *Gospel Herald* was the result of a merger of two publications. The younger one was the *Gospel Witness*, age 3. The older was the *Herald of Truth*, age 44, begun in 1864 by John F. Funk.

Funk drew on various analogies to build a case for his new publication: the letter from home, the epistles to the New Testament churches, the abundant availability of harmful literature. As his final appeal in the opening editorial, he dwelt on the presence of "secular or political" publications which he held were found "in almost every house in the land." He put the issue directly, bluntly, and perhaps a little too simplistically when he wrote, "As a corrupt paper is powerful to do evil, so will a moral, a Christian paper be mighty to do good."

Nevertheless, his instinct was correct. The point of the *Herald of Truth* and the *Gospel Herald* which followed it has been to provide information and inspiration, or we might say data and perspective, about an alternate point of view. An alternative to what?

The alternative the Mennonite Church has supported for 15 generations is the view that "God so loved the world" and not just our kind of people. It is the view that the second commandment is as important as the first—that to love another whom we have seen is a way to demonstrate our love for God whom we have not seen.

Is this such a strange doctrine that a separate denomination must be maintained with its own special institutions and its own official publication just to highlight this one point? It seems odd when you think about it. It is embarrassing too when you consider how often we have failed to comprehend and follow through on this calling. Indeed, we Mennonites are given to flailing ourselves particularly because of our small numbers. It makes an interesting exercise although I wonder about the value of beating our breasts about what we have not done—particularly if that is as far as we go with it.

A better approach is to consider what our calling is at this time and what will be opening to us in the future. Some of the writers in this issue speak to this question, perhaps none more eloquently than Dale Brown. He calls on us not to reject our heritage, but to continue on the way of peace.

Certainly we cannot expect that the messages available to us through the common secular, and often the religious, media will support this way of peace through the blood of Christ and the way of the cross. Most of the advertising and much of the rhetoric supports the selfish view that expects god to serve us rather than the other way around. The *Gospel Herald* hopes to support a view of God that breaks out beyond our own selfish loyalties.

Shall we continue to have a religious paper such as the *Gospel Herald?* We who work on it hope so, of course, for we have given major portions of our lives to it. But that is not the main point. The point is to give a clear witness about loyalty to God and service to mankind. I think the writers in this issue have sought to write in this vein, although some of what is written may be shocking, even controversial. The point is not continued existence of a given denomination, institution, or medium, but rather a witness to the glory of God and good news to the poor.

This anniversary issue has become an occasion to select a different typeface for the *Herald* and a new design. Ann Graber of the design department at Mennonite Publishing House has recommended the new type and has done the design of this special issue. For those who are interested in these things, the type is called Century Expanded and the new bannerhead (the name on the cover) looks about as near the original 1908 style as it is possible to make it.

Seventy-five years is not so long as historians count time. But it is long enough for us to pause and consider its significance and ask whether out present course calls for correction. It is hoped that this anniversary issue may be of some use in such an exercise.—Daniel Hertzler

April 12, 1983

GOSPEL HERALD

Listening to the betrayed

by Abraham Schmitt

Betrayal is the most common theme I encounter in my role as a healer. People who are devastated through betrayal make up a major portion of my clientele. In most cases, it comes from a totally unexpected source.

Even in daily interaction with people, I often hear accounts of persons victimized by someone in whom they trusted. Fidelity—the commitment to live faithfully by one's word—is a rare commodity in a society where status seekers are on the loose. The more that fidelity is lost, the more betrayed persons will emerge.

History's most glaring example of betrayal is common knowledge. Jesus of Nazareth had gathered a group of twelve loyal disciples around him. For three years he guided them to know his truth. This message, he said, could be encapsulated in one word, love. He needed to go shortly, and his wish was that a nucleus of delegates would be left behind. Persons who would know him, his way, and ultimately his message of love. He defined love as the willingness to do what was finally right for any other fellowman, no matter what it cost, even if this included one's own life. The desire for self-gain was to be the least of one's motivation, especially when it stood in the way of what was best for others.

At one time, he was confronted by a group of scholars who schemed to trick him. They knew that all of the Ten Commandments were given by God and none should be beneath any other. So they asked him which of the ten was most important. His response totally bewildered them: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself" (Lk. 10:27).

He said this in the presence of his inner circle of twelve. Several of them even remembered it to record it in their writings later on. Love was simply to be the keystone of the meaning of his life. None of them could doubt this, if they heard anything.

But there was one among the Twelve, named Judas, who missed that point altogether. It is hard to tell when along the way he began to conceptualize a different message. With the power that Jesus had, he did not have to be a lowly servant. He did not have to be spat upon. His death did not have to be. All that was necessary was

that Jesus would come to his senses and translate his might into earthly power, and he would indeed be king. Then the Twelve, including Judas, would be promoted to positions high at his right and left hand. The solution appeared simple to Judas.

Once convinced that he knew the answer, Judas proceeded with a plan of action. He would force a confrontation between the civil authorities, whom he thought needed to be subdued, and Jesus who needed to be compelled to use his power to claim his throne. He then worked out a scheme with the intelligence agency, whereby he would remain in the inner circle to keep track of Jesus' movement. Then, at the right moment, he would identify Jesus. Such a time had to be carefully chosen since an open confrontation between the crowds and the arresting officers must be avoided at all cost.

Early in the morning, when Jesus was alone in the remote Garden of Gethsemane, was the scheduled time. Then, of all things, Judas even used a kiss, the symbol of loyalty, to identify Jesus. The ultimate of betrayal.

In this era, people are betrayed continuously. Unfortunately, most of the ones betraying do not get the Judas reward. Rather, they get the thirty, if not 30,000 pieces of silver, and go on to flaunt their cleverness. Since much of our thinking is materialistic, we even help such persons celebrate their cleverness.

To hear another voice. If we really open our ears and listen sensitively to the whole situation, we will suddenly hear another voice. Often it is such a still small one that it is inaudible in the midst of the clamor. However, with a newly trained hearing system—the kind that does not listen to the conspicuous—we can hear more. Especially if we really listen lovingly, we will hear the pleas of the one betrayed. They may be the down-and-out, the divorced, the poor, the minorities, or the newly unemployed. Often they can be easily ignored, because they don't make headlines. They don't have any political clout. And whatever voice they have can be distorted and discarded.

But someone has to listen. If no one will, then we may have another casualty in our midst. Many of these incidents can simply be buried without even asking the question why. Little do we realize that we have lost one more opportunity to hear a message that would have made us better. Little do we know that not only did the victim die, but we, too, have taken one more step to our living death.

I have a special tone-alertness to the voice of the betrayed because I was once betrayed. I paid a price to learn to listen. By now, I can say the price was worth it.

Several years ago I held a unique post at a university. Since it was an interdepartmental appointment, I had a rare vantage point from which I could see the emergence of the major psychological healing professionals. These were persons in leadership positions who set the pace for these professions and also trained the next generation of helpers. These were my colleagues.

Suddenly, in the course of my journeys between these departments, a novel idea struck me. Why not take the common elements of a number of training programs and join them together into a single effort? Since it was a new idea and totally experimental, why not write a proposal and get it funded from federal sources? I already knew that there was pressure from Washington to stop splintering training programs and begin consolidating them. And I knew that was where funding was available.

I spent several weeks quietly sorting out the needs of each department, as I made my rounds. The thrill of the novelty of the idea made me glow all over. Little by little, I formulated the multitude of implications involved, and idea after idea simply fell into place.

Then, one day, I decided that it was time to begin sharing my plan with key officials. As I spoke, they quizzed me on all the attributes of this grand design. I had thought my way through all of them. Support was won one by one. Soon a committee was organized, with all of the key people involved. The grand finale came as I was authorized to invite a Washington delegation to join us as I made my presentation. Verbally, we received the assurance that it was in line with where nearly a half million dollars of federal money was to be allocated.

I was euphoric. I had made my contribution to university education. If I could conceptualize a training program like this I could continue to do so. Why not? After all, it appeared natural for me, and this was far from the first time that I had been involved in this way. I even went so far as to convince myself that my role in that university was secure forever. This single grant was more than I could ever earn during the remainder of my teaching career.

A blue-ribbon committee. Then, a number of moves were made that, because of my naivete, I accepted as usual procedure. I fully trusted that these were done in everyone's best interest.

A blue-ribbon committee, which excluded me, was selected to write the final proposal. "Professional grantsmanship," they told me, "was required." And that skill, I assumed, I did not have.

Time passed and I heard nothing. Then, one day I saw a secretary typing the title page of the proposal and I happened to notice that many names appeared on it, but mine was missing. Again, I passed it off as "procedure."

On the day that a formal announcement was made that one of the biggest grants had just been approved I was jolted to the truth. There was a lot of recognition all around the room to everyone except me. I had been cleverly "done in" by my beloved colleagues. Through

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GOSPEL HERALD Volume 76 Number 15

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my secretary, I was able to get a copy of the proposal and found that it had money designated for positions for a dozen persons but, very conspicuously, I was not included. My academic and professional background was included in the appendix so as to add weight to the proposal, but that was it!

Startled, I drifted into the office of one of the key faculty members to voice my shock. All I got was, "You ought to have known better from the beginning. You don't give things like that away!"

Then, one day I simply needed to talk this over with someone. The person who came to my mind was a high-ranking faculty member of another school with whom I had taught years before. I explained the whole experience, and she was not at all surprised. "When you get down to money issues, it's a dog-eat-dog business. Especially now that grants are drying up, and many faculty positions are at risk. Universities are no exception."

"But, what about integrity? What about honesty and commitment? Don't they mean anything?" I almost screamed.

"Nice words for a baccalaureate speech, but. . . ."

It does not take great skill or refined technique to listen to the betrayed. It is primarily the readiness to walk the road to Gethsemane together.

Then she remained silent.

"But these schools are training therapists. Here is where the future caring people are trained. Can we destroy each other as we are teaching confidentiality, trust, and fidelity?"

Her response, "I know. That's what makes it so sad. I wish I could have told you sooner. There is a way to write grants so that no one knows, and no one can touch them. You can even do it in such a way that you can use them for bargaining. Then, if you don't get your way, you can take the entire amount with you to another university who will hire you, grant and all. But that takes skill."

"I simply don't want to learn that skill," I said. "I would far sooner learn from this experience the meaning of being hurt, and then go and listen to others who are betrayed. If a university that is committed to helping human beings does this to its own, then what do institutions that make no such claim do to the human beings involved?"

My idealism about university professors needed to be shattered for me to leave such a secure setting. Now, it's other people who are the benefactors. For I now know it can happen to anyone, anywhere. When I hear about betrayal, I listen with even more sensitive ears, for I know how shattering it is to discover that your colleagues will, if need be, betray you to save themselves.

A client on whom the tables had been turned was struggling to come out of depression. A number of years ago the small evangelical congregation of which he had been a lifelong member lost their pastor. This layman appeared to be the one to fill the pulpit and make all the house and hospital calls. Slowly, he was asked by committees and by the elders to accept more and more responsibility. He retained his professional position elsewhere, and so no compensation was involved as he committed himself more and more to the church work.

As this unsettled state continued for years, his wife and children showed signs of being deeply scarred. Then, one day the presiding bishop arrived to take the pulpit and announce to the congregation the arrival of a new pastor, a person from a distant city. When the layman asked for an explanation, he was reminded that his own "household was not in order" to qualify for ordination. The very price he had paid for serving the church was now held against him.

Listening was the key. This man needed help. Listening to the brutality and the incongruency of the situation, without judging, was the key to aid healing. "Yes, even the church that is built on the foundation of love incarnate can, through its blindness, devastate people." This was the scream of his heart. Once he had been really heard, he could begin to pick up the pieces, return to the church, and find a new role for himself.

We are ready to respond with, "Oh, but they meant well!" Of course that may be true. But they failed to take into account how they hurt someone in their midst. That hurt has to be articulated and heard and experienced with the victim before healing can take place.

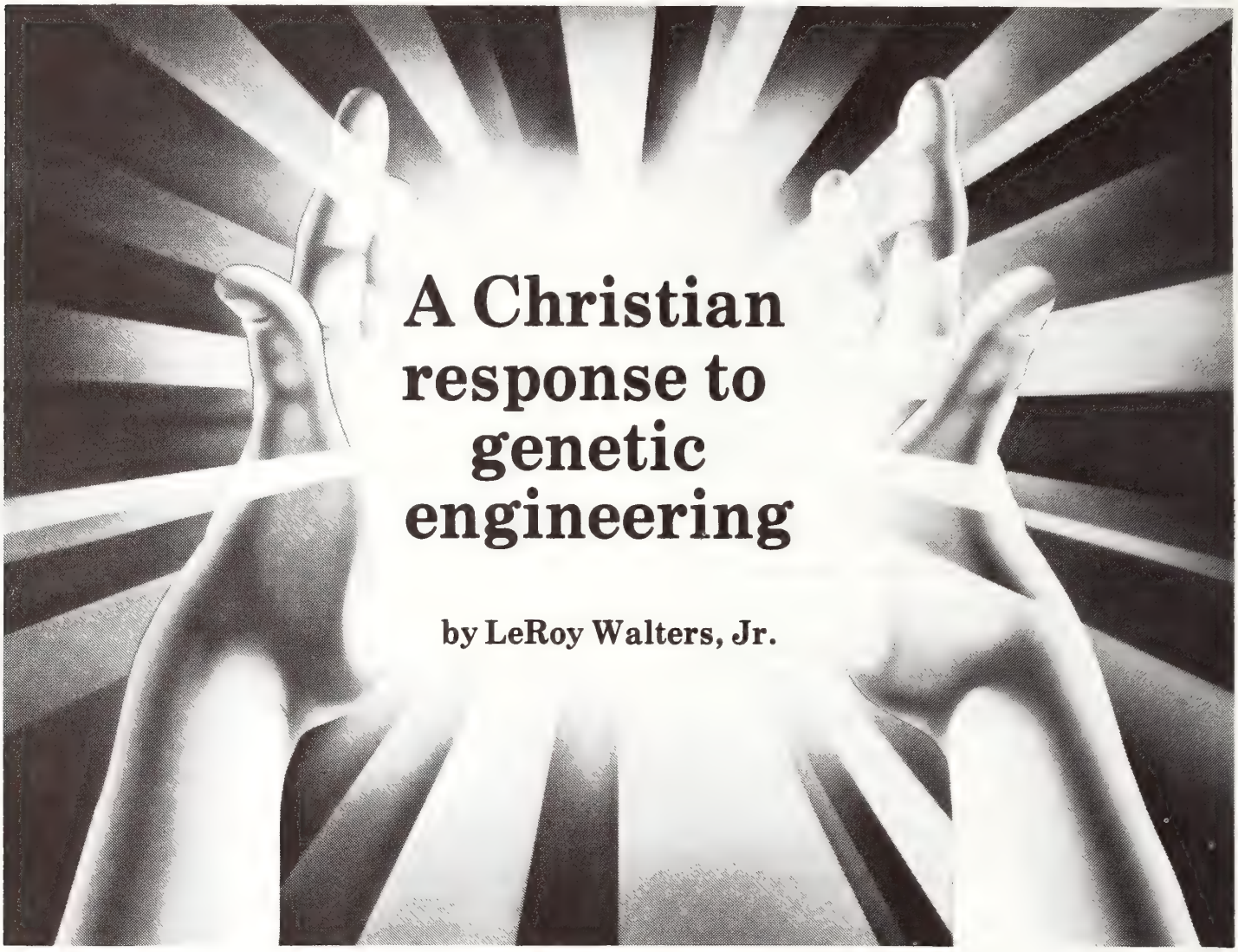
It is this type of communion with the hurt of another person that is true listening. To hear that pain with the other is what love really means. It is in these encounters that a person is really known and is healed.

It is not great skill, or refined technique, that one needs to listen to the betrayed. It is primarily the readiness to walk the road to Gethsemane together with him. To allow oneself to take one half of the yoke and carry it alongside. That cuts the weight in half.

To do this brings healing. It actually invalidates the betrayal. For, even as another person, or an institution, has invalidated the betrayed person's inner being, and thus invalidated his existence, so, you or I, now, as a delegate of loving humanity, can prove to him that he still counts. This shows to him that he still matters to one person and thus he really matters. He may have been discarded by a person or institution, but he still holds a unique place in someone's life. And thus a unique place in the existence of mankind.

Every human being needs to be needed and know it. The most overwhelming burden of life is to arrive at the conclusion that one's existence is not necessary anymore. That brings total despair. Being betrayed is the seedbed for such a conclusion. Listening becomes the bond that ties a hurting person back to mankind. Another human being is rescued from ultimate despair.

The greatest gift: ourselves. The greatest gift we have to give to broken humanity is not our wealth, our possessions, or our advice. It is ourselves. This is best done as we enter into the agony of another's existence and walk through the valley of the shadow of death with him to lead him to a renewed faith in himself, in mankind, and in God. Sensitive listening with love is this gift.



A Christian response to genetic engineering

by LeRoy Walters, Jr.

The fields of human reproduction and human genetics have received considerable attention in discussions of medical ethics. My goal in this brief article is to describe one new technique from each field, then to ask how we as members of the Christian community ought to respond to these new techniques.

Test-tube fertilization. Most of us recall that in the summer of 1978 a baby named Louise Brown was born in England. What was special about baby Louise was that she had been conceived in a quite unusual way. Mrs. Brown, her mother, had a blockage in her fallopian tubes which prevented her eggs from making the journey from her ovaries to her uterus. As a result, Mrs. Brown was infertile—apparently hopelessly so. However, she and her husband did not give up hope. They enlisted the help of a physician and a scientist, Patrick Steptoe and Robert Edwards. An egg was removed from one of Mrs. Brown's ovaries and placed in a glass dish in the laboratory. A sample of Mr. Brown's sperm was placed in the same dish. Much to everyone's delight, fertilization occurred in the glass dish, and a tiny human embryo began to develop. A few days later the embryo was transferred to Mrs. Brown's uterus, where its development continued until the birth of Louise.

Since 1978 clinics offering test-tube fertilization to infertile couples have sprung up in Australia, Europe, and the United States. By early 1983 more than 100 infants had been successfully delivered following fertilization in the laboratory. In some cases multiple eggs are harvested from an infertile woman's ovary and are simultaneously fertilized. If two embryos begin to develop, they may both be transferred to the woman's uterus, to increase the chances that pregnancy will occur. If more than two embryos result from test-tube fertilization, two will probably be transferred and the remainder will be frozen—to await thawing and transfer at a future date. Thus, a couple's entire family could conceivably be begun at the same time, but the children could be born at intervals of two or three years!

LeRoy Walters, Jr., is a member of the Brethren in Christ church and director of the Center for Bioethics at the Kennedy Institute of Ethics, Georgetown University, Washington, D.C. This article was commissioned by Meetinghouse, a group of Mennonite and Brethren in Christ publications.

Gene therapy. Genes contain the instructions which tell the cells of our bodies how to function. Each human cell contains approximately 100,000 of these genes. In some genetic diseases, called "single-gene defects," the failure of one of these 100,000 genes to function properly causes a major problem. For example, cystic fibrosis is a disease caused by a defect in a single gene. Victims of cystic fibrosis have severe lung problems; many do not survive beyond the age of 20. In England and the United States it is estimated that approximately one percent of all children are afflicted with a single-gene defect. In the world at large the situation is even more grim: approximately 200,000 children die each year as a result of inherited blood disorders caused by single-gene defects.

Until now, medicine has only been able to provide supportive care to victims of single-gene defects; the disease process itself cannot be reversed. In other words, there is no treatment available for single-gene defects that is nearly as effective as antibiotics are for the care of diseases caused by bacteria. (Parents who have used ampicillin to treat ear infections in their young children will realize how important the role of antibiotics can be in the cure of bacterial infections.)

Some scientists have suggested a possible approach to therapy for single-gene defects. They propose finding a way to insert a properly functioning gene into the appropriate cells of the body, so that it can compensate for the malfunctioning of the defective gene. Research performed on fruit flies in 1982 suggests that this approach to the cure of genetic defects may one day be feasible, but much more work remains to be done before the technique is ready for use with human beings.

Are these the first steps down a slippery slope? Some people have responded to test-tube fertilization and gene therapy by saying, "I can understand why infertile couples would accept test-tube fertilization and why victims of genetic diseases would welcome gene therapy, but these new techniques are just the first steps toward human hatcheries and major social programs of genetic manipulation."

It is true that new developments in science and technology always carry with them the *potential* for misuse. In our own century we have seen how the discovery of atomic energy has led to the stockpiling of nuclear weapons which could destroy the entire human race. On the other hand, Christians, while we are realistic about the presence of evil in the world, should not be fatalistic about the future. The biblical message assures us that God is always with us. This message encourages us to seize the possibilities offered to us by scientists and engineers without fear that our actions will inevitably lead to evil consequences.

The biblical message also gives us the fortitude to point out the potential dangers of genetic manipulation and to do our part as responsible citizens to prevent the misuse of genetic and reproductive techniques. It was in this spirit that leaders of Protestant, Catholic, and Jewish religious groups wrote to President Carter in 1980, urging that the government provide special oversight for the field of genetic engineering. One result of this initiative was a very thoughtful study by a presidential commission entitled "Splicing Life: A Report on the Social and Ethical Issues of Genetic Engineering with Human Beings."

Aren't scientists and physicians really playing God? What this question implies is that the people who have developed test-tube fertilization and those who are trying to develop gene therapy are somehow usurping a divine role. Such queries are taken very seriously by doctors and researchers. No one wants to be accused of playing God.

But think for a moment of the miraculous powers that God himself has delegated to us, his creatures. Most of us have the capacity to produce children—to create new members of the human race! Viewed in this light, the technique of test-tube fertilization is almost trivial. The physician who employs this technique serves as a kind of "preconception midwife." Or, to change the metaphor, the physician provides a helicopter to transport an egg from a woman's ovary to her uterus when the natural bridge is out.

God has also given us the ability to fight disease, one of the natural evils which befalls us. To develop gene therapy as a cure for genetic diseases would not be playing God. Rather, it would be playing responsible human being, by seeking to alleviate the suffering of our fellow creatures. For the Christian physician or scientist, the attempt to develop gene therapy would be part of the healing mission which the church has always sought to fulfill.

In sum, we as Christians need not respond in fear to new developments in human reproduction and human genetics. We have the freedom to respond with gratitude for new gifts of God while remaining ever vigilant to potential misuses of his good gifts.

Wineskins

Repeated ritual
tradition
hand-me-down prayers
remnants of frayed ragged wineskins
cherished for their antiquity
laid to rest anxiously.

Joyous encounter
new wineskins
promise hope
celebrate life abundant
quench thirst.

Drink deeply.

—Ginnie Horst Burkholder

CHURCH NEWS

Ignorance of Eastern Europe not condoned

North American Christians need to learn more about Eastern Europe—its achievements as well as its problems—Harley Wagler believes.

Soft-spoken with dark thinning hair, Wagler has spent 11 years in Yugoslavia and Bulgaria as a student, translator, counselor, and English teacher. He was one of the first Mennonites sent to Eastern Europe for such involvement.

Currently, Mennonites study and live in Yugoslavia, Poland, and Romania. Other members of this "East/West fraternity" have been involved in Hungary and East Germany.

According to Wagler, the purpose of the program is "to build bridges" between North Americans and Eastern Europeans. Participants engage in regular university programs, in which they provide a Christian presence, and relay messages from East to West.

The program is sponsored jointly by Mennonite Central Committee and the Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

North Americans have "too many myths" about Eastern Europe, believes Wagler, who is spending January through early April as a "scholar in residence" at Eastern Mennonite College and Seminary.

One myth is that the political systems in these countries are identical, he says.

Yugoslavia, where Wagler lived from 1971-78, is "an incredibly complex country." The nation has three official languages, two official alphabets, and three major religions: Catholicism, Eastern Orthodoxy, and Islam.

Six major ethnic groups have official regions. In addition, the nation is home to many Hungarians, Romanians, and Albanians.

Since 1948, Yugoslavia has pursued a path of independent communism outside of Soviet control.

Bulgaria, where Wagler lived from 1980-82, is closely aligned with the Soviet Union. "But Bulgarians too are trying to assert their independence—especially in the area of culture."

Bulgaria is much less diverse than Yugoslavia, Wagler says, and much more orthodox in its application of communism. Government is from the top down, as opposed to Yugoslavia's "self-managed communism" in which local workers are given considerable authority.

Throughout Eastern Europe liberalization is occurring in the arts, believes Wagler, who studied Slavic literature at the University of Zagreb and Bulgarian literature at the Bulgarian Academy of Arts and Sciences.

"Socialist realism"—the traditional communist approach to art—emphasizes optimism and portrays the struggle between good and evil as a social and political struggle. "The focus is on the common man as a representative of the masses."

But contemporary artists in Eastern Europe are focusing more on the individual and the struggle between good and evil within a person, Wagler says.

According to Wagler, churches in Eastern Europe are actively working, although registration with the government is required. The Bible has not been published in Bulgaria since 1926, but negotiations are underway for publication of a modern translation, he says. And most believers do have Bibles.

Harley Wagler

"It's my studied opinion that the Eastern European countries are not bent on taking over the West." People in Eastern Europe "very much want peace," Wagler says. "They have the image that America wants war."

Wagler notes that in Bulgaria, pacifists are given the option of working in the mines or steel factories instead of entering the military. And army recruits spend much of their time in construction and other socially beneficial work, rather than in military training, he says.

"We as Christians ought to be at the forefront of reconciliation and working for understanding," he believes. Wagler views participation in the peace movement as one way of doing so.

During his time at EMC&S, Wagler is speaking to classes, campus organizations, and local church groups on topics from Marxist-Christian dialogue to the literature and history of the Orthodox church. He is also writing a history of the Baptists in Bulgaria.

Women and the Word, Bible study at associated seminaries

When students and faculty at Associated Mennonite Biblical Seminaries, Elkhart, Ind., discussed "Women and the Word: The Interpretive Intrigue," in women's emphasis week Mar. 7-11, they did what any congregation can do: study the biblical texts among themselves.

June Alliman Yoder opened the event with stories from her 1983 C. Henry Smith peace lecture, with a "Passion for Peace." Emma Richards, chairperson of the Mennonite Church Committee on Women in Leadership Ministries, and Ivan J. Kauffmann, general secretary of the Mennonite Church General Board, gave chapel presentations.

While chapels and classes during the week reflected the theme, the heart of the biblical study was dealt with in two days of deliberation with student and a few faculty and guest resource persons. Interpretations of the biblical passages, from Genesis 1—3, to 1 Corinthians 11:2-16; 14:26-40, to Romans 16, to 1 Timothy 2:8-15, and others, have been a source of division and pain, said senior and first-day moderator Mary Schertz, "precisely because the church cares so deeply for the biblical text."

To get underneath the reasons for such division and pain, the planning committee set as its first objective, Schertz said, to see more clearly the intersection between one's experience and interpretation and how the biblical text affects both.

While presenters told their own stories as part of their comment on a particular text, it became apparent how much experience affects interpretation.

Within the biblical framework a variety of interpretation styles were demonstrated. Neither end of the interpretation spectrum, however, whether the radical patriarchal or the radical feminist view, was represented.

Differences within the biblical framework were acknowledged and appreciated. In the range of interpretations demonstrated, it became apparent that process was as important as end result. Each view received a hearing for its particular contribution to the discussion.

Some of the speakers cautioned against trying to force growth, raise the decibel level higher, or dismiss traditional views in the church. Others reminded the assembly of how patriarchy, or "father rule," had quenched the Spirit in the ministry of women they knew and of the need for some men to turn up their hearing aids. All agreed on the need to hear each other out on interpretations of what the text meant and means.

New beginning for Sioux Falls

A new beginning, another chapter for the Sermon on the Mount Fellowship of Sioux Falls, S.D., took place on Feb. 20. After five years of meeting in the Chapel of the First United Methodist Church in downtown Sioux Falls, Sermon on the Mount Fellowship moved to the gymnasium of Calvin Christian School located on the east side of the city.

Time limitations at the chapel and further program development by the Methodists prompted Sermon on the Mount Fellowship to look for another meeting place. With financial assistance from the Iowa-Nebraska Mennonite Conference mission board, the congregation hopes renting the gym will provide greater program flexibility, further options for outreach, and increased growth. The gym is provided with chairs, tables, piano, and a kitchen.

The transition was celebrated in several stages. As a gift of appreciation, the Fellowship worshiped with the Methodists on Feb. 6, bringing a quartet for special music and a large bouquet of flowers. On Feb. 13 Sermon on the Mount Fellowship had its last service in the chapel. Entitled "Growing in Love," the congregation reviewed and celebrated its history within the context of reciting salvation history. Favorite songs, a time of sharing, and communion were part of the worship.

Then, on Feb. 20, the first service at Calvin Christian School was celebrated as "A New Beginning," using 2 Corinthians 5:17 as the theme. The children helped complete a new banner made by Cheryl Lehmann. Using the fellowship's logo, they added the words "Behold the New Has Come." Special music, the Lord's Supper, and a litany of sharing gave expression to joys and anticipation of God's faithfulness. The celebration continued with a fellowship potluck meal.

Sermon on the Mount Fellowship started as a house church in October 1974. It became a formal organization, with a charter service at Swan Lake Christian Camp on Mar. 6, 1977, comprised of 14 children and 14 adults. It is a dual-affiliated congregation joining the northern district of the General Conference Mennonites in June 1977, and the Iowa-Nebraska Conference of the Mennonite Church in July 1979. J. Melvin Janzen was called to serve as part-time minister beginning in May 1980. Leadership is shared within its four mission groups or committees—worship, nurture, outreach, and social.

As an urban church its membership profile is always changing. It is now a group of six families, four children, and nine single adults. Sermon on the Mount Fellowship values shared responsibility, active participation, and caring fellowship. Its self-understanding is that it seeks together what it means to follow Jesus in everyday living, to work toward peace and justice, to build up each other in love and forgiveness, and to call others to faith in Jesus Christ.

LIFE PLANNING

The Life Planning Program helps young people with faith and career decisions for their lives following high school, aided by an adult "advocate" in the congregation.

In 1981-82, 226 youth in 31 congregations used Life Planning. Currently 413 youth in 49 congregations are using it. Will your congregation be included soon?

For more information about the Life Planning Program contact Lavon Welty at MBCM, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Mennonite Board of Congregational Ministries

Sponsors needed for exchange visitors

"A quick overview of ex-trainees tells us that many of these young people have moved into key positions in the evangelical church community and in related institutions," wrote Jerry Shank from Bolivia in December 1982, after the church in Bolivia was invited to send one candidate to Mennonite Central Committee's International Visitor Exchange Program (IVEP) in August 1983. Shank went on to request more openings for Bolivia.

Field representative Rita Rosario from Southern Brazil wrote in February 1983: "We have done our best to select people suitable for the program. We had 32 interested and it was hard work. . . . We would appreciate if more than five could be accepted into the program for the next year."

"The Brazil and Bolivia comments are typical. Many good candidates are turned down overseas because there are not enough sponsors and hosts here for them," says Doreen Harms, director of IVEP. The tight economic picture in North America has affected the program, she says.

Harms reports that applications from overseas are now arriving and that this year MCC will try to place about 85 exchange visitors or "trainees." The trainees, aged 19-30, are expected to arrive on Aug. 8 from more than 30 countries in Latin America, Europe, Asia, and Africa.

The visitors come for one year, and normally two six-month stays are arranged. The sponsor providing the work may also provide a home for the guest or may team up with another family for the living arrangement. For full-time work the sponsor provides a $60 allowance per month to the visitor, and contributes $125 per month to MCC for travel, medical, and other direct costs.

The visitors come with a wide variety of vocational interests and skills. For August 1983, an unusually large number of trained nurses and people interested in sales and stores is expected. Many of the visitors hope for placements in farming, or working with child care centers, kindergartens, or other children's institutions. Other visitors need placement in carpentry and cabinetmaking, mechanics, greenhouse-tending, teaching, electronics, and banking. There are several institutional cooks and a number wish to be in family households. Other interests include clothing designing, sewing, office work, publication, printing, and graphic arts.

"We'd like to hear by early May from individuals, families, institutions, and businesses who are interested in sponsoring or housing these exchange visitors," says Harms.

Pastor of growing church made overseer of district

Over 600 people gathered at Hopewell Mennonite Church, Elverson, Pa., to pay tribute to Merle Stoltzfus, pastor, on Sunday evening, Feb. 29, when he was installed as overseer of the new Hopewell district. Upon the retirement of Omar Kurtz, Conestoga district was divided into two new districts with Merle Stoltzfus and Harvey Stoltzfus appointed as overseers.

Like most "family" get-togethers, there was a lot of singing as musically gifted members from Hopewell and the four outreach churches performed at the celebration.

Ross Goldfus, conference minister, explained how the installation came about. He and Charles Good, conference moderator, and the elders of Hopewell, plus the four outreach pastors and their wives, prayed for Merle as he knelt with his wife, Esther.

Merle gave special recognition to Esther for her support through the years. He summed up the event by saying, "It is exciting and rewarding to be part of something that God is doing. We're living on the edge of a miracle."—Audrey A. Hanlon

Adjusting to lower enrollment at GC

A plan to convert High Park dormitory on the Goshen College campus into a computing center, bookstore, and facility for several academic departments was approved among other actions by the board of overseers during its quarterly meeting Mar. 11-12.

Sufficient funds are available to proceed immediately with renovation of the first two floors of High Park, which is vacant this academic year following enrollment declines and the movement of more students into off-campus housing.

The first floor will house two college computers, a computer users' room with more than 20 terminals, and related offices. Moving to the second floor will be the bookstore, currently located in the Union.

The plan also calls for the department of sociology, social work, and anthropology, along with another yet unnamed department, to occupy the third floor.

These moves will free space in the Union for student activities and recreation, in the administration building for classrooms and offices, and in Kulp Hall basement for offices.

A 2 percent increase in salaries and wages was mandated for faculty and staff, adding an additional $67,000 to the budget.

Also, the board endorsed a plan to award freshman achievement scholarships of $500 each. Each of the 18 academic departments may establish up to three of the scholarships for a total cost of $27,000, approximately 6 percent of the student aid budget of $439,000. The scholarships will recognize achievement at the high school level, regardless of demonstrated financial need.

The board spent a substantial period of time acting on other proposals affecting the academic program:

—The Willard H. Smith and Verna G. Smith Chair in American History and Culture was established to recognize "the distinguished service of a faculty member in American and/or Latin American history and culture." A committee will appoint someone to the endowed chair every three to five years.

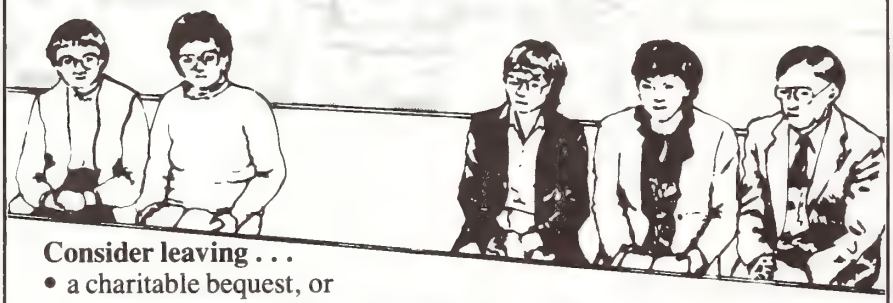
—Following a lengthy discussion of the role of tenure for faculty and a proposed revision of its definition in the *Faculty Handbook*, the following faculty received tenure: Anna M. Bowman, associate professor of social work and director of social work education; Anthony H. Brown, associate professor of social work; and Ronald L. Stutzman, associate professor of anthropology.

—Granted sabbatical leaves for 1983-84 were the following: Willard S. Krabill, campus physician, who plans to pursue additional studies at Goshen Biblical Seminary and at the Institute of Religion and Wholeness at Claremont, Calif., as scholar-in-residence; and Kathryn Burke Ponzo, coordinator of the continuing education in nursing program, who plans to complete her master's in nursing degree and take additional courses at Indiana University.

—Leaves-of-absence were granted to Chester R. Peachey, acting director of the nursing division, for further study toward his doctorate; and to Anthony H. Brown, associate professor of social work. Extended leaves of one year were granted to Ruth E. Krall, director of student services and associate professor of nursing, and Janet Shellenberger, associate professor of nursing, to continue studies toward the doctorate in their fields.

—Two new faculty appointments were made by the board. Byron L. Glick, a candidate for the MS in computer science from the University of Southern Mississippi, Hattiesburg, will join the faculty as assistant professor of computer science. Coming to Goshen for two years as associate professor of German will be Ervie L. Glick, currently a member of the Hesston (Kan.) College faculty.

Would you like to leave more than just an empty place in a pew?



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Mennonite Foundation

Post Office Box 483, Goshen, IN 46526

Where the money's going, a foundation report

Monetary gifts totaling $2,031,014 were disbursed to educational, church, and charitable causes through the Mennonite Foundation during 1982. This exceeded 1981 disbursements by $64, 756, foundation manager Kent Stucky reports.

Donations to colleges and other schools, $695,393 or 34 percent, represented the largest share of the gifts. Mennonite schools received $664,744, while non-Mennonite schools benefited by $30,649.

Donors marked $297,267 or 15 percent for conferences and districts of the various Mennonite groups. Gifts to missions followed with $291,852 or 14 percent. Of this amount, $215,174 was directed to Mennonite missions and $76, 678 for non-Mennonite missions.

Congregations received gifts totaling $229,478 or 11 percent, with $214,078 designated for Mennonite congregations and $15,400 for non-Mennonite groups.

Retirement communities and nursing homes benefited from $119,833 with all except $550 marked for Mennonite organizations. Gifts to hospitals followed, with $96,339 for Mennonite and $16,031 for non-Mennonite facilities.

Mennonite relief and development efforts received $92,006. Camps operated by Mennonites shared in $85,761, while non-Mennonite camps received $900.

"During 1982, the foundation received $3,803,823 to manage for eventual distribution as specified by the donors," Stucky noted. By year end, he added, total gift assets entrusted to the foundation had reached $30,150,256.

A new life for Hmong in Pennsylvania

In the midst of Mennonite and Amish farmland in eastern Pennsylvania a community of Hmong refugees are adapting to a new life. Forced to flee their mountain homes in Laos, these people have found a refuge here. Over 200 of them live in Lancaster, Berks, and Chester counties.

The Hmong community in this area finds strength in their number. Traditionally farmers, these people lived a simple, slowpaced lifestyle in Laos where community and family relationships were a central part of that life. "There seem to be enough families in this region to meet the Hmong community needs but not so many or living so closely together that they form a ghetto situation," comments Don Sensenig, Mennonite Central Committee Refugee Resettlement coordinator.

Mennonite Central Committee has played an active role in settling the Hmong families into this community. According to Sensenig approximately 125 Hmong refugees were sponsored by Mennonite churches in the area.

A vital part of this Hmong community is the Hmong Alliance Church which meets at Hinkletown (Pa.) Mennonite on Sunday afternoon for service. "I think nearly all the Hmong in this area attend the church," Yang notes. "Many of our people were Christians before they came to the U.S.

Call for action to assist in 'dropping the registration program,' not radical move

Edgar Metzler, of the Board of Congregational Ministries, Elkhart, Ind., peace concerns, makes the following proposal for action:

Last summer, hundreds of Mennonites communicated with Selective Service and their congressional representatives about the proposed regulations on alternative service. The final draft of those regulations has just been published and the concerns expressed by many in the conscientious objector community are reflected in the changes.

An appeal procedure has been provided so that conscience is recognized in civilian work assignments. Overseas assignments are now allowed, after adamant refusal earlier to consider that possibility. The witness has had a positive outcome, in this instance.

Now there is an opportunity to make a more fundamental change. Legislation has been introduced in Congress to stop draft registration by rescinding the funds Selective Service would use for that purpose. To support this measure is certainly not a radical action. The Reagan administration would probably welcome a face-saving way of quietly dropping the registration program, according to a former White House aide. Consider the facts:

1. The President's Manpower Commission recently reported that draft registration makes no significant contribution to national readiness.

2. The Pentagon admits the volunteer army has more recruits than anticipated and there is no need for a draft for the foreseeable future.

3. Registration was instituted by President Carter as a response to the Soviet invasion of Afghanistan, along with a boycott of grain sales to the Soviet Union. President Reagan lifted the grain boycott, why not registration?

4. Draft registration has caused a bureaucratic nightmare. Internal Revenue Service and Social Security files have been used to get names for enforcing compliance. Colleges are being asked to help police the law by refusing federal aid to nonregistrants. The Government Accounting Office estimates that registration lists will be largely useless in a couple years because of address changes. The courts haven't decided if the program is even constitutional.

5. Finally, there is the judgment of President Reagan, stated as a candidate on May 5, 1980, that draft registration was "an ill-considered (proposal) and should be rejected. Advance registration will do little to enhance our military preparedness ... draft registration destroys the very values that our society is committed to defending."

The apostle Paul said that the ruler is "God's servant for your good." But if the government can't even justify the good that would presumably benefit from the registration law, maybe our duty is to help them get rid of it. The bill introduced by Representatives Green and Saba, H.R. 1050, has bipartisan support. You can help solve the registration problem by stopping registration altogether. Contact your representative and urge support for H.R. 1050.

Pontius

Joel Kauffmann

Rohde has good experience among Mennos in Scottdale

Birgitt Rohde

Ask Birgitt Rohde, a German Catholic trainee at Mennonite Publishing House, Scottdale, Pa., how she feels about the Mennonites, and you'll get some interesting answers.

Coming from Pulheim, 12 miles west of Cologne, where she lives with her parents, two younger brothers, and an 87-year-old grandfather, she has a good background against which to compare the German and North American cultures.

"I think the Mennonites try to find their own way of life," she says. They are not necessarily followers of fashion. "They are more independent, and they help each other," she continues. "I feel it's a good way."

Birgitt came to Scottdale, ostensibly under Mennonite Central Committee, but through a circuitous route. She had been working at the Dutch Consulate in Düsseldorf, when she decided she wanted to enter the Municipal School of Fine Arts in Frankfurt, knowing there wouldn't be an opening until spring. Also, there was a great deal of competition: 12 openings for 200 applicants.

In the meantime, her boss at the consulate, Dirk Zwikker, who it turns out was a Mennonite, suggested she apply for service at MPH. It so happened that there was a need for help with Jan Gleysteen, who was an old friend of Zwikker. Things happened quickly after that. Before she knew it, Birgitt was installed in design at the House. To make it even more attractive, she became a colleague of another German-speaking trainee from Paraguay, Maria Friesen.

Since Gleysteen also speaks German, someone asked which language they spoke on the job. Quickly Birgitt answered, "We don't talk; we work!"

While in Scottdale, Birgitt helped on a large project of map-making (and did some extras, such as book cover and church bulletin design). The resulting maps of nations, regions, and localities will find their way into numerous publications in the future. Her specialty, though, is the airbrush.

She also had opportunity to travel widely, from Harrisonburg, Va., to Ontario's Niagara Peninsula, and from New York to Denver.

But she liked Scottdale, though she had anticipated getting bored without a car in a small town. She roomed with Ann Graber, an MPH designer, and attended church regularly in Scottdale. She observes, "Mennonites live naturally," and she likes that. Also, Birgitt claims that by being exposed to the Mennonite way of life, she found out a little more how she wants to live—to both give and receive counsel.—David E. Hostetler

Missions rally attracts 1,675 in context of Lancaster Conference

On Mar. 20, at the Missions Rally, 1, 675 people gathered to hear missionary testimonies and to commission workers. They also came to hear Harold A. Carter, pastor of the New Shiloh Baptist Church, Baltimore, tell the story of the apostle Peter's turnaround.

Twenty-six church planters at the rally were commissioned for service. "Never before in the history of the conference was there such a variety in the nationalities of those commissioned for evangelism," said David Shenk, secretary of home ministries. The leaders—53 in all—relating to the conference who have begun work in the past year include Spanish, Vietnamese, Ethiopian, German, Italian, Polish, and Chinese.

Tolentino, pastor of the Arca de Salvacion congregation, Philadelphia, related how God had taken him, untrained though he was, and thrust him into the ministry. Gotthilf Horsch, a German pastor currently studying at the School of World Missions in California, told the story of his conversion.

A chilling note to the spirit of celebration was the Sunday afternoon report by missionaries and nationals from Honduras, who reported that the church's assistance of refugees is interpreted as political and subversive (see next story on Lancaster conference).—Nathan Hege

Broad scope covered at Lancaster meetings, women's commission, missions

In a cavernous hall accustomed to the thumps of basketballs and the shout of spectators, the Lancaster (Pa.) Conference held its sixth annual meeting since its reorganization in 1977. The conference sessions were held at Lancaster Mennonite High School's gymnasium, Mar. 18-20.

But instead of contest and exercise the people who filled this gym heard the roll of tympani and the silence of awakened commitment, the clapping of youth and the majesty of classical hymnody, the thunder of evangelical preaching and the reasoned voice of deliberation.

Bishop Howard Witmer, moderator of the annual meeting, reminded the delegates that "people still refer to this as the 'mission board meetings.' However, this is Lancaster Conference's annual meeting and it includes reporting of its four boards, including the mission board, of course."

This gym was the site of the three sessions proper of the meeting held Friday evening, Saturday morning and afternoon, and of the attendant youth rally on Saturday evening; the family festival of missions on Sunday afternoon; and the missions rally on Sunday evening. The theme was "As Living Stones: Being Built into a Spiritual House."

The constitution of the conference calls for an annual meeting of representatives of each congregation to: hear reports from each of the four program boards; give counsel to the boards; provide communication between congregations, boards and their staff; provide fellowship; elect members-at-large to the conference coordinating council.

Worship was included in the sessions and consisted of congregational singing, singing by an adult choir of 36 under the direction of John Miller, the Harold Ranck family, and a youth choir and orchestra.

Before the working sessions, Gerald Studer, pastor of Plains Mennonite Church, Lansdale, Pa. (Franconia), gave studies on 1 Peter.

On Friday evening, the sessions began with a report from the Mennonite Publication Board represented by three employees of Mennonite Publishing House. They announced that the Children's Foundation Series will be revised.

The Board of Congregational Resources (BCR) premiered a slide set, "Hello," which was applauded.

There are eight commissions in the

BCR. Two of them reported.

The continuing education commission noted that 9 percent of conference high school graduates attend a Mennonite college. The Evangelism Commission gave vivid accounts of growth in several churches.

On Saturday morning the Brotherly Aid agency of the Board of Brotherhood Ministries (BBM) reported that it insures property valued at one half billion dollars. In 1950, by contrast, only four thousand dollars worth was covered.

The board of education reported that 3,438 pupils attend 23 schools related to the conference. —Glen M. Lehman

Women's commission opens to employed persons

Preceding the conference's annual sessions was the annual meeting of the Women's Missionary and Service Commission (WMSC).

"All gifts come from God," Grace Wenger, Bareville, Pa., told the 380 women gathered at Groffdale Mennonite Church on Mar. 16 for the tenth annual meeting of the WMSC, "and they are given for one purpose—to enable the church to do God's work in the world. A spiritual gift," she went on, "is not a warm, fuzzy feeling: it is equipment for battle!"

This organization is dedicated to meeting human need. And the theme, "Gifted by God," identified ways its members are attempting to meet these needs through reaching out in friendship, becoming involved in overseas missions, intercessory prayer, and in administration.

One commission division, Homebuilders, is considering changing its form of ministry from literature mailing to more personal contact at times of birth in a family, when persons move into a new community, and other crisis times.

The agenda of the day included business as well as inspiration. Miriam Book, Ronks, was installed as president and Louise Kennel, Parkesburg, as vice-president.

One new feature this year was a meeting held the prior evening for employed women who were not free to attend the day meeting. One hundred women were present, half of whom had never been able to attend the annual meetings before.

A total offering of $2,045 was contributed for the Homebuilder ministry and for assisting women in the Honduras Mennonite Church to carry on an outreach ministry.—Janet Kreider.

Kendal Warkentine speaks to his supporters outside courthouse

Warkentine gets two years unsupervised probation, signs modified registration form

Kendal Warkentine, the 21-year-old General Conference Mennonite convicted on Dec. 2 of failing to register for the draft, was sentenced to two years of unsupervised probation in a Wichita federal court on Mar. 7, on the condition that he sign a registration form modified by Selective Service to indicate that he is a conscientious objector.

"They've basically given me something I can live with.... I had no choice. Now they've given me a choice," Warkentine said outside the courthouse after the proceedings.

Junior Elder, Selective Service director for Kansas, personally delivered the special form to a Wichita probation office two days later. In section 8, where the form reads, "I affirm the foregoing statements are true," the following words had been added: "... and hereby declare that I am conscientiously opposed to serving in the armed forces." Warkentine signed his name on the bottom line.

In handing down the sentence, Judge Sam Crow was critical of Selective Service's prosecution of only those young men who had admitted their noncompliance with the registration order. "The procedure has been that names and addresses of silent nonregistrants are not made known to the United States attorneys for them to pursue justice. Identity of silent nonregistrant violators has been known to other federal agencies and withheld from the Attorney General, thereby effectively negating his law enforcement discretion. Such a justice procedure is unusual when a government agency withholds the identity of thousands of federal felony violators from the Attorney General," Crow said.

"I am concerned that the job of insuring compliance with the registration law has fallen heavily on the judiciary. It is certainly the duty of the courts to enforce the laws of this country, yet it is also the concern of the courts that the nation's laws be applied fairly and indiscriminately.... Enforcement of the registration law should not depend upon the method as employed here of prosecuting those ... who communicate their decision not to register based upon personal conviction."

Judge Crow went on to place Warkentine on "unsupervised probation for a period of two years," on the condition that he register within 10 days on a modified form. "Observations have been made that registration forms do not provide for conscientious objector status to be claimed. A right to such a claim is historically recognized," Crow said. "The defendant has stated to the probation officer that he would probably have registered had the registration form allowed him to make such a distinction, and it is the decision of this court that the defendant should be given an opportunity to register and claim such status...."

"A special term and condition of the probation is therefore provided that the defendant shall register within 10 days before the Kansas Director of Selective Service ... who shall provide a registration form that shall accommodate the defendant to register and claim his conscientious conviction."

Congregations respond to local needs in Ohio

Bessie Wentz, center, director of Lee Heights Community Church's food pantry in Cleveland, Ohio, helps Lamar Harrell, left, and Vern Miller, pastor, unload potatoes.

In Berlin, Ohio, a Sunday school class was motivated to do more than simply discuss the needs of the hungry after studying a series of lessons about the problems of the hungry. They contacted Pastor Vern Miller of Lee Heights Community Church in Cleveland, Ohio, 75 miles away, where an emergency hunger center has been operating for seven years, and arranged to help by providing food.

All ages got involved, purchasing food items, packaging bulk foods and preparing cartons of food for delivery in Cleveland. One mother remarked that it reminded her of the times during her childhood when she helped prepare Christmas bundles for overseas distribution,

They delivered 1,000 pounds of food their first trip. Those delivering the food met Bessie Wentz, the director of the food pantry, and learned from her about the people who would be receiving the food. But this was not a once-and-done project. The Berlin congregation plans to continue delivering food.

The need for assistance there continues. People coming to the center report that their food stamps are being stolen almost immediately after they are issued and that they cannot be replaced til the following month. Social workers from the city contact the emergency food pantries in desperation when their clients have no place to turn for help.

Incidents such as this prompted city pastors and the Ohio Mennonite Conference Executive Committee to organize a conferencewide sharing program suggesting that congregations begin donating food and cash to help meet local needs.

The conference Women's Missionary and Service Commission (WMSC) is coordinating donations of clothing and warm bedding. Mennonite Disaster Service is providing transportation whenever needed. Broth that is processed during meat canning operations in the area has been made available.

People, such as Milton and Ella Rohrer of Orrville, Ohio, continue to donate potatoes to the Cleveland food pantries as they have done for years.

Ohio is not the only location where Mennonites and Brethren in Christ are responding to local needs. In Goshen, Ind., a home economics group recently helped initiate a new project.

In the Franconia, Pa., area, one community pastor asked Mennonites to help set up community soup kitchens that now regularly serve up to 100 people.

Volunteers from Mennonite churches in Montgomery County, Pa., have distributed 62 tons of potatoes to senior citizens, the unemployed, and welfare recipients since mid-January. And Hispanic churches in eastern Pennsylvania prepared several hundred kits similar to Christmas bundles this year and distributed them to children. Many more projects are under way in North America.

Transcultural event planned for Harrisonburg

Eastern Mennonite College, Harrisonburg, Va., will be the host campus for the 1983 Transcultural Seminar, designed for college students and mission and service workers.

The seminar, to be held June 27-July 8, is jointly sponsored by Mennonite Central Committee, Akron, Pa.; Bethel College, N. Newton, Kan.; Goshen (Ind.) College; and EMC.

Calvin E. Shenk of EMC's Bible department said the seminar will emphasize "how to do agricultural development, education, health, and nutrition in a cross-cultural setting, combining theory and technical training within the social, political, and religious context of Third World countries.

Shenk, who serves as the college's mission interest coordinator, noted that the seminar will have an interdisciplinary approach, with morning plenary sessions followed by afternoon special interest workshops. The Southern African country of Botswana will be used as a case study, he added.

Speakers will be North Americans who have training and experience in overseas work as well as internationals, Shenk said.

Wilbert R. Shenk, vice-president of Mennonite Board of Missions, Elkhart, Ind., will provide a theological basis for the seminar. Shenk is also secretary of the American Society of Missiology.

Other speakers will include Ian Rawson, assistant vice-president of the Allegheny General Hospital and Center for Community Health, Pittsburgh, Pa.; Hugh Popenoe, director of the Institute of Food and Agricultural Sciences at the University of Florida, Gainesville; and D. Merrill Ewert, director of Nonformal Education for MAP International, Carol Stream, Ill.

"About half of the participants are planning a term of overseas service or are already under appointment by a mission agency or service organization," Shenk said. "Others are simply trying to test their interests in mission-service work or want exposure to an interdisciplinary approach to development ministries."

$354,087

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $354,087.85 as of Friday, March 30, 1983. This is 47.2% of the total needed. Contributions have been received from 341 congregations and 208 individuals. Individual gifts represent $76,609.62 of the total.

Goal: $750,000

MENNOSCOPE

Jamaican project provides employment for youth
The grand opening for the Retreat Training Center, a Mennonite-operated center which trains and employs young people here in northern Jamaica, was held in early February. The project provides jobs in this country where unemployment runs at over 30 percent. The center is directed by the Jamaican Mennonite Church's development organization, JAMEDEC Ltd., and is sponsored by Mennonite Economic Development Associates and Mennonite Central Committee. Dan Norell from Iowa City, Iowa, is project manager.

WPTF supporters to gather in Washington
Supporters of the World Peace Tax Fund (WPTF) bill will gather in Washington, D.C., on Apr. 28 and 29 to participate in its annual seminar and visitation days. The WPTF council's annual meeting, which is open to the public, will be April 30. The bill, if passed, would allow those conscientiously opposed to war to legally channel the military part of their income taxes to peace-promoting purposes. For more information write to U.S. Peace Section, Akron, Pa., 17501, or to WPTF, 2121 Decatur Place NW, Washington, D.C. 20008.

Art exhibition planned for Bethlehem 83
An art exhibition of professional and nonprofessional artists is being planned for Bethlehem 83 according to Roland B. Yoder, chairman of the art and decoration committee. The exhibition will include pottery, sculpture and other three-dimensional works, as well as paintings, prints, and drawings. "We're looking for contributions from artists of every age," said Yoder, "but we are especially interested in those who have at least some training in their discipline and those who may be younger or newer artists within the Mennonite community." Artists desiring more information on the exhibition should write to Roland B. Yoder, 335 Maple Ave., Harleysville, PA 19438.

Goshen College's management development program has received a gift to underwrite the purchase of a six-part film series entitled "The Manager and the Organization," which features leading theorist Peter Drucker. The three contributing organizations were the Goodville Mutual Casualty Co. of New Holland, Pa.; Mennonite Indemnity, Inc., of Akron, Pa.; and the Association of Mennonite Aid Societies of Intercourse, Pa. Their decision to make the gift took place at the annual meeting of Mennonite Economic Development Associates (MEDA) in November 1982, when professors Delmar Good and Leonard Geiser of the Goshen College business and economics department presented a one-day workshop based on the film.

A special series of bulletins on the arrival of Mennonites in America 300 years is off the press. They are carefully crafted to make them worth keeping, says their editor, Jan Gleysteen. They will be helpful in providing some understanding of the conjoint Assembly being planned for Bethlehem 83 in eastern Pennsylvania, August 1-7. The price is $3.10 per hundred, postpaid. Orders of 25, or multiples of 25, are available. Write David Cressman, Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683.

John and Bonnie Driver, MBM workers in Spanish-speaking countries for 32 years, went to Spain on Mar. 1 for a short-term teaching ministry. They will also relate to a Christian community they helped start several years ago in Barcelona. The Drivers' address is Farnes-49-Entlo la, Barcelona 32, Spain.

Celebration 83, an annual gathering of the New York State Fellowship of the Mennonite Church, is scheduled for Apr. 15-17 at the Akron (N.Y.) Central Schools. Eighteen churches comprise the New York State Fellowship. The annual celebration alternates between the three main sections of the fellowship—western area, eastern area, and the southern tier.

On Mar. 9, at 5:00 p.m., the vessel M/V "Eastern Pearl" left Vancouver harbor with a shipment of food bank wheat for India. With its load of 8,740 metric tons of wheat (320,000 bushels), valued at approximately two million dollars, plus $500,000 for ocean freight costs, this food shipment is the largest ever to go to India from the Mennonite Central Committee (Canada) Food Bank. The wheat will be used for drought emergency aid response and food-for-work projects; MCC personnel in India will monitor the distribution.

Mennonite Central Committee has just released a new slide set titled "Lebanon: Crying Out for Healing." The set examines the effect of the June 1982 Israeli invasion of that country on both Lebanese and Palestinian people living there and MCC's response to the war. Through an interview with Ralph Miller, who served in Lebanon five years, the slide set also examines MCC's agricultural work in south Lebanon. The set is about 10 minutes in length.

"In His Image" is the theme of a conference, sponsored by the Canadian Mennonite Health Assembly, to be held at Columbia Bible Institute, Clearbrook, B.C., Apr. 26-29. R. Just, president of CBI, will be the keynote speaker. The conference will include A/V presentations, a banquet, and informal fellowship time. Write Helmut Klassen, 171 Donwood Dr., Winnipeg, Man. R2G 0V9, or call (204) 668-4401 for further information or registration. Total conference registration, including the banquet, is $75.00.

Opportunities: Junior high Bible and social studies teacher and one-year position in math and administrative/guidance counseling at **Belleville Mennonite High School** ('83-'84), John H. Yoder, supt., (717) 935-2184; assistant director of admissions, June 1, Joyce R. Eby, personnel, **EMC&S,** and full-time Spanish language teacher (potential long-term) to begin in fall, Albert N. Keim, **Eastern Mennonite College,** Harrisonburg, VA 22801; faculty position as resident hall director, Norman Kauffmann, dean of student development; assistant professor to direct the piano preparatory department on a ⅔-time basis, Victor Stoltzfus, dean; director and assistant director of information services, John A. Lapp, provost, **Goshen College,** Goshen, IN 46526; inquiries received for positions in home economics, industrial arts, business, head cook, assistant cook, vice-principal, and a Voluntary Service couple to assist in maintenance and cook/secretary, Esther A. Lanting, acting principal, **Western Mennonite School,** 9045 Wallace Road NW, Salem, OR 97304.

Special meetings: Mervin Shirk, Stuarts Draft, Va., at Lynside, Lyndhurst, Va., April 28 to May 1.

New members by baptism and confession of faith: John, Carolyn, Marie, and John, Jr., Mays at **Staurt s Draft,** Va. Chuck Richey, Steven Johnson, Jon Slabaugh, and Connie Surratt by baptism and Chris Shackleford and Barbara Richey by confession of faith at **Waynesboro,** Va. Robert Eicher, Verna Miller, and Douglas Phillips at **Anderson,** Ft. Wayne, Ind. Debra Dodd at **Mt. Pisgah,** Leonard, Mo. Anita Landis at **Covenant Mennonite Church,** Hesston, Kan. Chet and Bonnie Fuller by confession of faith at **Trinity,** Morton, Ill. Jeff and Beth Reed at **Millersburg,** Ohio. James Cochran by baptism and Patricia Cochran by confession of faith at **Church of Hope,** Fennell Bay, Australia.

READERS SAY

Ruth Martin, Ephrata, Pa. The article ("Sometimes It's Embarrassing to Be White," Mar. 1) triggered something that has been bothering me for a long time. The writer neglected to mention that the mines and industries in which these much-abused people are virtually enslaved are for the mining and production of gold and diamonds. Yet, what has become the symbol of our "liberated," "socially-concerned" Mennonites? Exactly that. Along with other things of "traditional" teaching that they have chosen to reject, the scriptural admonition against "gold and jewels and precious stones" has been airily consigned to the garbage heap.

Might it not just be possible, that the Lord in his wisdom was not so much concerned about "denying" us what some folks seem to think is "pretty," as he is about the oppression of some of his children that is fed by indulgence in such things? I have a big problem seeing "socially conscious" Mennos putting down their more "conservative" brethren for eating pineapple, drinking coffee, or paying their taxes as being unconcerned for suffering people, while flaunting the gold and diamonds of South Africa as a symbol of their own "freedom."

If you *really* care about oppression, you would have nothing to do with such things—not because some grandpa-type thinks it is "worldly," but because its purchase helps to oppress your brethren. *That* is a far more insidious worldliness, and one for which we are much more liable to be judged. Gold and diamonds, far from being a "symbol of love and commitment," are rather a symbol of oppression and cruelty. It is time we saw them in their true colors.

BIRTHS

Allebach, Philip and Carol (Shelly), Souderton, Pa., first child, Sheila Marie, Mar. 20.

Bair, Lauren K. and Joyann (Mummert), Hanover, Pa., second child, first son, Daniel Ray, Mar. 11.

Bender, Morris and Paula (Shiroma), Goshen, Ind., first child, Malia Setsuyo, Mar. 21.

Blank, James and Kathy (Martin), Quarryville, Pa., third daughter, Abigail Lynn, Feb. 11.

Bowers, Dale and Carol (King), Waynesboro, Va., second child, first daughter, Regina Linette, Mar. 9.

Kauffman, Elwood J. and Christeena (Smidtz), Goshen, Ind., second daughter, Stephanie Joy, Mar. 15.

Kennel, Deryl and Mim (Ropp), Harrisonburg, Va., second child, first son, Patrick Joseph, Mar. 21.

Linder, Richard and Linda (Schillig), Alliance, Ohio, second daughter, Jeanelle Eileen, Feb. 27.

Miller, Galen and Jeanette (Harrington), _____, _____, third child, first daughter, Shonda Leann, Feb. 10.

Mock, Vernon and Celene (Yoder), Hollsopple, Pa., third son, Stephen Andrew, Mar. 6.

Ogden, Gene and Clara Jo (Dais), Morton, Ill., Nathan John, Mar. 3.

Schrock, Steven and Adena (Wiley), Howe, Ind., first child, Justin David, Mar. 22.

Smith, Leslie and Betsy (Crockett), Stuarts Draft, Va., second child, first son, Micah

Ashby, Jan. 25.

Smoker, Timothy and Sandra (Burkhart), Strasburg, Pa., second child, first daughter, Kelly Nicole, Feb. 28.

Steury, Robert and Barbara (Steider), Goshen, Ind., third daughter, Rebecca Diane, Feb. 18.

Thomas, James and Judy (Ranck), Lancaster, Pa., third child, second daughter, Jill Marie, Mar. 13.

Wirick, Neil and Peggy (Hostetler), Cable, Ohio, first child, Lee Thomas, Mar. 15.

Witmer, Howard and Iona (Winters), Elizabethtown, Pa., second daughter, Nadine Elizabeth, Mar. 16.

Yoder, Corwin and Eileen (Lohrentz), _____, Kan., first child, Cara Lynae, Mar. 10.

MARRIAGES

Borntrager — Lippincott.— Doyle Borntrager, Sarasota, Fla., and Debra Lippincott, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Mar. 19.

Guntz — Anders. — Russell Guntz, Collegeville, Pa., Vincent cong., and Deborah Jean Anders, Souderton, Pa., Rockhill cong., by Curtis Bergey, Mar. 12.

Kauffman — Neuenschwander.—Barry Kauffman, Marshallville, Ohio, Martins cong., and Lynne Neuenschwander, Orrville, Ohio, Kidron cong., by Vincent Frey and Bill Detweiler, Mar. 5.

King—Beck.—Peter King, Archbold, Ohio, West Clinton cong., and Luana Beck, Archbold, Ohio, Lockport cong., by Keith Leinbach and Rocky Miller, Mar. 19.

Mann — Erdmann. — Timothy Mann, Sunnyslope cong., Phoenix, Ariz., and Charlotte Erdmann, Lutheran Church by David W. Mann, Feb. 12.

Phillips — Miller. — Douglas Phillips, Leo, Ind., and Verna Miller, Spencerville, Ind., both of Anderson cong., by Roger Miller, Mar. 19.

Yoder — Hall. — Matthew Yoder, West Liberty, Ohio, Oak Grove cong., and Julia Hall, DeGraff, Ohio, Grace Chapel by Mick Yoder, brother of the groom, Feb. 26.

OBITUARIES

Berkey, Mary, daughter of Andrew and Suzanne (Good) Shenk, was born at Elida, Ohio, Nov. 9, 1887; died at Harrisonburg, Va., Mar. 16, 1983; aged 95 y. On Dec. 30, 1915, she was married to Edward J. Berkey, who died on Feb. 15, 1954. Surviving are 2 daughters (Ruby—Mrs. George Reno and Bernice—Mrs. Harry Reno), one son (Earl Berkey), 4 stepchildren (Martha—Mrs. Ralph Smith, Bertha—Mrs. Norman Wenger, Marietta Berkey, and Esther—Mrs. Martin Weaver), 20 grandchildren, 20 great-grandchildren, stepgrandchildren and stepgreat-grandchildren. She was preceded in death by 3 daughters (Mabel—Mrs. Robert Martin, Elsie—Mrs. Jack Davis, and Janette—Mrs. Earl Schrock), and 3 stepchildren (Elmer Berkey, Ethel—Mrs. Lester Buerge, and Ruth—Mrs. John Hostetter). She was a member of Lindale Mennonite Church, where funeral services were held on Mar. 19, in charge of Linden Wenger, Moses Slabaugh, and Lynn Miller; interment in Lindale Mennonite Cemetery.

Blough, Lemon, son of Jacob and Susan (Baer) Blough, was born on Dec. 18, 1891; died at Blue Ridge, Va., Mar. 18, 1983; aged 91 y. On Apr. 22, 1922, he was married to Elizabeth Baumgardner, who died on Mar. 31, 1974. Surviving are one son (Dwayne), 5 grandchildren, and one great-grandchild. He was a member of Kaufman Mennonite Church, where funeral services were held on Mar. 22, in charge of Stanley R. Freed; interment in Kaufman Cemetery.

Esch, Mavis, daughter of Elmer and Alice (Kauffman) Reber, was born in Fairview, Mich., July 4, 1920; died of cancer at her home in Fairview, Mich., Feb. 27, 1983; aged 62 y. On Jan. 7, 1945, she was married to Reuben Esch, who survives. Also surviving are 6 children (Barbara, Betty, Kathy, Randall, Mary, and Dawn), 2 brothers (Alton and Ronald), and 3 sisters (Kathryn, Norma, and Melva). One son was stillborn. She was a member of Fairview Mennonite Church, where funeral services were held on Mar. 2, in charge of Virgil Hershberger and Ellsworth Handrich; interment in the Comins Twp. Cemetery.

Gross, Paul R., was born at Vineland, N.J., July 9, 1899; died at Doylestown, Pa., Mar. 7, 1983; aged 83 y. On Aug. 11, 1926, he was married to Ann Delp, who died on Feb. 24, 1983. Surviving are one daughter (Ruth—Mrs. Herbert Rush), one son (Webster), 3 grandchildren, one brother (Wesley Gross), and one sister (Mabel—Mrs. Marvin Hendricks). He was a member of Doylestown Mennonite Church. Funeral services were held at Anders Funeral Home on Mar. 10, in charge of Ray K. Yoder and Joseph L. Gross; interment in Doylestown Mennonite Church Cemetery.

Hershey, Clarence L., son of Landis and Elizabeth (Leaman) Hershey, was born in Lancaster Co., Pa., Nov. 9, 1902; died of a cardiorespiratory arrest in Lancaster General Hospital, Lancaster, Pa., Mar. 16, 1983; aged 80 y. On Nov. 2, 1924, he was married to Elnora E. Metzler, who survives. Also surviving are 2 daughters (Verna—Mrs. Elvin B. Landis and Lois—Mrs. Percy S. Yoder) and one son (John). In August 1958 he was ordained deacon and served the Mt. Pleasant Mennonite Church. He was a member of Mt. Pleasant Mennonite Church. Funeral services were held at Paradise Mennonite Church on Mar. 19, in charge of Clair Eby, Vernon Smoker, and Clarence Neff; interment in Paradise Mennonite Cemetery.

Horst, A. Roy, son of Martin and Ida (Huntsberger) Horst, was born in Stark County, Ohio, Dec. 14, 1899; died at Wayne Co., Ohio, Jan. 22, 1983; aged 83 y. On Aug. 8, 1918, he was married to Elizabeth Lehman, who survives. Also surviving are 2 sons (James F. and Morris), 2 daughters (June—Mrs. John Ramer and Doris—Mrs. Ralph Winey), 15 grandchildren, 19 great-grandchildren, and one sister (Mrs. Dora Bair). Funeral services were held at Martins Mennonite Church on Jan. 25, in charge of Daniel Buser, Glenn Steiner, and Keith Merriman; interment in Martins Church Cemetery.

Jantzi, Timothy Dale, son of Alvin and Miriam (Yoder) Jantzi, was born in Akron, N.Y., Jan. 14, 1948; died on Mar. 18, 1983; aged 35 y. Surviving are his parents, one son (Sean), one daughter (Ronda), one grandson, 3 sisters (Lois Goshow, Donna Mayfield, and Ellen Stecker), and 2 brothers (Allen and Rodney). He was a member of the Clarence Center Mennonite Church in New York. Memorial services were held at the Sunnyslope Mennonite Church, Phoenix, Ariz., in charge of David Mann and Gary Scheer; interment in Resthaven Park Cemetery, Glendale, Ariz.

Kauffman, Rosa, daughter of David and Sarah (Yoder) Kauffman, was born at Wolford, N.D., Dec. 11, 1918; died of cancer at St. Joseph Hospital, Kokomo, Ind., Mar. 20, 1983; aged 64 y. Surviving are one sister (Barbara Coblentz) and one half brother (Moses Gingerich). She was preceded in death by one brother and one sister. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Mar. 23, in charge of Elam Glick and Lee Miller; interment in Christner Cemetery.

Nafziger, Eldon R., son of Andrew and Katherine (Roth) Nafziger, was born at Hopedale, Ill., June 2, 1904; died of a heart attack at Hopedale Medical Complex on Mar. 20, 1983; aged 78 y. On Nov. 2, 1924, he was married to Sadie Sutter, who survives. Also surviving are 2 daughters (Pauline Springer and LuEtta Neumann), one son (Eldon Dean), 9 grandchildren, 4 great-grandchildren, one sister (Clara Martin), and one brother (Arthur). He was preceded in death by 3 brothers and one granddaughter. He was a member of Hopedale Mennonite Church, where funeral services were held on Mar. 23, in charge of Aden J. Yoder; interment in Hopedale Church cemetery.

Steckley, Sol, was born at Milverton, Canada, Aug. 19, 1885; died at Sarasota, Fla., Feb. 7, 1983; aged 97 y. He was married to Rosetta Steckley. Surviving are 2 sons (Loren and Edwin Steckley), one daughter (Lydia Mayer), 11 grandchildren, 15 great-grandchildren, 2 brothers (Milton and John), and 2 sisters (Mrs. Chester Yoder and Nancy Steckley). He was a member of Bahia Vista Mennonite Church, where funeral services were held on Feb. 10, in charge of Stanlee D. Kauffman and Marvin L. Miller; interment in Palms Memorial Park, Sarasota, Fla.

Stoner, Emma L., daughter of Isaac B. and Ellie (Landis) Buchen, was born in Ephrata Twp., Pa., Mar. 1, 1894; died at Landis Retirement Home, Lititz, Pa., Mar. 15, 1983; aged 88 y. On Oct. 7, 1915, she was married to Elam S. Stoner, who died on Apr. 4, 1969. Surviving are one son (Clyde B. Stoner), 3 grandchildren, and 5 great-grandchildren. She was a member of Ephrata Mennonite Church. Funeral services were held at Stradling Funeral Home on Mar. 18, in charge of Wilbert Lind and J. Elvin Martin; interment in Metzler Mennonite Cemetery.

Yoder, Orie W., son of W. T. and Mattie (Yutzy) Yoder, was born on Sept. 22, 1910; died at Sarasota, Fla., Mar. 2, 1983; aged 72 y. On Aug. 10, 1933, he was married to Edna Bontrager, who survives. Also surviving are 3 sons (Delbert, Wayne, and Lloyd), one daughter (Freda—Mrs. Glen Kauffman), one brother (Rufus), and one sister (Ruth—Mrs. Harry Troyer). He was a member of Yoder Mennonite Church, where funeral services were held on Mar. 5, in charge of John Landis and Dan Kauffman; interment in Yoder Mennonite Cemetery.

CALENDAR

Mennonite Church General Board, Goshen College, Goshen, Ind., Apr. 14-16
New York State Fellowship Celebration 83, Buffalo, N.Y., Apr. 15-17
Goshen College commencement, Goshen, Ind., Apr. 17
Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1
Franconia Conference spring assembly, Deep Runn East, May 7
Suburban Church Consultation II, Lombard, Ill., May 6-8
Gulf States spring conference, Meridian, Miss., May 7-8
Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC/MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
Bethlehem 83, Bethlehem, Pa., Aug. 1-7.

CREDITS

Cover by Wallowitch; p. 262 by Jim Bishop; p. 267 by Larry Cornies; p. 268 by Mark Beach

ITEMS AND COMMENTS

Vatican's holy year announcement cheers Israeli travel agents too

Tourist authorities in Jerusalem hope the pope's announcement of an extraordinary holy year in Rome starting Mar. 25 will help them boost Israel's sagging tourist trade as well. Italian tourist authorities expect between 5 million and 7 million pilgrims to visit Rome during the Holy Year. In Israel, Alitalia's general manager, Julo Boccarini, said the papal announcement offered tourism agencies a "golden opportunity" to assemble "package deals" that include both Rome and Israel on the Pilgrims' travel itinerary. Many Catholics coming from long distances might be inclined to visit the two countries so intimately connected with their religion during the same trip, Boccarini said. Holy years were first established by Pope Boniface VIII during the late 13th century and are conducted every 25 years. In Catholic tradition, special spiritual grace is associated with pilgrimages to Rome during a Holy Year. Special extraordinary holy years are occasionally declared, the last one being 1933.

Antiwar Maryknoll film is nominated for an Oscar

"Gods of Metal," a documentary about the impact of the arms race produced for Maryknoll Missioners, has been nominated for a 1983 Motion Picture Academy Oscar. The 28-minute documentary was one of five films receiving Academy Award nominations in the category of documentary short subjects. "Gods of Metal" describes and shows what various people are doing to oppose the arms race. Among them are children who have written letters to President Reagan, a peace activist engaged in civil disobedience, priests withholding income tax, and anti-nuclear leader Archbishop Raymond Hunthausen of Seattle.

Society declares it's possible to read Bible in 279 languages

Complete Bibles had been published in 279 languages by the end of 1982—an increase of two from the previous year—says the American Bible Society. In its annual tally, the agency said there were 1,763 languages in which at least one book of the Bible had been published last year. This was an increase of 24 over the 1981 figure. In announcing that total, the society pointed out that Scriptures are not currently available in all those languages because some have fallen into disuse. Scriptures are currently offered in more than 500 languages by Bible societies. Linguists estimate that there are more than 3,000 languages and distinct dialects in use throughout the world today.

Egypt said by Amnesty International to be torturing political prisoners

Political prisoners in Egypt accused of nonviolent crimes frequently face repeated trials on the same charges and are sometimes tortured while in prison, says Amnesty International. In a report on what it calls violations of human rights in Egypt, the group also says many suspects are never charged or tried but are repeatedly held for months at a time. It describes several laws and decrees under which these practices are carried out. An Amnesty representative said the agency isn't sure whether torture "has become a part of the system for dealing with political prisoners" in Egypt, but added that "there has been a definite increase in the amount reported over the past year." According to the agency, several hundred political prisoners were being held in 1982 and "well over 500" faced trial.

Church World Service project resisted by rural Minnesotans

A project planned by Church World Service to relocate Hmong refugee families on an Episcopal priest's farm has drawn protests from more than 100 area residents. The town board of nearby Homer, Minn., took no action concerning the project despite strong objections. The protestors expressed fears that the project would bring crime, growing welfare rolls, and hunting violations. The project planned by Church World Service's office in Austin, Minn., would bring 10 to 15 Hmong families from the Minneapolis-St. Paul area to the farm of Joseph Minnis, an Episcopal priest in Rushford, Minn. Mr. Minnis said he would sell part of his farm to CWS for the project and build a home on another portion. On the farm, the refugees would be taught to raise hogs and specialty crops. They would also receive instruction in farm maintenance and management.

Mr. Minnis appealed for acceptance of the Hmong, declaring: "Let me ask, what does our Lord's great commandment mean? 'Love thy neighbor as thyself.' Does it only mean that we have to consider those that look like us, speak like us, and live like we do?"

Champion of Ecuador's Indians worries about church's future

Bishop Leonidas Proano of Riobamba, Ecuador, says the Catholic Church in Latin America is losing ground among students, laborers, and to some extent among the peasantry. "I think we ought to open our eyes wide, so that what the bishops of France lamented years ago may not happen to us: the loss, in their words, of the laboring class," the internationally known church leader said in an interview at the diocesan offices. "We are losing the university and secondary students, and losing ground a bit with laborers and a bit with campesinos." Many young people, he said, are becoming disillusioned and "want a church more committed to the poor." The church's evangelization, which he called "our fundamental obligation," must "respond to the realities in which we live" and be "sufficiently incarnated in this reality," he said.

In an interview that lasted over an hour, Bishop Proano spoke quietly of his work as bishop for 28 years in his largely rural diocese of 400,000 people, the majority of whom are Indians living 10,000 feet or more above sea level. When he became bishop, he recalled, he found the Indians virtually abandoned by the church, with pastoral work centered in the towns and in the city of Riobamba (population 80,000). Parish priests might visit Indian villages once or twice a year. His work as bishop has concentrated, therefore, on expanding pastoral work in the rural population.

Divorce, unemployment, nonattendance at church linked to youthful suicides

Declining church attendance and rising youth unemployment may be factors in the increase in the suicide rate of young people, says a Pennsylvania State University sociologist.

Divorce is also related to the number of youth who take their own lives, says Steven Stack, associate professor of sociology. "Everyone agrees there is a new pattern emerging, but there is debate over what accounts for the changes," he says.

Writing in the journal *Deviant Behavior*, Dr. Stack reported that for United States residents 15 to 24 years of age, the suicide rate rose from 4.2 per 100,000 in 1954 to 12.5 per 100,000 in 1978. He notes that the church attendance rate for young people in that age-group dropped from 48 percent in the late 1950s to 28 percent in 1973. "Religion regulates individuals," the sociologist said. "Apparently, if people have rules of moral codes to follow, they are less likely to have disrupted lives and less prone to suicide."

With regard to the other factors related to suicide rates, Dr. Stack said that the divorce rate had "leveled off to 5.2 divorces for every 1,000 people," but the youth unemployment rate was increasing. He predicted that youth suicides "will still increase but at a slower rate."

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Peace and holiness

Laurence Martin's chorus sang Alfred R. Gaul's oratorio "The Holy City" in our publishing house chapel and for some reason I could not quite explain, it broke me up. I sat there with moist eyes throughout the whole rendition. As one who is more given to approaching problems rationally than emotionally, I found myself trying to understand what moved me so strongly. The following thoughts have come to mind.

This was the first time I had heard "The Holy City" sung for more than 30 years. When I was a student at Eastern Mennonite College, this oratorio was given each year on Homecoming Weekend. No oratorio singer myself, I nevertheless became familiar with the text and the music. After 30 years the singing evidently brought back to me old associations and feelings from the safe, placid days of my educational life before the responsibilities and tragedies of adult experience had fallen upon me.

I thought also of how "The Holy City" is largely based on the book of Revelation, one of the most misused and abused books in the Bible. Many who do not know better—and some who should—force this ancient statement of poetry and poetic prose into modern forms and thus do violence to its message. Perhaps I cried because something within me sensed that in this oratorio Gaul had adorned the message of Revelation instead of tearing it apart.

Perhaps I was still reflecting my recent distress on hearing a jingoistic television preacher promote capital punishment, anticommunism, and nuclear arms in the name of the Prince of Peace. In the back of my mind too was the memory of the U.S. president's recent address to the National Association of Evangelicals in which he appeared to make the Soviet Union bad and the U.S. good in the old simplistic fashion, as if he had God in his pocket. And, according to the report, many applauded.

I remembered too that the day of the rendition was Maundy Thursday of the so-called Holy Week, and this is a happy-sad season. For although after 2,000 years we do not expect to identify with the suffering of Jesus as the apostle Paul did, we keep this season not only as a reminder of the resurrection, but also of the suffering. This makes all the more distressing the mindless dispensationalism of the television preacher who claims to be for Jesus, but who postpones into the future any willingness to "study war no more." Some time when all the bad people have been destroyed will be a time for peace. But today apparently Christians should be as warlike as pagans.

Second Timothy 3:2 speaks of times when "men will be lovers of self . . . proud, arrogant, abusive. . . ." What times were meant here I do not know, but certainly the time is now. On the one hand are the playboy types who stress self-indulgence. On the other are the national security types who stress self-protection. It is hard to see that one response is better or worse than the other.

But, as always, there are signs of hope. Don Yoder of Tempe, Arizona, attended the convention of the National Association of Evangelicals, the one where the president spoke. He reported that although there was applause a number of times, "I noted that I was not the only one who remained seated and who did not applaud especially as it related to the nuclear freeze comments."

Another sign of hope is that the leaders of the so-called superpowers are shouting at one another instead of shooting at one another. If we take seriously the international rhetoric, it can become quite alarming. But on further thought, it may be that these addresses are merely a manner of speaking and the function of the harangues is to seek to scare the enemy and rally the faithful—with the full knowledge that neither is being accomplished fully.

Further, I consider it as a sign of hope that there is an organized protest movement in Europe against Western weapons. I know that many of us Mennonites have at best mixed feelings about protesters. This does not seem to be the proper style to express a concern for peace. Nevertheless it is a movement that world leaders have had to take note of.

Some in the U.S. have claimed that in Europe peace demonstrations are abetted by the Soviet Union. This could be but I doubt it. The Russians, in fact, could be as wary of the movement as Western leaders. It can be properly pointed out that protest is not permitted in Russia and dissenters are dealt with harshly. It would be quite another thing, however, for the Russians to invade Western Europe and to be faced with the movement that is now protesting Western armaments. As Alan Kreider pointed out last year, the Germans in World War II were "baffled and disconcerted by the nonviolent resistance which they encountered in Denmark, Holland, and Norway" (*Gospel Herald*, Mar. 30, 1982, p. 221). There may be more protection in these protests than anyone quite realizes.

The vision for life which the Easter season presses upon us is a vision of wholeness. Christians are called to be people who live life to its fullness in all dimensions.

The writer to the Hebrews included a striking couplet in a list of exhortations found in chapter 12. In verse 14 he called on his readers to "strive for peace with all men, and for the holiness without which no one will see the Lord." It is a less poetic way to state the vision for the godly life than the Revelation, especially as mediated by Alfred R. Gaul. But yet it too has the power to inspire us.—Daniel Hertzler

April 19, 1983

GOSPEL HERALD

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Fearless ridge walking

by Michael A. King

"Formerly, when you did not know God, you were slaves to those who by nature are not gods. But now that you know God—or rather are known by God—how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again?" (Gal. 4:8-9, NIV)

As the Roman Catholic Church entered the 1500s, many of the great truths that had been carried within its tradition (and are often being recovered today) had been clouded by corruption. A common view of salvation was that it could be bought by works, by the veneration of the appropriate saint, or the reverent fondling of the proper religious relic. Martin Luther emerged from the crushing weight of fear and guilt this tradition imposed on him to declare himself a free man, saved not by his works but only by the grace of a loving God.

The Anabaptists who came soon after agreed with Luther that people weren't saved by their works, but they insisted that one couldn't really know or receive grace without simultaneously following Jesus as his disciple. Being a Christian didn't primarily mean accepting the doctrine of grace intellectually but rather setting out on a pilgrimage guided by the commandments of Jesus. One would constantly use one's mind to understand what the journey was all about, but one would know that truth arrived at simply by sitting in an armchair contemplating doctrine would be extremely limited.

As the early Anabaptists set out on their pilgrimages they assumed the grace of God went with them, but they rarely said much about it explicitly. Probably this was because they were afraid of falling into the trap they thought (not always correctly) Luther had plunged into, the trap of so emphasizing the grace of God that it would seem there was no need for being faithful to God's commandments.

Their concern is understandable, but we need to be careful that as we follow them we don't fall into another trap, a trap I'll try to clarify by evoking an image I think I remember from a long-ago reading of *Pilgrim's Progress*, by John Bunyan. In one stage of the journey toward heaven undertaken by Christian, the pilgrim hero of the book, he finds himself walking fearfully

across a narrow ridge which spans a great and dark and awful chasm. One slip will send him tumbling into nameless terror.

A ridge we have to walk. It is that ridge we Mennonite followers of our Anabaptist forebears expect each other to walk, and I think the expectation that each of us will walk it is one of the greatest strengths of our tradition. It is the brave ridge-walkers, not the armchair theologians, we believe, who are the most genuine Christians. But we sometimes turn the journey across that ridge of discipleship into a nightmare walk, filled with the fear that if we once stumble all will be lost and God will turn his wrath against us. So we become very strict about the rules that must be followed to protect us from falling off the ridge.

These rules become our security, our safety net, our attempt to map out every single step we must take if we are to safely cross the ridge. We need to cultivate in ourselves and in each other the expectation that the ridge must be crossed, but all will stumble and are allowed to stumble. A loving God stands ready to steady our faltering steps and plant our feet back on the path even as he beckons us on.

If God through Jesus has become our daddy, we can move beyond weaving safety nets. Instead we can walk secure in the knowledge of God's love.

The apostle Paul was once driven to walk with grim determination across his own narrow ridge. In the days when he was still a Jew named Saul, he did his best to carry with him the safety net of rules and regulations that had become an oppressive part of the Pharisaic branch of his Jewish tradition. He was even willing to kill the Christians who were beginning to suspect that salvation was in something other than rules.

I'm reminded of being a shy and insecure boy trying to please my teacher, going into class and working to get good grades so I would be liked. Often I was successful, and the teacher would be impressed with me. But the pressure of performing, of being judged not by who I was but by what I did, was often agonizing. I wonder if Saul didn't feel that way as he tried to get the good grades to make him righteous before God. He was evidently quite successful at it, and kept the law rather well.

But then Saul was changed through an encounter with the living Christ on the Damascus road, and now he understood that through Jesus his relationship with God could be changed. Instead of being obsessed with grim and driven attempts to prove himself righteous, he could learn to relax in the presence of a terrible yet tender love. God would still expect him to walk that dreadful narrow ridge, with all its ethical demands, but he would be pulled across it by God's challenging yet protective love, not pushed across by the grim convictions that if he didn't make it under his own power he wouldn't make it at all.

After his conversion, Paul planted, among others, the Galatian church. At some point its members apparently began to feel it was safer to make their own provisions for getting across the narrow ridge than to trust in God through Christ. They were used to "being in slavery under the basic principles of the world." For the Gentile members, this had likely meant trusting in powers such as demons, pagan gods, or the movement of stars and planets. For the Jewish Christians, it had probably meant trusting in the power of their own righteous keeping of the law. Freedom from all this frightened both groups, so they looked for the safety net of Jewish tradition, insisting that some rules, particularly that all males be circumcised, should be enforced. In this way they could continue to buy their salvation.

Paul heard of this and wrote with passionate concern to this church he has planted and whose members he loved. He told them that before the time of Christ they were like children whose security came from knowing that if they followed all the right rules they would win their parent's favor and wealth. They were ridge-walkers afraid death would be the outcome of any stumble. Then Jesus came and created a new way for them and for us to find security. He made it possible for them to be adopted into God's family as mature sons and daughters whose inheritance is assured, because it is based first on God's love for us, not on whether we plant our ridge-walking feet flawlessly.

Paul was writing to what still remains in me of the boy who three or four or more times tried to become a Christian by meeting the requirement of turning his life over to Jesus. In those days I thought as soon as I decided to do this I was expected to be perfect, to prove that a miraculous change from my questionable boyhood had really come to pass. I saw myself, with some accuracy, as a frequently grouchy, lazy, and self-centered boy, one whose prime fault was bullying his younger brothers and sisters. I did this even to the point of hitting them if necessary to make them toe the line. Each time I tried to make a decision for Christ I would think if Christ was now really in my life each thought and word and act would need to be utterly selfless and godly.

Michael A. King is pastor of the Germantown (Pa.) Mennonite Church

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Nearly a week of perfection. It never happened. Sometimes I would pull it off for several days. One time I think I managed nearly a week of virtual perfection. The first few times I tried this my brothers and sisters looked at me in awe and spoke in hushed and reverent tones when in my presence. I remember sitting on our swing set with some of them one day as they probed the nature of the mantle of holiness I made sure they knew had descended on me. But eventually their skepticism overtook their reverence, as they began to realize that each spell of perfection offered them only a few precious days of release from bullying before my tyrannical self began to reassert its presence.

I can smile at this today, but I couldn't back then as I felt crushed by the weight of a terrible God's demands. If at that time I had imagined the Christian life as ridge-walking, I would have thought God expected me to make it to the other side without a single stumble. Each time I fell from seeming perfection after only a few days was like falling off the ridge before the chasm on either side had grown too deep. When I fell off I could still pick myself up at the bottom, but I couldn't go on without first returning to my starting point. I was afraid if I fell too many times or if I walked too far and the chasm deepened I would finally fall completely out of God's favor.

It wasn't until I entered young adulthood that I began to suspect my childhood understanding was right in one respect—I *was* expected to step out onto my ridge, but completely wrong in another—God wasn't sitting in heaven somewhere waiting for me to fall so he could pounce on me. He loved me as the parent Jesus addresses as "*Abba,* Father," which is like calling God "daddy." He loved me as I love my daughter Kristy, not without expectations, but with the awareness that she doesn't have to meet every expectation to continue to receive my love.

If God through Jesus has become our daddy, Paul is telling us, we can move beyond weaving safety nets, trying to make sure everyone is circumcised or wears exactly the right clothes or has exactly the right view of the Bible to win God's favor. We can form instead a relationship with God himself that allows us to walk secure in the knowledge that his love surrounds us and gives us the courage to live with doubts and imperfections and even, at points, uncertainty about how to carry out our lives with the Bible as our highest but not always crystal-clear guide.

We can form a similar relationship to each other, in which we give each other the freedom that comes from knowing one is valued simply because one is a ridge-walking member of the family of God. I saw this happening one night as a group of Germantown Mennonite ridge-walkers related to each other. Some in the group were given the freedom to share the confusing tension they felt as they tried to hold firmly to their nonviolent beliefs while continuing to work at loving relationships with family or friends involved in or supportive of military service. The members of that group were experiencing the freeing security that comes from knowing that if one should stumble through trying to understand differing positions, one need not automatically fall into the abyss of rejection from one's fellow Christians or from God.

Out of the armchair. To speak of the grace of God our daddy—and maybe mommy—while snoozing in an armchair would be to cheapen it, to make it empty. Only as we step out of our armchairs into the costly living our Anabaptist forebears so clearly demonstrated can we think and speak about it meaningfully. The ridge that represents the hard and difficult and frightening demands of the Jesus who walked his own ridge into death awaits us. But the angels of the Lord are hovering on all sides, inviting us to step out with the shining courage of ridge-walkers who know each stumble will be accompanied not by a plunge into unpardonable sin but by the whisper of holy wings.

Hear hear!

Who said we must visit Israel? Considering the teachings and lifestyles of Christ, it is rather frightening to realize how indifferent we who live in luxury are toward those in desperate need. Our lifestyle in general indicates that we are self-indulgent, lovers of pleasure and luxury, more than suffering humanity. Faithful stewardship requires that every area of life is carefully scrutinized.

I will mention only one on which too much money is spent on "that which is not bread." Tours to Bible lands cost $1,500 plus. The total cost would likely be about $2,000. If only ten people go there it would be over $15,000 spent for pleasure or self-edification. In some countries where people are starving, this money would feed at least 50 people for a year or more. Or it would pay for the distribution of thousands of Bibles.

I find nothing in the Bible indicating that a Christian should make a trip to the Holy Land. But there is much emphasis on our responsibility to help those who are hungry, thirsty, strangers, naked, sick, and in prison. This is so important that Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Mt. 25:31-46). All money, time, and labor spent for things that are not necessary or beneficial to sustain life might well be evaluated in Jesus' statement to the religious leaders of his time: "That which is highly esteemed among men is abomination in the sight of God" (Lk. 16:15b). Notice also the context.

Jesus said his Word will be the final judge (Jn. 12:48). With fear and trembling I must say, "So be it."—**Mark Scot,** Listowel, Ont.

Two more Bibles

The Reader's Digest Bible, by Bruce M. Metzger, general editor. Readers Digest Association, 1982. 799 pp. Cloth $16.95 ($27.95 in Canada).

The *Reader's Digest* and its team of rewrite experts have attempted the Mt. Everest of condensation projects, the Bible itself. However, in spite of laboring for years on the high slopes of the Word, their efforts have been crowned with less than resounding success.

The Revised Standard Version was chosen for the project (with the approval in 1976 of its copyright holder, The National Council of Churches). And the distinguished Bruce M. Metzger (professor of New Testament Language and Literature, Princeton Theological Seminary) was secured as supervisor.

When I first heard of this attempt, I was much interested. The *Reader's Digest* has done some skillful work in condensation. And Bruce Metzger was one of my best teachers. And certainly there are segments of the Bible that make for heavy reading today. For example, the specifications for the tabernacle in Exodus, the data on sacrifices in Leviticus, the census materials in Numbers, and the nine chapters of genealogies at the beginning of 1 Chronicles. One might defend a careful condensation as a good idea for the reader who is not interested in all the nuances of biblical scholarship. Besides, such a project is not just a new-fangled idea. There have been others (such as *The Narrative Bible*, edited by Alvin A. Boyd; and *The Compact Bible).* So I bought my copy of *The Reader's Digest Bible* with considerable anticipation.

Several of the condensation results can be quickly stated. The RSV has been reduced from 800,000 to 480, 000 words (a reduction of approximately 40 percent). Half of the Old Testament and a fourth of the New have been cut.

What has been omitted? Most of the genealogical data, of course—though the Genesis 5 material is present in shortened form. And the tabernacle details in Exodus, the census numerations in Numbers, the sacrificial laws in Leviticus—all these are much condensed. In fact, Leviticus is cut to approximately 30 percent of its former length. In the New Testament, while Mark, the shortest of the Gospels, is left almost intact, the other three are abbreviated through eliminating incidents recorded in Mark. Thus, while the narrative of Jesus and Jairus' daughter appears in parallel accounts in all three synoptic Gospels, it is retained only in Mark in *The Reader's Digest Bible.*

All of the above condensations and excisions are more or less predictable. More surprising is the amount of material cut from the Hebrew prophets and the Pauline Epistles—apparently on the assumption that thereby repetitive material is bypassed and readability is improved.

Among specific near-or-total deletions are the following: The Table of the Nations in Genesis 10 (reduced to one summary sentence), the story of Shechem and Dinah (Genesis 34), the story of Judah and Tamar (Genesis 38), the final visions of the book of Daniel (all of 7:28—12:13 is deleted), and the roll call of fellow-workers in Romans 16 (three names are left out of 35). Omitted also are most of the Old Testament quotations in the book of Hebrews (including the whole section of 3:15—4:11).

Most astonishing of all is the complete elimination of 71 of the 150 psalms. Among those left out are two of the famous Penitential Psalms (38 and 143). Also omitted are 34 (one of the most beloved of all the psalms), 48 ("Great is the Lord and greatly to be praised in the city of our God!"), 126 ("When the Lord restored the fortunes of Zion, we were like those who dream"), and 136 ("O give thanks to the Lord, for he is good, for his steadfast love endures for ever").

Let prospective buyers consider well whether or not these are Bibles which will serve their spiritual needs best.

In the preface to the work it is stated that the "text . . . carefully preserves every incident, personality, and teaching substance . . ." (p. ix). On the same page the following assertion is also made: "As practiced by the *Digest*, condensation is basically different from . . . abridgment. Condensation concerns itself with every individual word of the text, every phrase, sentence, paragraph, and chapter, as well as the larger portions or blocks of text. . . . By contrast, abridgment merely eliminates whole books or sizable sections of books, or brings together selected passages."

It is my claim that with its complete deletion of the Dinah and Tamar stories, all of Daniel 7:28—12:13, and 71 out of the 150 psalms, the project violates its own standards of condensation. It is guilty at points of the very abridgment which it so expressly disclaims.

What sort of balance sheet can be cast up? On the positive side, it has some skillful condensation. Read, for example, Matthew 15:29-31, preferably in the RSV, and then read the following in *The Reader's Digest Bible:* "Passing along the Sea of Galilee, Jesus went up on the mountain, and great crowds came to him bringing the sick, and he healed them. And the throng wondered, when they saw the dumb speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel."

Moreover, sections like 1 Chronicles 1—9 that are either rarely read or are read only with strong determination have been greatly shortened. This is a plus, if one agrees at all with the concept of condensation for non-scholarly reading. And certain passages, such as the

Twenty-third Psalm, the Ten Commandments, and the Sermon on the Mount have been left totally or virtually intact. The paper is of good quality and the print is highly readable. One final positive point: it has a high-quality 30-page index of proper names, places, and topics.

On the negative side, this Bible violates at points its own standards of condensation. Moreover, much of the flavor of Old Testament poetry, which is largely based on repetition, is inevitably lost in such a condensation. And in this project, a great deal of the poetry in the Bible (all of it in fact, in Job 3:2—42:6, in the Hebrew prophets, in Lamentations, and in 2 Samuel 1:19-27 and Deuteronomy 32 and 33) has been printed as prose.

No chapter and verse numbers are included. While this can be defended as part of the technique of producing a Bible designed only for reading, it frustrates anyone who wants to see just what in a given passage has indeed been omitted or shortened. The chapter and verse indications could certainly have been placed unobtrusively in the margins. It must also be said that the introductory essays at the beginnings of the 66 books do not compare in quality with the brief but excellent essays in *The Oxford Annotated RSV, The Harper Study Bible RSV*—and the Weymouth (New Testament only).

The negative, in my judgment, outweighs the positive. It's "too much"; it cuts too deep—and in too arbitrary a fashion. In a brochure put out by the Reader's Digest Association is the headline: "If the Bible were being written today, it would read like this." I can't agree. And I won't recommend it to my Bible students at Goshen College.—**Stanley Shenk,** Goshen, Indiana

Holy Bible: The New King James Version. Thomas Nelson, 1982. Cloth $12.95 ($15.95 Canada).

The publisher of the New King James Version declares that four major revisions of the KJVB have heretofore been published, the last in 1769. Now the KJVB has been revised once again. The approximately 24,000 differences that occurred in the KJV text between 1613 and 1769 were standardized, making this revision the "authorized" one. Presumably, this new KJV is intended to become the fifth and latest "authorized" version.

The nine objectives which this revision projected have largely been attained; namely the updating of archaic verbs, pronouns and punctuation, the retention of the complete "textus receptus" text, the capitalization of pronouns referring to God, modernization of word meanings by use of words "better understood today," the use of quotation marks to make dialogue easier to follow, retention of many traditional theological terms, complete footnotes on variant readings, and finally, use of a more modern format which divides the text into paragraph units. Subject heads identify topical units, lyrical passages are set in poetic structure, and words supplied by editors appear in italics.

Objective three suggests that "many recent translations actually delete parts of verses or chapters." This actually begs the question since some modern translations delete parts of the text only because, as they say, "the two most reliable early manuscripts do not have" a given passage (for example, Mark 16:9-20). To suggest that this version is superior because everything is retained is misleading. It would be more honest to say that everything is retained whether it should be or not.

The use of quotation marks is a worthy feature though it is not always possible to know for certain where a direct statement ends and the writer's comment is resumed (for example, in John 3).

The capitalization of pronouns referring to God or Christ seems to be a commendable thing in English usage even though there is no textual equivalent for this in the original languages. Most other modern translations have opted not to do this.

A random check does not support the claim of this new KJVB to have more complete footnotes than are to be found in any other Bible available today. As for the merit in retaining traditional theological terms, while it may be true that *atonement*, for instance, does indeed have special meaning for Christians, it is doubtful that *propitiation* does. Yet this too has been retained whereas other modern versions more wisely, in this reviewer's judgment, chose such renderings as *remedy* (NEB) or *atoning sacrifice* (NIV, NBV). The format in which each verse is printed separately has been retained.

A misleading statement appeared in an eight-page advertisement for this new version. The blurb says: "Unfortunately, the 'words of man' used in so many of today's modern language translations—though well intentioned—have obscured the Word of God." It is only words of man that we mortals can understand, and unless the Word of God is given in human language, none of us will be enlightened. Is the publisher suggesting that the King James Version is the Word of God in a way that a modern translation cannot be?

Scarcely anyone would question the need for an updating of the language of the KJV, but to infer that this is best attained by a little tinkering here and there is another question entirely. And to declare without qualification that this is "the most significant publishing event since 1611" is either pure conceit or simply another instance of advertising "hype." I suspect that many of those 130 distinguished persons who assisted in the preparation of this version are embarrassed by such an assertion.

Much more could be said but perhaps these comments will serve to help put the appearance of this version into a clearer perspective. Whether this version will satisfy those with a strong preference for the KJV is open to question. Sometimes such persons are less offended by an outright new translation than by one that has simply been tampered with a little here and there. Let prospective buyers take the counsel of their tastes and of the adjusted accuracy of the advertiser's claims, and then purchase the Bible they believe will serve their spiritual needs best.—**Gerald C. Studer,** Lansdale, Pa.

Gandhi on film

by P. Gregory Springer

British director Richard Attenborough planned for twenty years to make a film about the life of Mohandas K. Gandhi (1869-1948), the Indian pacifist and political leader who fasted to win independence for his nation. The resulting 3-hour movie, *Gandhi*, has been a box office success and nominated for 11 Academy Awards. Will Hollywood follow its usual pattern, beginning other film projects dealing with religion and nonviolence? Is there a *Gandhi II* in the works? A *Martyrs Mirror?*

Not likely says Emile de Antonio, an American documentary and historical filmmaker, who has a recent film in release entitled *In the King of Prussia*, a reinactment of the 1980 trials of a radical pacifist group, the Plowshares 8, headed by Daniel and Philip Berrigan. He claims that, unlike the life of Gandhi, it would be very difficult to produce a similar film on Martin Luther King's nonviolent activism. "Hollywood could make a film about a black football player and cast him in a heroic mode," he says. "But to take a black guy who was educated, who was probably the best public speaker of his time, who fired the entire world with his speech 'I Have a Dream,' and then show that . . . the condition of blacks has improved only marginally since he made that speech . . . would be a very hard one to show and accept. Indeed, the moral of a film on King would be a very hard one for white people to show and accept: that if I, a black man, behave in a way which is superior to the way you behave by my commitment to the cause of civil disobedience, you will then kill me."

While exceptional individuals who have changed history, such as Gandhi, can rarely be seen in the movies, pacifism as a belief and practice of ordinary individuals never has been adequately adapted to the movie screen. It may not be dramatically conducive to do so within the film form.

"The Quakers in *High Noon* or *Friendly Persuasion* are there only to violate their own convictions," wrote film critic Pauline Kael in her book *Kiss Kiss Bang Bang*. "[By the end of the movie], they must be brought down low to common impulses."

Another movie critic, Gordon Gow, also notes that "to declare oneself a conscientious objector, to make this kind of stand, was considered deplorable [throughout the fifties]; a refuge for cowards unless a strong religious belief supported abstention, and even that was usually regarded as quirky. [As a Quaker] in *Friendly Persuasion*, Gary Cooper voiced the opinion that other means than violence should be found to arrange matters compatibly between opposing sides. But, violence was seen as an inherent flaw in human nature, not to be subdued."

Most "anti-war" movies are, indeed, war movies, reveling in images of the atrocities in battle. Attenborough's *A Bridge Too Far* or his satire *Oh What a Lovely War* argue persuasively against war, but not against violence itself.

Ben Kingsley as Gandhi in a film portrayal that was planned for 20 years.

Gandhi fits many aspects of the screen image of the pacifist: religious, odd, alone, an exception, and inevitably sacrificed. Unlike most, though, he is shown as courageous and is not forced in the final reel to bear arms or to have a change of heart.

"Do we really want to change things? Or do we want to punish?" Gandhi asks at one point. Of self-defense: "It's a clever argument. But I'm not sure that the ends you seek will be achieved."

One telling scene in *Gandhi* elicits the most prevalent response in movies toward nonviolence. A peaceful protest line of Indians marches through the city, when a few marchers near the tail are detained and teased by English policemen. One frightened protestor strikes a policeman out of humiliation, and a chain reaction begins, turning into a violent repercussion. The adrenalin of audiences surges during the retaliation; the scene is a familiar experience in the movies, fighting back for one's beliefs.

But Gandhi on the screen expresses only great despair at the news of the self-defense. His reaction contrasts with those of the average viewer, and those throughout film history, as he adheres to his willingness to be killed, but not to kill.

P. Gregory Springer is a free-lance writer from Urbana, Ill.

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CHURCH NEWS

Newly formed D.C. fellowship to serve Mennos in the city

"Following the arrival of Myron Augsburger, Curt Ashburn, Lester Hershey, and myself to the Washington, D.C., scene," says Bob Shreiner, pastor of the Hyattsville, Md., Mennonite Church, we felt a need "for support from present pastors during our transition to urban life.

"About the same time, there arose a desire to have an inter-Mennonite celebration within the D.C. area," continues Bob Shreiner. As a result of these two interests, there emerged the Washington, D.C., Metropolitan Area Mennonite Fellowship.

"Fellowship" is a key word in the name, because that is the aim of the pastors who meet monthly and who constitute the backbone of the group. Out of this fellowship resources are to emerge for Mennonite ministries within the city. It is not to get hung up on organizational structure.

The second Washington, D.C., Mennonite Assembly is planned for Saturday, June 4, from 10:00 a.m. to 4:00 p.m. at the Washington Community Fellowship. Ed Taylor, Mennonite Board of Missions, will be the resource person. The theme for the day will be "Urban Ministries—Being a Mennonite in the City." Workshops and fellowship will constitute a substantial part of the program.

Chairman of the leadership committee is Shreiner and Curt Ashburn serves as secretary.

The Washington, D.C., Metropolitan Area Mennonite Pastor's Fellowship—front: Oren Yoder, Fellowship Haven Church of the Beachy Amish; Wilmer Good, Cottage City Church; Lewis Good, Jr., Cottage City Church; Gerald Miller, director Mennonite Services to International Students; Robert Shreiner, Hyattsville Church; Lester T. Hershey, Iglesia Evangelica Menonita Hispana; back: Curt Ashburn, Washington Community Fellowship Church, James Fahnstock, Cottage City Church; Loren Horst, Northern Virginia Church; Myron Augsburger, Washington Community Fellowship Church; Simon Schrock, Choice Books; absent: Lee Kanagy, Washington Japanese Christian Church; and George Richards, Peabody Street Church.

Southeast Asia continues to need aid presence

"Even in the complex political arena of Southeast Asia we are called to share our small loaves and fishes, with faith and hope that God can multiply them according to his purposes," reports Elmer Neufeld, chairman of Mennonite Central Committee's executive committee, after a 26-day trip to Southeast Asia. He visited Vietnam, Kampuchea, Laos, and Thailand to review MCC's programs there.

Neufeld spent eight days in Vietnam, Mar. 2 to 10, hosted by Vietnamese Aid Reception Committee (AIDRECEPT). Louise Buhler, worker in Thailand who has administrative responsibility for programs in Vietnam, and Allan Sauder, assistant director SELFHELP, accompanied Neufeld.

They spent five days in the north and then three in the south meeting with government officials and visiting institutions that have received Mennonite aid in the past. In the optical lens department of the Hanoi Pharmaceutical Factory they saw employees making eye glasses by grinding and polishing lenses that the relief organization had sent earlier. In the southern province of Dong Thap they visited an agricultural research station where one of the donated solar dryers is being tested at the village level.

Two other stops were at the St. Paul's Hospital in Hanoi and the Pediatric Hospital No. 2 in Ho Chi Minh City. Neufeld notes, "When I saw what they were doing with the very limited supplies they have, it did not seem appropriate to raise political questions about the government under which they are living."

Neufeld is recommending continued aid to help Vietnamese people through food, agriculture, and medical aid programs.

Neufeld and Buhler also discussed the question of resident representation with officials. MCC, along with three other agencies, is asking that the Vietnamese government allow one North American representative to live there, so that relationships can be broadened and strengthened.

Responses from Vietnamese officials indicate that they, too, are interested in strengthening relationships, that they agree in principle with the importance of resident representation, and that they are studying the procedures necessary to implement such proposals. But Neufeld feels that resident representation will not likely happen in the near future. They suggested that frequent visits and aid programs would, at this time, be a better way of improving relationships, he explains.

Mar. 10 to 17 Neufeld visited with Fred and Minh Kauffman of West Point, Neb., workers in Kampuchea. The three of them visited schools where school kits had been distributed.

"In these schools the children had no textbooks whatsoever and the teachers were sharing books" he says. "It was good to see that the children at least had writing supplies."

Feb. 24 to 28 Neufeld visited Linda and Titus Peachey, representatives in Laos. "MCC is in a unique situation in Laos," Neufeld notes. While Laos has been governed by a socialist government with Vietnamese and Soviet influence, the relief agency has been able to place workers there.

He says that as the Peacheys develop more and more contacts in Laos, there are more and more project possibilities.

In Thailand Neufeld visited the Songkla and Phanat Nikhom refugee camps where three volunteers are working. He reports that there are still between 150,000 and 175,000 refugees.

Money wasted on Good Friday

"We are here as tax day approaches to announce our resistance to taxes which are used for military purposes.... We are here on Good Friday to commemorate the continuing crucifixion of Jesus Christ—he is crucified again whenever individuals or nations inflict violence on each other.... We are here on April Fool's Day as a reminder of the continuing foolishness of humanity—our leaders offer us the illusion of security if we build yet another weapons system.... We are offering an alternative...."

Daryl Yoder-Bontrager, member of Community Mennonite Church, Harrisonburg, Va., read a press statement to a group assembled in front of the Internal Revenue Service building in Staunton, Va. Approximately 30 "Christians for Peace" gathered for an unusual April Fool's/Good Friday public witness.

A festive atmosphere prevailed as three clowns danced their way among the people and released five symbolic black helium-filled balloons. During the service, they sporadically snipped the ribbons of other balloons tied to the arms of the worshipers—lofting high into the bright sky, over $300 tied to about 75 multicolored balloons.

Each balloon carried a five or ten dollar bill along with a signed and addressed note from a participant who had withheld the money from his or her federal income taxes. Over 15 members of Christians for Peace from the Harrisonburg area contributed the symbolic cash.

The notes, written by Wendell Ressler, also of Community Mennonite Church, read:

"About 60 percent of your income tax money this year will be used to pay for our government's military program. Because we are Christians who are trying to follow the peaceful way of Jesus, we cannot support this country's military build-up. Instead we have chosen to waste our money in a more constructive way.

"On this Good Friday we remember the crucifixion of Jesus Christ each time one nation or individual inflicts violence on another. On this April Fool's Day we release our money into the wind—it is not as foolish an act as depending on weapons for our security.

"We are confident that you, the finder, will be able to use this money in a better way than the Pentagon would have. Peace be with you! Signature and address followed.

The group had gathered earlier in the day to train for appropriate responses in case of hecklers and to ponder the message of both the foolishness and the seriousness of their public act of resistance.

During the service, Ray Gingerich, professor at Eastern Mennonite College, read from Psalm 85:8-13 (the vision of a world without weapons), Amos 5:4-15 (the plea for building a world without weapons), and Matthew 6:24; 5:43-45; 5:3-9 (strategies for building a world without weapons).

The group, which included several children, carried thought-provoking placards as they sang for peace. Statements included, "If you work for peace, why pay for war?" The clowns passed out jelly beans as the balloons rose.

Barry Hart, member of Broad Street Mennonite Church, delivered a spirited oration to the onlookers which included personnel from over a dozen TV and radio stations. Hart reiterated the protest against militarism while emphasizing the spirit of hope and the sanctity of life.

"We are concerned not only for our personal survival, but for the survival of our sisters and brothers everywhere," he said. "We have so long been caught up in the systematic plotting to destroy other systems that we have missed what Christ has called us to—serving each other."

Reporters and group members intermingled for over a half hour after the service. Local IRS officials were not available for comment. Several policemen were on hand, however, to ensure the peace and to protect the building. A group of young hecklers had left earlier when the service began.

The idea for the witness was spawned from two Christians for Peace workshops on war tax resistance by Yoder-Bontrager and Ressler earlier in the winter. Nathan and Elaine Zook Barge contributed ideas from an earlier experience with a balloon event in Colorado.—*Clair Hochstetler*

About 30 marchers carried placards at the Good Friday demonstration.

Stewardship theme of Ohio Conference

In his president's address, Herman Myers described how the annual conference had originally consisted of meetings: one a business meeting, the second a training session, and the third, a spiritual renewal. The 14th annual Ohio Conference meeting held Mar. 10-12 at Lockport Church was a pleasant blend of all three.

Periods of church business, reporting, stewardship training, and worship were interspersed around the theme "Stewardship in Christian Community." A total of 157 delegates from 61 of the 81 congregations in the conference attended the three-day session.

Major actions approved by the delegates included passage of the 1983-84 budget totaling $369,720, establishing a jubilee fund to eliminate the current deficit, and creating an Urban Ministries Council. Conference leadership positions were also filled by affirmation of the delegates. A letter objecting to President Reagan's recent comments to evangelists in Florida was unanimously approved.

Ray and Lillian Bair, Elkhart, Ind., artfully led four sessions on being stewards and managers as individuals, families, congregations, and conference. They led the delegates through their booklet on stewardship, *God's Managers*. Their current part-time volunteer assignment with the Mennonite Board of Congregational Ministries involves conducting stewardship workshops in congregations.

The spiritual renewal came during times of worship that preceded each business session. Churches from the Archbold-Stryker area shared the responsibility of leading the worship and provided special music. The Bairs also provided spiritually moving and meaningful passages.

As in conferences past, considerable effort was spent on the annual budget. However, unlike previous years, the discussion and concern centered not on the dollar size of the budget, but on how to better inform the conference constituents about the programs that are provided through the budget.

The five conference commissions—evangelism, finance, leadership, nurture, and peace and service—each held hearings on Friday afternoon. The hearings, all of which were well attended, helped facilitate discussion and questions about particular issues.

Dorothy King read a letter to the delegates that she had presented to conference council suggesting a "jubilee fund." Rather than cutbacks, Dorothy suggested eliminating the budget deficit by having 1,000 persons donate $50 each to conference. The suggestion was approved, and delegates, in response to the spirit of Dorothy's challenge, contributed $4,052 in cash and $4,780 in pledges. Congregations will receive information about the fund, which is to be reached by July 1.

The delegates also responded to Dorothy and her husband, Eldon, in another way. On behalf of the conference, Myers presented Dorothy and Eldon with a plaque in appreciation for their years of service to the conference. Eldon completed 10 years as minister of evangelism in March. The Kings have moved to Roanoke, Ill., where they will be serving in a pastorate.

Replacing Eldon will be John Koppenhaver of Hesston, Kan. John will serve on a part-time, interim basis. John and his wife, Ruth, spent 12 years in Argentina under the Mennonite Board of Missions. John has served on the faculty at Hesston College for 26 years. His main responsibility will be promoting spiritual renewal, stewardship, and missions in the local congregations. He will be available to local congregations for teaching and preaching.

New pastors from ten congregations were welcomed into the Ohio Conference.

One hearing that generated much interest was held by the peace and service commission. The commission presented a proposal to establish an urban ministries council with a budget of $14,000, which was mainly for the salary of a part-time staff person. The main purpose of the council would be to foster renewal for urban missions.

After considerable discussion from the floor, the delegates decided, in light of the conference deficit, to establish an urban ministries committee without the budget, which could be presented at the next conference.

Wayne King and Lester Sutter were commissioned for an evangelistic effort to start a new church in the Queens section of New York City. Dave Eshleman reported on a new congregation he will help begin in Elyria, an industrial city west of Cleveland.

The letter to President Reagan was in reply to statements he made about the nuclear freeze movement and the Soviet Union being "the Great Evil."

The letter said in part, "As an evangelical body of believers, we are deeply saddened that you have appealed to the Christian leaders of America to use their pulpits to denounce the nuclear freeze. We see the church as seeking the way of peace in the world.... Your second comment asking us to preach that Russia is "the Great Evil" goes against our theology."—*Bruce Stambaugh*

Pierre Trudeau at the end of the First Ministers Conference on Aboriginal Rights.

Mennos involved in aboriginal rights fight, Ottawa

Canada's top political leaders sat down with representatives of the country's 1.3 million native people during mid-March in Ottawa for a historic conference on aboriginal rights. Their goal was to define those rights and entrench them in an amendment to the new Canadian constitution, but the best they could do was open up the discussion and agree to meet again.

Even that was a major achievement, most observers said on Mar. 16, at the wind-up to the two days of talks. Given the many levels of government and native organizations involved, plus the centuries of mistrust and broken promises that have marked Indian and white relations in this country, just getting all parties to the table was an achievement.

Because of their varied involvements with native people, Canadian Mennonites took a special interest in the event. The native concerns office and voluntary service programs of Mennonite Central Committee (Canada) provide an important—though often controversial—link with native groups both in urban and remote reserve settings. The Conference of Mennonites in Canada has a native ministries program that focuses on church founding. Other conferences have similar programs on a smaller scale.

The native people in the country come from about 50 cultural backgrounds and are scattered across a land mass larger than the continental U.S. Some groups

Negotiators representing native groups at the constitutional talks were (left-right): Chief Solomon Sanderson of Saskatchewan; George Erasmus, leader of the Dene Nation in the Northwest Territories; and David Ahenakew, National Chief of the Assembly of First Nations.

signed treaties with European settlers in the eighteenth and nineteenth centuries, some refused to sign and are still pursuing outstanding land claims, others (particularly the Inuit or Eskimos in the far north) had very little contact with whites until the mid-twentieth century. As can be expected, then, the native groups themselves brought many differing views to the constitutional bargaining table.

The four main groups at the table in Ottawa were the Inuit (about 30,000 in Canada), the treaty Indians who are registered with the federal Indian Affairs Department (300,000), and the métis (mixed blood) and non-treaty or off-reserve Indians (totaling about one million).

In advance of the talks, MCC (Canada) had joined with eight other Canadian church bodies in distributing over one million pamphlets explaining why the native groups deserved the support of Christians seeking justice. The pamphlet was prepared by an interchurch coalition known as Project North. Menno Wiebe, MCC (Canada)'s representative on Project North, attended the Ottawa conference as an observer.

Also present in Ottawa were two Mennonite Brethren men involved in politics. Bill Regehr of Winnipeg attended as the principal secretary of Manitoba premier Howard Pawley. Jake Epp, member of parliament from southern Manitoba, took a keen interest in the proceedings as the former minister of Indian and Northern Affairs in the short-lived Clark government and as the official spokesman on constitutional matters for the Opposition Progressive Conservative party.

The conference opened with pounding drums and a peace pipe passed between Prime Minister Pierre Trudeau and native chiefs. The long round of opening statements all called for an atmosphere of trust and goodwill, but the politicians and chiefs occasionally lost sight of that goal as they moved on to a blunt exchange of views.

While the often-heated debate went on before the television cameras carrying the event on a live, national broadcast, much of the real work progressed behind closed doors at hard bargaining sessions where officials finally cobbled together a compromise accord that most could sign.

The final accord, signed by prime minister Trudeau, nine of the ten provincial premiers (French-speaking Quebec declined because it does not recognize the constitution), leaders of the Yukon and Northwest Territories, and Indian, Inuit and métis chiefs, set out a timetable and agenda for three more major constitutional conferences. This guarantees that the complex questions of aboriginal rights will dominate public debate over Canada's constitution for the next half decade.

It also means that native leaders will be full participants in the discussions—something they have sought for over a century.

Although Canada has been an independent nation for 115 years, it was only in 1982—after decades of wrangling—that Canadian politicians finally agreed to a "made-in-Canada" constitution and Charter of Rights and Freedoms that would cut the last remaining legal ties with Great Britain. The Canada Act, proclaimed April 1982, contained a general clause guaranteeing the "existing aboriginal and treaty rights" and stipulated that a first ministers' conference was to be held within one year to decide what those rights are.

As the start of the conference approached, however, all parties began to worry that the task could not be completed in just two days of talks. The search for an "ongoing process" quickly became a key agenda item.

During the two days of nationally televised meetings, native leaders confronted Canadians and their leaders with the sorry lot of many native people at the outer fringe of Canadian society. This will not change until native peoples are given full control over their future, they argued. That means, they said, Indian self-government at the local level (not subject to the Ottawa-based bureaucracy of the Indian Affairs department), settlement of land claims, and full, detailed guarantees of Indian title and culture, language, and religion.

The Indian spokesmen were direct, eloquent—often poetic—in presenting their interpretation of Canada's history and the link between aboriginal people and the land on which they live.

They also did not hold back criticism. Chief David Ahenakew of the Assembly of First nations put it this way: "Whatever the social or economic indicator you wish to choose, the situation of Indian people in Canada constitutes an inexcusable embarrassment to all Canadians. These situations have accumulated over centuries of ignoring, bypassing, and pushing aside the sovereignty and jurisdiction of Indian governments."

The final accord fell far short of what native negotiators had hoped for. "We are naturally disappointed," Inuit spokesman John Amagoalik concluded at the final session. "But it's a beginning."

The accord must now wend its way through the Canadian parliament and the legislatures of the nine provinces that signed before it becomes an official amendment to the Canada Act. The proposed amendment guarantees the following:

—at least three more constitutional conferences with aboriginal rights on the agenda;
—equality for native men and women (old legislation discriminated against women in key areas);
—recognition of modern treaties and land claims settlements.

In addition, the accord contains an agenda of discussion items for future talks. In total, it represents a political commitment that from now on, native peoples will be consulted on constitutional matters that affect them.—*Allan Siebert*

One-time aid to Mauritania approved, 1,000 tons of wheat to western Africa

Mennonite Central Committee will send 1,000 tons of wheat to Mauritania, an impoverished Islamic republic in western Africa, in response to severe drought there. The decision to send aid to that country, where the organization does not have current program, was made by the executive committee, meeting in Akron, Pa., for their quarterly meeting on Mar. 25 and 26.

Mauritania is located on the Atlantic coast of northwest Africa, bordered on the east by Mali. Slightly larger than Egypt, it has a population of only 1.6 million people. Seventy-five percent of the country is desert land; areas of the south along the Senegal River have varied suitability for cultivation.

Repeated droughts in recent years have resulted in a serious decline in agriculture. Because of severe drought in 1982, total production of grains dropped to only 20,000 tons in a country where annual grain consumption is 240,000 tons.

In early 1983, the Mennonite relief agency was asked to consider sending food aid through the Mauritanian Red Crescent/NGO group, which is comprised of the National Red Crescent Society, Lutheran World Federation, Catholic Relief Services, CARITAS, and OXFAM.

Philip Witmer, volunteer in Upper Volta, went to Mauritania in late January to meet with Red Crescent staff and visit some affected areas. Based on his visit it was recommended that MCC send the wheat shipment, valued at about $300,000, to Nouakchott, Mauritania's capital, for distribution through Red Crescent channels as well as through distribution centers of Catholic Relief Services.

Witmer or another worker from the area will make an additional visit to that country to monitor distribution. It is anticipated that the shipment will arrive in Mauritania in May or soon after.

This activity is seen as a one-time involvement in this country, and does not represent the initiation of a new MCC country program.

The committee voted to continue the SALT International, Serve and Learn Together, a short-term program for young people, but to change the emphasis of that program. The continuing program will not place young people in regular agency programs overseas, but in one-year assignments with overseas churches or local groups. Placements will be made only at the request of the national churches or groups.

The program will now be administered by MCC's International Exchange Program (IVEP), through which young people now spend a year in North America. The broadened program will allow a limited number of North American youth to spend a year overseas.

A sizable portion of costs for the youth program is assumed by the young people themselves or their home churches.

The board looked at a somewhat improved financial report for early 1983. Contributions for the first quarter totaled $2.2 million, 26.7 percent of that needed for the 1983 budget. If financial response continues at this level, it was noted, MCC will be able to carry out its service goals for the year.

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$354,547

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $354,547.86 as of Friday, April 8, 1983. This is 47.3% of the total needed. Contributions have been received from 341 congregations and 211 individuals. Individual gifts represent $76,749.62 of the total.

Goal: $750,000

MENNOSCOPE

Support for Nonregistrants
The Christian Life Community is a group of people, primarily Mennonites, from the Elkhart/Goshen area of Indiana, who, "because of their convictions for all of life," have committed themselves against militarism in the U.S. This community has produced a document called "A Statement of Solidarity with Nonregistrants." The statement pledges moral and material support to registration resisters.

"As Christians," they say, "we are committed to service toward meeting human need and creating peace with justice, and so we stand with these young men also." The support cover letter was signed by Richard Steele, Brent Koehn, Ken Johnson Shenk, Walter Sawatsky, Jan Lugibihl, Jonathan Beachy, and Dennis Lehmann. The document may be secured by writing the Christian Life Community, 3003 Benham Ave., Elkhart, IN 46517.

The Sandy Hill Mennonite Church, Coatesville, Pa., will celebrate its 35th anniversary with a special service on May 15. A fellowship lunch is planned for noon. Then, a tea is scheduled for 5:00-7:00 p.m., at which time displays will be available for browsing and reminiscing. One item in the display will be bound volumes of the church bulletins. The morning service begins at 9:30 a.m. and the evening service at 7:00 p.m. Former members are especially invited. Andrew Leatherman is pastor of the church.

"The Cheyenne: Perspective on Faith and Life" will be the theme of the spring meeting of Laurelville Mennonite Church Center Association, Mt. Pleasant, Pa., to be held the weekend of May 6-8 at the center. Major addresses will be given by Lawrence Hart, Cheyenne Indian chief and Mennonite Church leader from Clinton, Okla. Also featured on the program are Mark and Sharon Hartman, a husband and wife team from Winston-Salem, N.C. Members and friends of the association are invited to participate in this semiannual event. Households interested in membership are welcome. For more information regarding the program and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Children's books translated into Nepali
Sanford Chilcote of Oakmont, Pa., has translated two children's books into Nepali. Newly literate Nepalis need simple reading materials, he explains. The first book, *Snow White*, has already been published and the second, *Aladdin*, will be shortly. Sademba, a Nepali Christian, worked on the translation with Chilcote. Chilcote is also translating materials about the biblical basis for peacemaking in Nepali, so that churches in Nepal can use these materials.

A 25-minute filmstrip, entitled "The Bases of Our Fears," has just been released. The filmstrip examines the effect of the U.S. Naval Base at Subic Bay on local conditions in the Philippines. This color filmstrip is accompanied by a script, cassette soundtrack, and study guide. It is available on a free loan basis from all Mennonite Central Committee offices in Canada and the U.S., as well as many Mennonite and Brethren in Christ church conference offices.

The worship committee for Bethlehem 83 is inviting individuals or groups to provide informal sidewalk music during the week Aug. 1-7. The local music committee will place such people and groups at various locations to provide music as participants at Bethlehem 83 move about the campus. Those interested may contact Art Isaak, 905 Washington Ave., Sellersville, PA 18960. Please send audition tapes if such are available.

An updated, annotated listing of significant printed and audiovisual resources on global issues is now available from Mennonite Central Committee. The nine-page listing includes books, study guides, references, youth and children's resources, periodicals, and audiovisuals, as well as brief descriptions, prices, and sources of all of these materials. Topics include causes of and issues related to world hunger; agriculture and energy; economics and justice; theological reflections; responsible living and other global issues. For copies of the listing, write MCC Development Education Office, 21 S. 12th Street, Akron, PA 17501, or call (717) 859-1151.

One-act plays that address contemporary issues of peace are being sought for a contest sponsored by the Goshen College communication department. The Goshen College Peace Playwriting Contest 1983 is made possible by a gift of money from the Disciples of Peace, a charitable fellowship in Middlebury, Ind. The contest is open to all interested persons, but members of historic peace churches are especially encouraged to enter. Scripts entered in the competition should be unpublished and unproduced. They must be postmarked no later than Dec. 31, 1983, and sent to contest coordinator Lauren Friesen, assistant professor of drama, Goshen College, Goshen, IN 46526. The winner of the contest, to be announced by May 1, 1984, will receive a prize of $500. Goshen College will hold all production rights to the play for two years, after which control will revert to the author.

Edward "Ike" Porter was ordained to the ministry at Sunnyside Mennonite Church, Conneaut Lake, Pa., on Jan. 30. Overseer Ernest Martin led the congregation, the elders, and the Porters in a litany of ordination. Ken Yoder, elder, reflected on the past two and a half years that Porter has been serving the congregation as a licensed minister. Homer E. Yutzy, Porter's father-in-law and pastor of East Zorra Mennonite Church in Tavistock, Ont., brought the message at the afternoon service.

"By the grace of God, on June 22, it will be the 50th year of my ordination to the Christian ministry," writes John E. Lapp of Souderton, Pa. He is planning to write a paper for that occasion, to be presented at Plains Mennonite Church, entitled "After Fifty Years of Ministry in the Word, These Things I Believe." On Sunday, July 31, from 2:00 to 8:00 p.m. there will be a reunion of the descendants of John Lapp, who arrived in Philadelphia on Sept. 29, 1733, at the Line Lexington meetinghouse.

The all-unit MDS meeting '83 is now history. Sincere thanks are sent to the Alberta Provincial Unit and Region V for their various planning and hosting committees, and their leaders, for a genuine Christian servanthood experience together. Approximately 350 attended each of the three public sessions, and 520 participated in the Friday evening fellowship banquet and inspirational service, with F. C. Peters, Winnipeg, Man. Representatives came from southern California and British Columbia to the West, and the Florida peninsula and Atlantic provinces to the East. Region IV and southern California unit are planning next year's hosting in Upland.

Mennonite Disaster Service units in southern and northern California are standing by, ready to help, reports Henry Mast, Region IV director. The MDS committee in southern California has already selected 10 to 12 families for assistance. The families selected "really need help badly," notes Mast, because they do not have insurance or because their insurance policies are inadequate. Volunteers cannot begin working with these families until Red Cross money becomes available. MDS in California has worked this way in the past, Mast explains. Red Cross supplies the money and MDS provides the workers.

Next year's allocation of federal funds for student aid at Eastern Mennonite College will remain at '82-'83 levels, says J. Duane Swartley, director of financial aid. All federal aid programs, except the National Direct Student Loan program, will be funded at this year's levels. Other aid in scholarships, grants, and loans is available. "Some students look at what EMC charges and will rule us out on that basis without checking what financial aid is available," Swartley said. The same problem exists for the other Mennonite colleges.

Special meetings: J. Otis Yoder, Breezewood, Pa., at Cove Mennonite Fellowship, Woodbury, Pa., Apr. 24. William R. Miller, North Liberty, Ind., at Fairhaven, Sebewaing, Mich., Apr. 17-20.

New members by baptism and confession of faith: Charles Wenger, Dan Martin, Doug Martin, and Renita Martin at **Charlotte St.,** Lancaster, Pa. Willis and Anna Troyer by confession of faith at **Martins,** Orrville, Ohio. Josi Sape and Trulaine Turner at **Bancroft,** Toledo, Ohio. Lorelei Byer, Cathy Dannan, Rex Dannan, Miriam Swope, Brenda VanPelt, Greg VanPelt, and Becky Witmer at **Midway,** Columbiana, Ohio. George and Peggy Stapleton by baptism and Ronald and Linda Dively by confession of faith at **Cove Mennonite Fellowship,** Woodbury, Pa. Roland Ledyard, Jon Peachey, Mark Keyser, Steven Krall, Becky Waybill, Laura Roth, Traci Sprinkle, Toni Brown, and Susan Weaver at **Kingview,** Scottdale, Pa. Katrina Derstine, Kent Clemens, Chari Landes, and Ron Hunsberger at **Souderton,** Pa. Michael Bergey, Keith Bishop, Michael Booz, Donna Cory, Roseanne Cory, Heidi Cory, Douglas Frankenfield, Debbie Jucewicz, Janet Freeman, Brandon Halteman, John Hazlett, and Sherri Moyer at **Blooming Glen,** Souderton, Pa. Cynthia Armstrong by confession of faith at Central, Archbold, Ohio. Margie Helmuth, Tina Chupp, Laurie Yoder, and Jamie Yoder at **Arthur,** Illinois. Warren Kidd by confession of faith at **Smithville,** Ohio.

Change of address: Harold and Roberta Kreider from Osceola, Ind., to 24B Green Top Road, Sellersville, PA 18960. Kenneth G. Good from Eureka, Ill., to Route 1, Westover, MD 21871. Tele.: (301) 957-1812.

READERS SAY

Paul W. Nisly, Grantham, Pa. Thank you for your publication of "The Transformation of Peter" (Mar. 29). Could you in a correction note make the following clarification? "Either he [Peter] must admit to his *affiliation* [not 'affliction'] with Jesus—or he must deny him." The meaning is, of course, rather radically altered by the printing error.

The Gospel Herald regrets the error.—Editor

BIRTHS

Bachman, Roger and Loretta (Hansen), Hopedale, Ill., first child, Mindy Lynn, Mar. 8.

Bauer, Steve and Kathi, Montpelier, Ohio, first child, Michelle Lynn, Mar. 9.

Beck, Neal and Julia (Nafziger), Archbold, Ohio, second daughter, Heather Nicole, Feb. 24.

Benner, Jeryl and Patty (Burkholder), Gomer, Ohio, first child, Leigh Ashley, Mar. 17.

Bomberger, Don and Judy (Keener), Etlan, Va., first child, Melodie Ann, Jan. 14.

Burkholder, Daryl and Susan (Miller), first child, Brent Daniel, Mar. 14.

Diener, Larry and Doris (Steiner), Fairview, Mich., third child, second daughter, Elizabeth Dawn, Mar. 26.

Gehman, Barry and Sharon (Mease), _____, Pa., first child, Wendell Scott, Mar. 3.

Good, Dean and Rebecca (Hess), Akron, Pa., first child, Martha Elizabeth, Mar. 13.

Handrich, Ted and Mary (VanderKolk), first child, Jennifer Lee, Mar. 17.

Horst, Loren and Earlene (Yutzy), Herndon, Va., third child, Mark Ryan, Feb. 26.

Rankin, Steve and Mary (Welch), Goshen, Ind., fifth child, second daughter, Hannah Elizabeth, Mar. 31.

Rosenberger, Daniel and Judy (Gilliom), Indianapolis, Ind., third child, Maggie Ann, Mar. 19.

Roth, Stan and Jan (Friesen), Hesston, Kan., first child, Zachary John, Mar. 24.

Rutt, Robert and Regina (Brunk), Sarasota, Fla., first child, Tyler Dean, Mar. 24.

Sauder, Leon and Harriet (Breneman), Elizabethtown, Pa., second son, Justin Albert, Feb. 10.

Smith, Jonathan and Cindi (Hostetler), Jamaica, first child, Andrew Christian, Oct. 29.

Swartley, Richard and Lisa (Hasfeld), _____, Pa., first child, Natasha Lynn, Feb. 18.

Yoder, Miles and Dawnell (Miller), Lancaster, Pa., first child, Janae Aleish, Mar. 11.

Yoder, Philip and Linda (Roth), Millersburg, Ohio, second child, first son, Mark Philip, Mar. 22.

Correction: In the birth notice for **Nicole Danielle Gingrich** in the Mar. 22 issue, it should have been listed "first daughter" not "first son."

MARRIAGES

Besch—Glick.—Rick Besch and Tina Glick, Lancaster, Pa., Akron cong., by Truman H. Brunk, Feb. 12.

Chambers—Ebersole.—Kenneth E. Chambers, Harley, Ont., United Church and Vickie L. Ebersole, New Holland, Pa., Forest Hills cong., by J. Lester Graybill, Mar. 19.

Christner—Folk.—James Christner and Myra Folk, both of Syracuse, Ind., Clinton Frame cong., by Vernon E. Bontreger, Mar. 26.

Cooprider—Andsager.—Barry Cooprider, Hutchinson, Kan., South Hutchinson cong., and Tammy Andsagar, South Hutchinson, Kan., United Methodist Church, by Calvin R. King, Mar. 12.

Gehman—Keister.—Steve Gehman, Swamp Mennonite Church, Quakertown, Pa., and Sharon Keister, Church of the Brethren, Mifflinburg, Pa., by Luke Brandt, Mar. 12.

Roupp—Fogle.—Randy Roupp, Hesston, Kan., Hesston cong., and Kim Fogle, Ottawa, Kan., Methodist Church, by James McCrossen and Roger Noah, Mar. 12.

Sell—Landis.—Daniel A. Sell, Greenville, Pa., West Swamp cong., and Eva N. Landis, Souderton, Pa., Plains cong., by Gerald C. Studer, Mar. 26.

Smith—Riegsecker.—David Smith, Toledo, Ohio, and Vonda Riegsecker, Toledo, Ohio, Central cong., by Charles H. Gautsche, Mar. 5.

Wenger—Secker.—O. Martin Wenger and Diane Secker, both from Lancaster, Pa., Lyndon cong., by Omar B. Stahl, Mar. 19.

OBITUARIES

Frey, John, son of Christian and Annie (Landis) Frey, was born in Chambersburg, Pa., Aug. 31, 1899; died at Menno Haven Nursing Home on Feb. 27, 1983; aged 83 y. On Aug. 25, 1925, he was married to Ida Martin, who survives. Also surviving are 3 children (Ruth—Mrs. Aldus Lehman, J. Earl, and Mabel L. Frey), 10 grandchildren, 3 great-grandchildren, one brother (Christian), and one sister (Fanny). He was a member of Chambersburg Mennonite Church, where funeral services were held on Mar. 2, in charge of Preston M. Frey, J. Mark Stauffer, and Omar R. Martin; interment in the adjoining cemetery.

Gehman, Silas G., son of Noah M. and Hannah (Gehman) Gehman, was born on Aug. 10, 1888; died on Mar. 14, 1983; aged 94 y. On Mar. 15, 1891, he was married to Katie Weber, who preceded him in death in 1968. Surviving are one daughter (Mamie Musser), one son (Lester), 9 grandchildren, and 12 great-grandchildren. He was a member of Gehman Mennonite Church. Funeral services were held at Bowmansville Mennonite Church on Mar. 24, in charge of Luke L. Horst, Carl W. Martin, and Paul Z. Martin; interment in the adjoining cemetery.

Gehman, S. Viola, daughter of Isaac and Susan (Kauffman Schantz) Longacre, was born in Bucks Co., Pa., Feb. 4, 1899; died of a heart attack at Lehigh Valley Hospital, Lehigh Co., Pa., Feb. 23, 1983; aged 84 y. On Aug. 16, 1922, she was married to William Norman Gehman, who survives. Also surviving are 2 daughters (Mrs. Pauline Yoder and Mrs. Grace Bertsch) and 4 sons (David, James, Robert, and Henry). She was a member of Swamp Mennonite Church, where funeral services were held on Feb. 26, in charge of Noah Kolb and Winfield Ruth; interment in the Swamp Mennonite Cemetery.

Halteman, Miranda Ann, daughter of Barry and Glenda (Maust) Halteman, was born at Sellersville, Pa., Mar. 22, 1983; died at Children's Hospital, Philadelphia, Pa., Mar. 25, 1983; aged 3 d. Surviving are 2 sisters (Marlena and Alissa), maternal grandparents (Walter and Lorene Maust), paternal grandparents (Aldus and Erma Halteman), maternal great-grandparents (Clayton Moyer), and paternal great-grandparents (Mary Halteman and Wilmer and Marietta Souder). Funeral services were held at Franconia Mennonite Church on Mar. 28, in charge of Earl Anders, Jr., and Clyde Kratz; interment in Franconia Mennonite Cemetery.

Leatherman, Loretta M., daughter of Benjamin and Clara (Hieser) Springer, was born in Minier, Ill., Sept. 11, 1924; died of cancer at Akron, Pa., Mar. 20, 1983; aged 58 y. On Dec. 9, 1945, she was married to Paul Leatherman, who survives. Also surviving are 2 daughters (Jeanette—Mrs. Ray Beachey and Karen—Mrs. Dennis Sprunger), one son (Don), 3 grandchildren, 3 brothers (Howard, Glenn, and Nelson Springer), and 2 sisters (Ina—Mrs. Leland Bachman and Loreen Springer). She was a member of Akron Mennonite Church, where funeral services were held on Mar. 23, in charge of Truman H. Brunk; interment in Akron Mennonite Cemetery.

Nafziger, Dorothy M., daughter of Myron D. and Viola (Lugbill) Nofziger, was born near Archbold, Ohio, Sept. 13, 1918; died of a massive heart attack at Fulton County Health Center, Wauseon, Ohio, Mar. 28, 1983; aged 64 y. On Dec. 12, 1939, she was married to Ora W. Nafziger, who survives. Also surviving are 3 sons (Rollin, Gene, and Bill), 5 daughters (Lou Ann—Mrs. Richard Rupp, Marcine—Mrs. Marlin Klopfenstein, Rose Mary Nafziger, Bonnie Abraham, and Jane—Mrs. Fred Antonacci), 14 grandchildren, one brother (Myrl Nofziger), and one sister (Louetta—Mrs. Otto Warkentin). She was a member of Central Mennonite Church, where funeral services were held on Mar. 31, in charge of Charles H. Gautsche; interment in Pettisville Cemetery.

Roth, Melvin L., son of John and Anna (Oesch) Roth, was born at Pigeon, Mich., May 31, 1909; died at his home at Dryden, Mich., Mar. 26, 1983; aged 73 y. Surviving are 2 brothers (Glen and Harvey Roth) and 3 sisters (Mrs. Vera Farnum, Mrs. Sylvia Boomer, and Mrs. Iva Long). He was a member of the Bethany Mennonite Church. Funeral services were held at Muir Brothers Funeral Home on Mar. 29, in charge of Lloyd R. Miller; interment in Bethany Mennonite Church Cemetery.

Short, Louella Mary, daughter of Joseph N. and Katie E. Baer, was born near Pettisville, Ohio, May 4, 1906; died on Jan. 31, 1983; aged 76 y. On Aug. 16, 1927, she was married to Dennis Short, who survives. Also surviving are 3 sons (Herman J., Edward A., and Paul L.), one daughter (Loueen Borrows), 11 grandchildren, 4 great-grandchildren, and 3 sisters (Cora M. Baer, Rosella Schell, and Hulda Sauder). She was preceded in death by 3 sons (Alvin Daniel, Marvin Joseph, and Emerson Dale). She was a member of Grace Mennonite Church, where funeral services were held by Ray L. Smee, Calvin Kennel, and James Hayes; interment in Resthaven Park Cemetery.

Troyer, Ora L., son of M. Z. and Susan Troyer, was born at Ransom, Kan., June 28, 1891; died at Thomas, Okla., Mar. 12, 1983; aged 91 y. On Oct. 19, 1913, he was married to Lydia Ann Miller, who survives. Also surviving are 3 daughters (Ruth—Mrs. Oscar Wyse, Olive—Mrs. Harold Brenneman, and Violet—Mrs. Donald Miller), 11 grandchildren, 24 great-grandchildren, 4 sisters (Lillie Steckley, Bertha Troyer, Ida Kauffman, and Dorothy—Mrs. Freedley Schrock), and one brother (Menno). He was preceded in death by 4 brothers (Roy, Sam, Paul, and Ernest). He was a member of Pleasant View Mennonite Church, where funeral services were held on Mar. 16, in charge of Chester Slagell and Warren Slagell; interment in the Pleasant View Mennonite Cemetery.

Correction: In the obituary of **Mabel M. Erb** in the Mar. 15 issue, it says that 5 daughters survive. It should read 6 daughters (Delphine—Mrs. Zehr, Joy—Mrs. Cornelius Klassen, Carol, Eleanor—Mrs. Orland Jantzi, Kathryn—Mrs. Paul Steckle, and Marjorie—Mrs. Gerald Steckle). She was preceded in death by one granddaughter (Connie).

CALENDAR

Church Facilities Workshop, Zion Mennonite Church, Archbold, Ohio, Apr. 22-23
Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1
Franconia Conference spring assembly, Deep Run East, May 7
Suburban Church Consultation II, Lombard, Ill., May 6-8
Gulf States spring conference, Meridian, Miss., May 7-8
Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC/MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
Bethlehem 83, Bethlehem, Pa., Aug. 1-7.

CREDITS

p. 280 by Bob Shreiner; p. 281 by D. Michael Hostetler; pp. 282, 283 by Allan Siebert; p. 266 (Apr. 12 issue) by Jan Gleysteen

ITEMS AND COMMENTS

Male Methodists are the target of a drive to encourage activism

Concerned with the sharp drop of active men in the church in the last 30 years, presidents of United Methodist Men's groups said the church must reverse this trend by centering attention on "engaging the gifts and skills of men." Representatives from 46 annual conferences, fearing that United Methodists may have "systematically lost a generation of men," met here to discuss ways to halt the loss. Southeastern jurisdiction executive G. Ross Freeman described male members of the denomination as "the greatest untapped resource in the kingdom."

Declining male participation has been a problem shared by most other mainline denominations, but the drop may be somewhat sharper for United Methodists. In the 1950s, the ratio of men to women in main-line churches and society in general was 57 to 47, says George G. Hunter III, former evangelism head of the board of discipleship. He said the numbers shifted in the 1980s to 60 women to every 40 men active in main-line denominations. In United Methodist annual conferences the ratio was 65 women to 35 men active, he said in a videotaped presentation. Hunter suggested that the disparity resulted from a number of factors, including women living longer than men, and women having more options or "ports of entry" into church activities. He said these ports of entry have been "circles" and other subgroupings of Methodist women. He also noted that women tend to be more verbally skillful, which enables them to find and participate in meaningful church activities which require advanced verbal skills.

Evangelical association declines to take a stand on peace question

Frequently considered "otherworldly," evangelical Christians got at least one foot in this world with a debate on the nuclear freeze and several moves for social action during the annual convention of the National Association of Evangelicals in Orlando, Florida.

But the 1,000 delegates representing nearly 4 million members from 76 Protestant denominations failed to take an official stand on nuclear arms despite a warning from President Reagan in a 30-minute speech on the opening day to "beware the temptation of pride—the temptation blithely to declare yourselves above it all and . . . remove yourselves from the struggle between right and wrong, good and evil."

The appearance by the president underscored both the importance of the emerging evangelical movement and its new emphasis on social concern. They are developments welcomed by most of the delegates to the 41st annual convention of the NAE. "Whether we like it or not, with presidents like Jimmy Carter and Ronald Reagan identifying with evangelicals, we have been brought into politics as a power bloc, and we're going to have to take stands on issues like the nuclear freeze," said Vinson Synan of Oklahoma City, general superintendent of the Pentecostal Holiness Church.

Decision on interfaith marriage splits Jewish rabbinical leaders

A decision by Reform Jewish rabbis to recognize as Jewish all children of interfaith marriages involving a Jewish partner—not just the children of a Jewish mother—was denounced by Orthodox rabbis here as a threat to Jewish unity. The vote also got a cool reception from Conservative Jewish leaders, who pledged to uphold the traditional rule. The Central Conference of American Rabbis voted overwhelmingly at their national convention in Los Angeles to recognize as Jews children born of a marriage in which only the father is Jewish. Jewish law has recognized as Jewish only children of a mixed marriage born of a Jewish mother.

Under the resolution, a child born of a mixed marriage in which the father is Jewish need not convert if raised in a Jewish environment, and undergoes either bar mitzvah or confirmation. "The child of one Jewish parent is under the presumption of Jewish descent," the resolution says. Reform rabbis said many of their colleagues had recognized as Jews all children of a mixed marriage, even before the new action which grants Jewish identity to thousands of children born of mixed marriages who were unsure of their Jewishness.

Survey terms television's leaders less religious than general public

A survey of influential television writers and executives in Hollywood has shown they are far less religious than the general public and "diverge sharply from traditional values" on such issues as abortion, homosexual rights, and extramarital sex. "They have moved toward a markedly more secular orientation," according to the study published in *Public Opinion*, a magazine of the American Enterprise Institute for Public Policy Research. While nearly all of the 104 Hollywood professionals interviewed had a religious background, 45 percent now say they have no religion and of the other 55 percent only 7 percent say they attend a religious service as much as once a month.

"This group has had a major role in shaping the shows whose themes and stars have become staples in our popular culture," wrote the three authors of the study, Robert Lichter of George Washington University, Stanley Rothman of Smith College, and Linda Lichter of Columbia and George Washington universities.

Evangelist Robison asks his enemies to forgive him; calls motives 'pure'

Evangelist James Robison has asked forgiveness for being "unchristian in method and approach" in past attacks on theological and political opponents. In a three-page letter to Southern Baptist leaders, he wrote that "although pure in motive throughout 21 years' ministry, I was, on occasion, unchristian in method and approach." The 39-year-old evangelist admitted that "that which I believed to be God-given conviction often came across as personal attack, prejudice, unkind, poorly thought out, defensive, abrasive, too general; casting many unnecessarily into the same pot and possibly damaging the very body of Jesus, rather than smashing the works of Satan."

College marks centennial quietly; feels itself abandoned by church

Jamestown College, North Dakota's only Protestant liberal arts college, is marking its centennial without the cultural splash that usually accompanies such an occasion. Instead, the college, which last year had a full-time equivalent enrollment of 581 students, is looking forward to long-term survivability. President Joseph Anderson said the college feels abandoned by the United Presbyterian Church, with which it is affiliated.

Recently, the college maintenance and business staff was waiting to see which 10 employees will be discharged in an economy move that will lop about $200,000 from the annual budget. The reductions will not include any faculty members or admissions staffers. Faculty members are being asked to take a 10 percent cut in salaries and the announcement has caused yelps of dismay. "Expenses rise faster than income, Dean Richard Smith said. "We increased the tuition some, but it's not enough. There's still a terrible tuition gap. For two years, we've had to borrow money." While the lack of centennial "cultural splash," as Dean Smith described it, is regrettable, it seemed inappropriate to spend the money while the college was retrenching, he said.

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Are we moving toward a single Bible?

The two Bibles reviewed in this issue show to what ends the Bible proliferation movement can go. Today there is a Bible for every taste and pocketbook. Because the Bible sells well in our culture, it is a favorite for clever publishers eager to make a profit. I must confess that I consider the two reviewed versions here as Bibles I can do without. But no doubt some persons want them and of course a poor Bible is better than no Bible at all.

We have come into a kind of babel period in the use of the Bible, emphasizing variety at the expense of unity. This was impressed on me last summer when I led a summer camp group in Bible study and tried to have some unison reading. It just did not work well. The variety of versions, of course, is useful for comparison, to deliver us from overdependence on a single translation. But the time may come when people begin to ask for a common version so that public Bible reading, for example, may be done with more dignity.

Indeed, I read a recent article which proposed that the *New International Version* should become this common Bible. There is some movement in this direction among us Mennonites in the sense that the *Adult Bible Study Guide* has substituted the NIV for the NEB in parallel columns beside the KJV. In our polity and present mood, the place to begin such discernment about public worship would be on the congregational level. For although the Board of Congregational Ministries and the Publication Board may approve what appears in study booklets, we prefer that what we do on Sunday morning should be our own decision.

I have observed a number of my colleagues carrying the NIV. How many pastors are preaching from it I do not know. For myself the Revised Standard Version has been the Bible of choice for more than 20 years. I have used it because it was prepared by a committee, not a private individual, it is reported to be based on the best available manuscripts, it uses reasonably modern language, and it is a translation, not a paraphrase. Thus it leaves to the reader the interpretation of certain phrases and sentences which are ambiguous in the original.

I would have preferred, as someone has suggested, that the scholars who prepared the NIV would have offered to help further revise the RSV instead of bringing out a separate version. They chose not to do this and so now we have two modern versions which have been prepared by committees, are reported to be based on the best available manuscripts, use reasonably modern language, and are translations, not paraphrases. Furthermore, having been translated more recently, the NIV has the more modern language.

The choice of a Bible translation is not to be taken lightly. There is bias in all translations. This shows up particularly in the choice of words to use when the intention of the original is not altogether clear. The literary style of a translation is also important. For this reason children should not be raised on a paraphrase such as the so-called *The Living Bible.* Though its language is more vivid than the standard translations, it is not the kind of language that should be memorized.

I was interested to note recently that some of the disagreements among New England Puritans which led to the founding of the Baptist Church were fueled by the reading of two different versions of the Bible which had come from England. One was the Geneva Bible published in 1560 by English Puritan exiles in Switzerland. This was a translation done for ordinary people and included an extensive commentary in the margins. The other Bible was the King James Version which appeared 50 years later.

The exiles' Geneva Bible was the favorite of the Pilgrims who came to Plymouth Colony and of the dissenters such as Anne Hutchinson. The majority who founded the Puritan commonwealth worked out of the King James Version. Of course what you learn from the Bible is also affected by other assumptions. Although our ancestors read the German Luther Bible and later the King James Version, we did not discover in these an authorization to kill peasants in the Luther Bible as Luther evidently did or to establish a Puritan commonwealth as the Puritans did from the King James Version.

Nevertheless when we find disagreements among us it may be useful to consider whether those in disagreement may be reading different versions of the Bible. It may be too that we should encourage this because diverse points of view can be useful as long as they do not become ultimately divisive.

So at the end of this editorial, I am less certain than I was at the beginning about the wisdom of using a single version. There is a richness provided by the diversity of versions and the opportunity to compare them.

And we can go further than this. More of us than have done so may study the Bible in its original languages. Impossible? If you don't have time to do it now you can wait until you retire. This is what Edna K. Wenger did as recounted in her article "Going in a Slightly Different Direction" (*Christian Living,* March-April, 1983). Nearly three years after entering a course in New Testament Greek, she wrote, "There lie within my reach two fat spiral notebooks containing my own translation of the New Testament. This has become my newest and best way of reading the Bible" (p. 28).

Many more should do so.—Daniel Hertzler

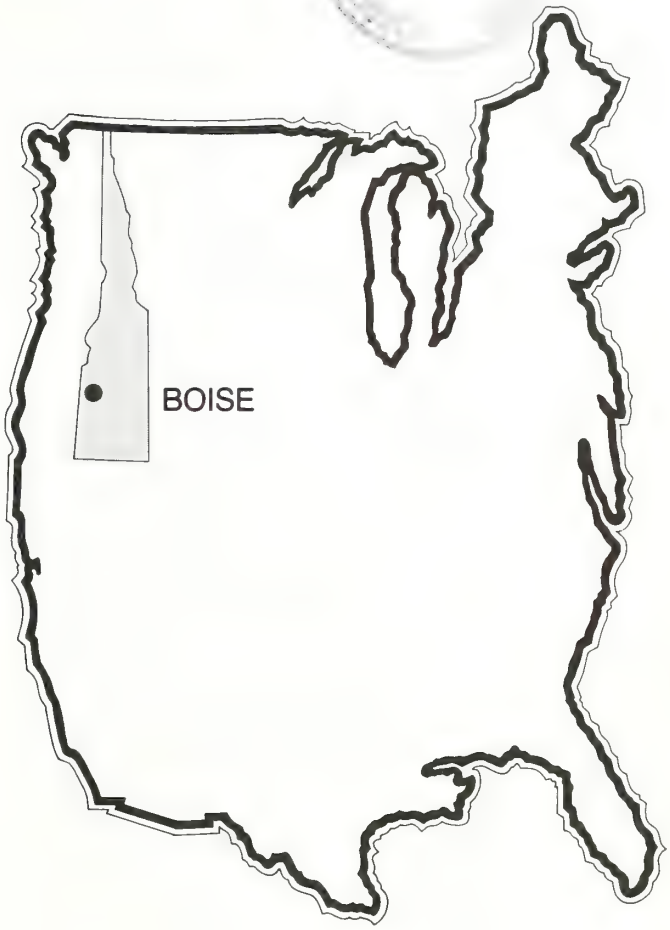
April 26, 1983

GOSPEL HERALD

APR 23 '83

Letter to the church at Boise

by Larry Hauder



Introduction: This sermon was given to the Hyde Park Mennonite Fellowship in May 1982. The sermon is written in the form of a personal letter to the congregation from me. A member of the congregation read the script.

The letter is modeled after the letters written to the seven churches of Revelation. Many of the examples are specific to the setting in Boise and are not intended to apply to other congregations. Use what is appropriate to your setting.—L.H.

To the angel of the church at Boise write: The words of the pastor, Larry, who walks among you each day, *as he was inspired by the words of the one* who holds seven stars in his right hand, the one who is the first and last, and died and came to life, and the one who has eyes like a flame of fire and whose feet are burnished bronze (Rev. 1:12-16).

Jesus knows everything that is happening in the life of the church at Hyde Park Mennonite. Jesus has a most intimate relationship with us just as he did to the churches at Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea.

"What does Jesus know about us?" you say. He knows the struggles, tribulations, and failures of each one of you which in turn are struggles for the church. Jesus knew that the church at Smyrna was poor and suffering terrible persecution from the government. He also knew the church at Laodicea was spiritually lukewarm. He said to the church at Laodicea, "I know your works: you are neither cold nor hot. . . . Because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:15). Those were the words to our friends of old. What does he know about us?

Jesus knows, I believe, that some of you make it hard on those who have been called to give leadership to Sunday school by not volunteering to teach. Do you not remember what God said to the people of old before they crossed into the Promised Land? He said to them, "These words which I command you this day shall be upon your heart; and you shall teach them diligently to your children" (Deut. 6:6). Jesus has heard the prayers of Joni and Becky. He has also seen how some parents and teachers do not take their job of education seriously and leave these sisters frustrated.

Jesus also knows how much you love him as evidenced by the amount of time you spend reading his Word, praying, fasting, worshiping, and talking to others about what he has done for you. Jesus loves you. He does not want you to feel forced to pray, worship, or read Scripture, but neither does he want to be forgotten. The more you pray and seek his guidance the more you will learn to love him. I beg you to make Christ a part of your life every day.

Jesus knows your failures and tribulations. He knows how hard it is for the people responsible for the budget;

who never seem to have enough money to pay for legitimate requests for funds. He has heard the prayers of the treasurer, Karen, asking for more money. He has also seen how *you* spend money for better clothes, newer cars, and nicer homes. Beware that the church does not suffer.

Jesus also knows how you have failed to visit and pray for the older people in the congregation. He knows not only of the older people but also of those who come only once or a few times. Where are these people who have visited you but have not come back?

Many more failures he knows which he will not reveal to you at this time, for he loves you and does not mean to reject you, but wants you to mature. You cannot hide your failures from Christ.

Just as Jesus knows your failures in the Christian life, he knows of your joys and victories in the faith too. He praised the church at Thyatira for their works of love, patience, faith, and endurance (Rev.: 2:19).

He who has an ear let him hear what the Spirit says to the church in Boise.

Jesus is joyful at the victory over temptations some of you have achieved through faith in Christ. He knows how hard it was to watch Marcia suffer in sickness with little evidence of hope. And yet, you continued on in your faith, daily praising God and thanking him.

He knows too how hard it is for the leadership team and those of you working on committees. How discouraged you become. Christ blesses you for your decision to continue despite your feelings of discouragement and aloneness.

Jesus rejoices with those of you who have had stressful times in your marriages and have not yielded to temptations of separation, divorce, or adultery. Be firm and hold fast. "You who have an ear, let him hear."

Christ rejoices with those who have found new resources in the Holy Spirit. Use your new gift wisely and do not let it become divisive in your community of faith. Jesus promised he would send one who would guide you into all truth and be a great resource to you in your life.

Jesus also rejoices at the victory some of you have had over temptation to lower your personal moral standards. Christ encourages you to hold fast until he comes again in all his glory.

What else does Jesus know about you? He knows there is tension between the world and your church. Not all the world is as innocent as it may seem. Some of the world's ideals and values are deadly as they creep in the door and make their impact on you.

Many of you find your lives busy with activities. Beware of the temptation to clutter your schedules with too much activity. Some of you have jobs which take you away from your families for a great deal of time; in some families both parents work; others fill every moment with meetings and parties and sports. Beware of the dangers of crowding out the right activities. Choose wisely which meetings and functions to attend. By all means do not neglect the church.

Another temptation is the giving of your loyalty and allegiance to the country where you live. I know you are not living in the old Roman Empire where allegiance was demanded by Emperor Domitian, but the demands of your government in the U.S. are almost as great.

At present your sons are being asked to offer themselves as sacrifices to a power-hungry machine. This machine, called the U.S. military, is eager to chew up your young men and turn them into people haters. Remember the words Christ spoke to you when he said, "Love your enemies, do good to those that do harm to you."

Do not be taken in by words of "Uncle Sam" demanding loyalty to a flag. Your loyalty is with God. Your security is in God. Remember the words of the prophet Isaiah (Is. 2:4). Be thankful for those in your church who have come from the military machine. Listen to Jon, Corky, and Somboun. They will speak truth.

There are many other examples which Jesus knows regarding the tensions between your church at Hyde Park and the world. Hold fast, do not waver in your faith in Christ; but do not become legalistic either. For remember the Pharisees who could not even keep Christ's commandments. "He who has an ear, let him hear."

Just as Jesus knows your failures, joys, and tensions with the world, he wants to assure you of his coming again and his ultimate triumph over evil.

Time is still on your side, you "Hyde Parkers." But time is running out. "Christ is coming soon" (Rev. 2:16). When he comes again he will not hear your pleas of innocence at not knowing what was truth. At the time of his return it will be too late.

He will war against those who do not believe with the sword of his mouth (Rev. 2:16). He will come as a thief in the night (Rev. 3:3). You will not know what hour he will come upon you (Rev. 3:3).

Those whom Christ loves he rebukes and disciplines. Be earnest, repent. He stands at the door and knocks. Does anyone hear his voice? If you hear his voice, let him in to dine with you. You will not be sorry (Rev. 3:19-20).

Jesus was tempted just as you have been, and now he sits with his Father in heaven. He who has an ear, let him hear what the Spirit says to the church at Hyde Park.

The grace of the Lord Jesus be with you.

Larry Hauder is pastor of the Hyde Park Mennonite Fellowship, Boise, Idaho.

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In a coupled society

by Katie Funk Wiebe

About fifteen years ago I attended my first gathering of spouseless persons. The atmosphere was high-pitched and tense, for many of those present were identifying themselves as single for the first time—both to themselves and to society. At the same time, they expressed relief that someone had finally recognized them and their needs and called them together.

Some aspects of that first meeting were still evident at a recent singles conference sponsored by the Free Methodist Church at McPherson, Kansas. Some conferees came boldly; they admitted they felt free in this atmosphere. Others came hesitantly, wondering what discomfort they might experience, or whether such gatherings were merely gestures to a lost cause.

Other aspects of the singles world have changed since that first meeting.

I heard single people speaking up boldly that voluntary celibacy is the only alternative for the Christian, despite current myths that formerly married people are sexually active while dating. Increased freedom to speak about sexuality in public gatherings has brought with it greater freedom to admit that celibacy is not only possible, but the only course of action for the committed Christian who remains single.

Though the mass media spreads the concept that a person can't survive without frequent and varied sexual relationships, and that bedding down should be as natural and normal as having a cup of coffee, Christian singles are saying that's not true for them. One man, divorced for over a decade, said, "In my case, celibacy is the way it is, and that's the way it will be!"

In a *Christianity Today* article several years ago, hymn-writer Margaret Clarkson writes, "Through no fault or choice of my own, I am unable to express my sexuality in the beauty and intimacy of Christian marriage, as God intended when he created me a sexual being in his own image. To do this outside of marriage is, by the clear teaching of Scripture, to sin against God and against my own nature."

To say that celibacy can be accomplished without tension would be untrue, but more singles of every kind—never-married, widowed, divorced—are proving it is possible and that it must be said more openly.

Sexuality has to do with the whole person; sex with biological drives. It is possible to be a whole person without sexual relationships; but it is impossible to be a whole person without affection and intimate friendships. Even married people can't survive without that.

I noted that moving comfortably in a coupled society is still a problem for numerous singles. While the image of singles as losers and abnormal persons has lessened from several decades ago, integration of marrieds and singles, in either broad age categories or intergenerational groupings, is still only a dim vision for the future in many congregations. The full measure of acceptance has not yet been achieved.

Though some singles are more willing to make themselves responsible for their emotional well-being, yet the cry of the socially hesitant, and therefore impoverished, is still loud: "Couples simply don't know what to do with us."

On the other hand, others talk of close friendships and caring relationships with married people, including the difficult experience of death and divorce.

Like any new ministry within the church, sensitivity to it takes time to awaken. One young single pastor mentioned that his appointing board didn't think he would be able to function adequately in a congregation without being married. His later ministry proved the statement to be wrong. The congregation became his family.

As more single people move into leadership positions where their gifts are used and accepted, singles generally will gain. But those, who like the young pastor, go first, risk most. Pain is a large part of risking.

I noticed at this conference that some divorced people still find it hard to attend an openly "Christian" conference. The social stigma seems too great.

Yet I also found that the divorced who did attend are not a group of irresponsible, selfish individuals looking only for their own pleasure. They are concerned about understanding their situation and receiving forgiveness and healing. They are concerned about God's will for their lives. Would that more people who have never tasted the bitterness of divorce but who have slackened in their spiritual growth had this same concern.

I heard again that God's salvation in Jesus Christ determines the life of all Christians—not one's marital state. It is not wrong to marry or to remain single. It is only wrong to waste the years waiting for marriage or to set aside discipleship for marriage.

The call to discipleship is for all believers. Some will work it out in partnership with a spouse; others will remain single. But no one is excused from service.

The password for all is discipleship.

Katie Funk Wiebe teaches English at Tabor College, Hillsboro, Kansas.

The Hispanic Mennonite Church in North America

by Rafael Falcon

It was fifty years ago that the Mennonites first felt led to cross the cultural barriers within their own country in an attempt to reach the Hispanics—having already done so in Latin American countries, such as Argentina, as early as the second decade of the 1900s. There was a felt need to present Christ to these masses of Spanish-speaking people who were coming to the larger cities of the United States in search of better living conditions. Therefore, in 1932, a missionary effort was initiated in Chicago under the auspices of the Mennonite Board of Missions, directed toward Hispanic families mainly of Mexican descent. The Lawndale congregation today is a product of this ministry.

The seeds for the development of Mennonite work among the Hispanics had already begun germinating some 16 years before 1932 with the participation of Simón del Bosque, a Mexican, in a now nonexistent congregation in Tuleta, Texas. His involvement led D. H. Bender and S. E. Allgyer in 1920 to undertake a project of travel for the Mission Board throughout the area of southern Texas, beginning in Brownsville, a city on the frontier of Mexico, to investigate the possibility of missionary work among the Hispanics. Their project yielded few results other than the affirmation that there was indeed a rich mine, as yet untapped by missionary endeavor, on the frontier between the United States and Mexico. It is noteworthy that today in the city of Brownsville there does exist a vibrant and growing Hispanic Mennonite congregation which originated twelve years ago under the pastorship of Conrado Hinojosa. Both Pastor Hinojosa and his congregation have been a historical cutting edge in the Menolatino development.

A report on the Spanish-speaking churches among us: how they began and how they are growing

Location of the churches. According to the 1983 *Mennonite Yearbook*, the Hispanic Mennonite Church has nearly 50 congregations scattered across the United States with an approximate total of 2000 members. These are located in Washington, D.C. and fifteen states: Delaware, New Jersey (2), New York (6), Pennsylvania (7), Ohio (3), Indiana (2), Illinois (5), Iowa (2), Idaho, Oregon (3), California (4), New Mexico, Arizona, Texas (5), and Florida (5). As indicated by the numbers in parentheses, Pennsylvania has the largest number of Hispanic congregations, followed by New York, Texas, Illinois, and California. In Illinois all the churches are in the Chicago area, with the exception of one in Moline. By mentally sketching a map of the United States and locating the various churches, it would be noted that the majority are in the Northeast.

At the present, besides the established congregations already mentioned, there are also several developing communities: Long Beach, California; Peoria, Arizona; West Liberty, Iowa; Harlingen, Texas; and Kalamazoo, Michigan—a vivid example of the evangelization and growth pattern that has characterized the Mennonite Church.

To my knowledge, there are three Hispanic Mennonite congregations in Canada: Edmonton and Calgary in Alberta, and a recently inaugurated group in Montreal, Quebec. Additionally, there were plans to begin work in Winnipeg during the winter of 1983. The members of these Canadian churches are mainly of Chilean background, and they recently helped several churches in Chile to become affiliated with the Mennonite Church.

Since it would be impractical to relate the history of each geographical area, I have chosen to mention three which I feel could very typically serve as a model for the others: New York, Pennsylvania, and Texas. The New York City churches began as a result of the large Puerto Rican immigration, which peaked shortly after World War II. Among those who immigrated were many with Mennonite backgrounds. The congregations that formed from their testimony until 1969 maintained their affiliation with the Puerto Rican Mennonite Convention. At this time they united with the Council of Hispanic Mennonite Churches of North America. It was the labor of families bearing the names of Pacheco, Rodríguez, and Torres that provided motivation and growth to this Menolatino nucleus of churches.

The churches of Pennsylvania are the product of a ministry originally directed to migrant workers who came to the area to harvest tomatoes and apples. This small beginning was given stimulus through the leadership of José Santiago, who had been a pastor for years in Puerto Rico and had moved to the area with a vision for work among the Hispanics. As a result, there exists today a total of seven churches clustered around Lancaster, making Pennsylvania the state with the greatest number of Hispanic Mennonite congregations.

These Menolatinos from Pennsylvania have not only evangelized in their particular "Jerusalem" but have moved "throughout Judea" planting churches in Washington, D.C., Florida, New Jersey, and New York, and on to the "Samaria" of Puerto Rico, the Dominican Republic, Guatemala, and Venezuela. This is significant

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since the Hispanic Mennonite is viewed more often as a recipient of the gospel than as a missionary. Uniquely, as well, these congregations organized themselves in 1970 under the name of the Council of Hispanic Mennonite Churches and have employed an executive secretary in an effort to work together more effectively.

As mentioned earlier, it was in Texas where the Mennonite work among the Hispanics had its genesis. The Voluntary Service units, which played a principal role in the establishment of Menolatino congregations in this area, began in 1952 and have continued into 1983 as a testimony to Spanish-speaking communities. On a recent visit to one of the churches of this locale, I became acquainted with several people who were attending the service as a direct result of contacts made by VSers.

Characteristic of the five Hispanic Mennonite churches in Texas is a well-developed sense of organization among themselves. Among those Texans who have represented the Hispanic Mennonite Church on a churchwide level are names such as Lupe De León, Lupe García, Lupe Longoria, and Conrado Hinojosa.

Members within the churches. The Hispanic Mennonite conglomerate consists of an interesting and wide diversity of ethnic backgrounds: Mexican, Mexican American or Chicano, Puerto Rican, Puerto Rican American or Neorican, Dominican, Cuban, Colombian, Costa Rican, Bolivian, Chilean, Honduran, Salvadoran, Guatemalan, Argentinean, and Venezuelan. Of this total, approximately a third are Mexican and another third Puerto Rican. This Mexican-Puerto Rican predominancy is understandable when perceived that of the estimated 20 million Hispanics in the United States, the majority come from either Mexico or Puerto Rico. It is also logical when considered that the Puerto Ricans have American citizenship and can thus travel back and forth freely, while the Mexicans, besides being neighbors, have historically occupied the Southwestern section of the United States.

Each group has its own geographical region: the Mexicans, California and Texas; the Puerto Ricans, New York and Pennsylvania; the Cubans and Dominicans, Florida; and the Chileans, Canada.

Nevertheless, in any given Hispanic Mennonite congregation where ethnic heterogeneity does prevail, there will also be a hodgepodge of culture, of vocabulary, of education, of religious practice, of social class, factors that in no way simplify or aid a ministry among Spanish-speaking North Americans.

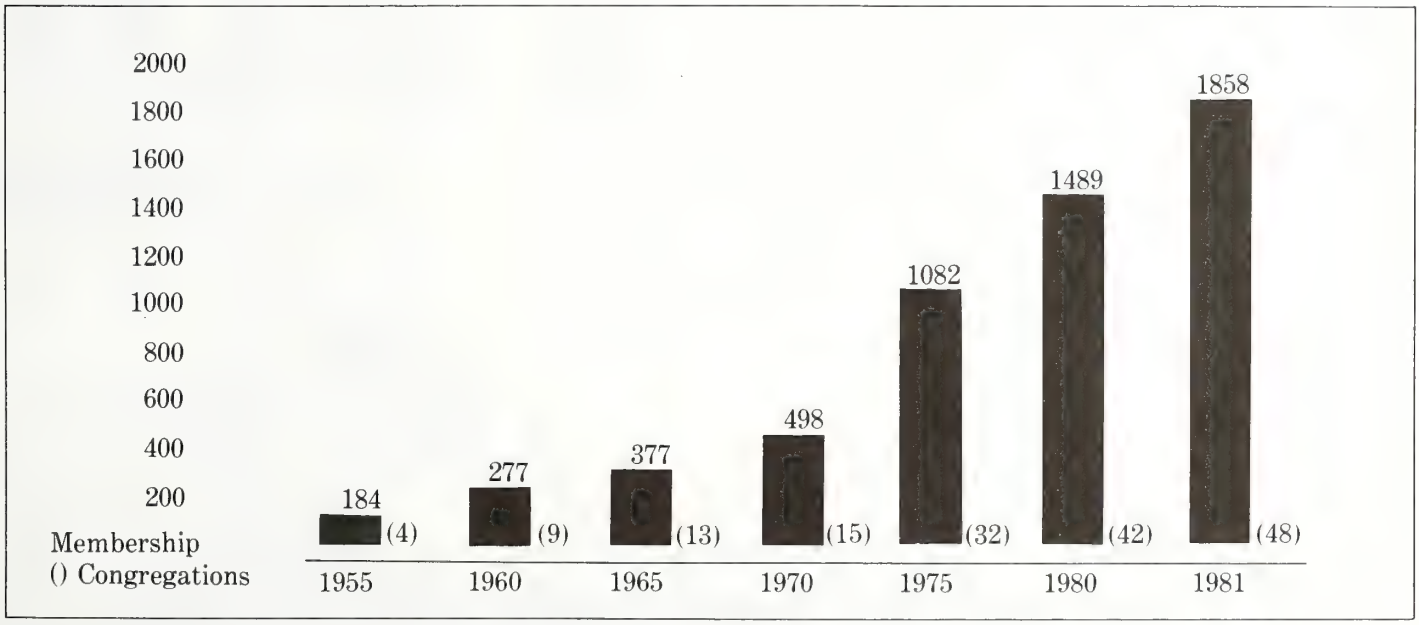
Membership growth In spite of the obstacles that confront Hispanic Mennonites, the church has continued, as mentioned at the beginning of this article, to grow at a very rapid rate as the accompanying graph shows.

Analysis of this graph reveals that in the five-year period from 1970 to 1975 the membership doubled, as did the number of congregations. In the subsequent six-year period from 1975 to 1981, this rate almost occurs again.

In view of these facts, the question clearly becomes: Why this numerical growth? In an attempt to answer, I would suggest six possible contributing factors, not necessarily listed in any order of priority.

1. *Organizational development.* The formation of a Hispanic caucus in 1968; the appointment of Lupe De León as associate executive secretary for the Minority Ministries Council for Latin Affairs in 1970; the commemoration of the first national Hispanic meeting in Sandia, Texas in 1973; the commissioning of José M. Ortiz as associate general secretary of Latin Affairs and of Lupe De León as associate secretary of the Home Missions Division of MBM in 1974; the creation of the Office for Congregational Education and Literature in Spanish under the direction of Arnoldo Casas in 1976; and the establishment of the Hispanic Ministries Program in Goshen College in 1979 are all prime elements contributing to the growth of the Hispanic Mennonite Church. It is a curious parallelism that these years of greatest numerical increase should coincide with what I would term the "organizational years."

2. *"Commission" obedience.* "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. 28:19, KJV). Apparently that soul-winning fervor of the



Spanish conquistadores has been so firmly affixed into Latin logic that today it emerges as the mission of the Menolatino as well. To the Hispanic Mennonite, preaching the Word of God is the essence of the work of the church, with all other factors considered secondary. For the Hispanic Mennonite Church the past decade has proven evangelism to be the highest value, yet in the ecclesiastical shadows lurks a slight malaise. Though membership may grow, if the nurture of faith is secondary, both the recent convert and more mature believers will find themselves yearning for guidance toward a relationship with Jesus Christ.

In March 1982, the Institute of Mennonite Studies conducted at the Associated Mennonite Biblical Seminaries in Elkhart, Indiana, a workshop on the nurture of faith. As a participant representing the Hispanic point of view, I expressed my concern for the very sensitive issue that many Menolatinos are finding themselves recipients of "milk" diets while continuing to hunger for solid spiritual food.

Yet with time, with the results of the "organizational years," and with God's blessing and guidance, I believe there will emerge into Hispanic reality an equalization of evangelization and nurture. The past decade has offered the Hispanic Mennonite Church a wealth of books in Spanish; the periodical *Ecos Menonitas;* a Spanish Anabaptist Sunday School curriculum in preparation; a Hispanic Peace Team from Goshen College this past year that confronted over 200 Hispanic youth and adults with the biblical teaching of peace; and a leadership certificate or degree program at Goshen College for pastors, lay members, and youth.

Granted, as the numbers increase, the needs also increase. But nonetheless, Hispanic believers, caught up in the joy of a recently found faith and fellowship, continue to share their discovery in supermarkets, hotels, hospitals, jails, factories, elevators, and parking ramps. They confront the man on the street fearlessly, backed by the grace of God's forgiveness and eager to share the message of repentance, of hope for today, and of life eternal.

3. *A propitious clientele.* Sociologists, who have studied migratory characteristics, note that people in transition are often top targets for conversion to Christianity. For many Hispanics immigrating to the United States, the dream of living in a land "flowing with milk and honey" is all too often shattered with the stark and bitter reality. The church for these people can often become an effective and attractive refuge, compensating for their disappointment and misery with warm and genuine fellowship. The Hispanic Mennonite Church in the past fifty years has been prompt to serve this dispossessed, alienated, and rootless clientele, and the results of this action have been positive.

4. *Enterprising pastoral vision.* Traditionally, the idea of church planting and mission endeavor is coupled with the obligation to present a detailed proposal to a given institution, while the virtue of patience is needed, possibly for years, until that idea can be incorporated into the fiscal budget. In other words, the moral and financial support of an institution is considered a prerequisite for any missionary endeavor. Many of the Menolatino pastors, on the other hand, have bypassed this notion, preferring instead to explore new territories which, they personally feel, merit missionary initiative.

Teófilo Ponce from Middlebury, Indiana, is a living example of this approach. Having been involved in establishing congregations in Goshen and Marion, Indiana, he is presently moving into Kalamazoo, Michigan. In conversation with Teófilo, I soon perceived that it was not his style to wait for conventional means of support, not even for the mileage between home and his mission field. "There's no time to wait. I have to move on, with help or without it," was the idea he clearly transmitted to me that Sunday evening after the service.

Among the list of enterprising pastors who have felt the call to serve no matter where nor how many risks involved are found names such as Caonabo Reyes, José Santiago, Mac and Mary Bustos, and Samuel Hernández. For them the signal is clear, the message is theirs to give.

5. *Congregational revitalization.* Much of the membership growth within the last few years has occurred in those congregations characterized by freedom in the expression of the gifts of the Holy Spirit. Authentic examples have been the churches in Pennsylvania, Florida, and California. Seemingly, the fear that earlier had accompanied alternate expressions to traditional worship patterns has gradually been fading in these churches. Today many Menolatino pastors express themselves freely, not hesitating to admit that the power of their ministry has as its source the baptism of the Holy Spirit. In the Hispanic Mennonite conventions, celebrated once every two years, the freedom in group worship is clearly evident, as well as is the noticeable respect of the more traditional participants.

6. *Growing self-reliance and self-identity.* No longer is the idea of Mennonitism considered to be an alien and contrived concept to Menolatinos. As more and more Hispanics are moving into leadership positions, an indigenous identity has emerged. Understandably, who can better discern the needs of his own people than a Hispanic pastor identifying with their weaknesses, their strengths, and their frustrations with language, culture, and climate? This identification unites pastor and lay members, and results in a more effective ministry. The sermon becomes more practical and tangible, less theoretical.

To my knowledge, there are at present only two non-Hispanic pastors serving in Menolatino congregations. As traditional practice in Mennonite mission efforts and as a goal of the Hispanic Concilio, complete native leadership is expected to become a reality in the near future. Although at one time it was an impression of mine that this type of change was to some extent a form of radicalism, I now realize that it is rather a strategy directed toward a more intuitive performance. The formula is simple: Hispanic pastors and leaders for Hispanic churches and programs.

At the present, the Menolatino church is pursuing a goal toward self-dependence and is therefore exploring the structural changes that such a policy would entail. I believe the brotherhood is ready for such a process, but is held back mainly by its financial dependence on the wider Mennonite Church. The time, place, and manner in which desire for self-sufficiency becomes a realization will, in fact, be based upon resolution of that dependency.

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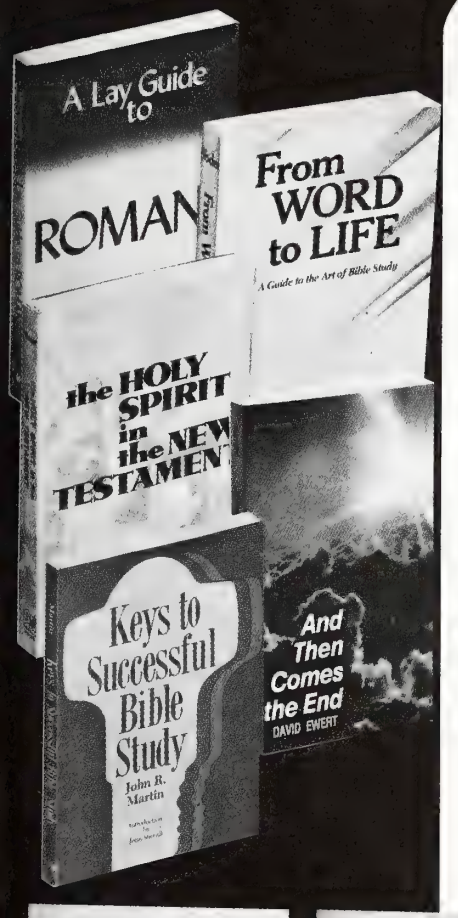

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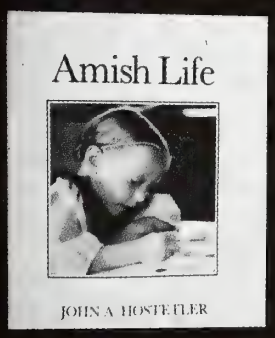

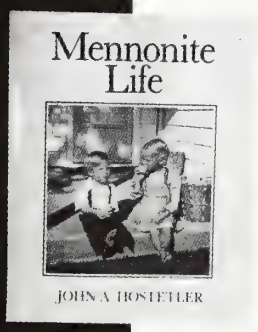

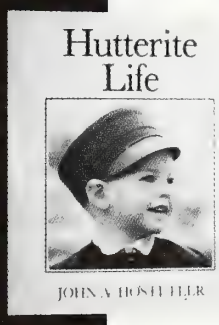

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CHURCH NEWS

Alan Kreider on circuit

Kreider makes lecture tour of Ireland

"Today pacifism is being taken more seriously by the Christian church than at any time in the past 1,600 years," Alan Kreider contended during a lecture tour of Ireland, Feb. 7-14.

At the invitation of the Irish Mennonite Movement, which is sponsored by Mennonite Board of Missions and Mennonite Central Committee, Alan lectured on "The Bible and Violence." Alan is an MBM worker in England and copastor of London Mennonite Fellowship.

Alan and Eleanor Kreider, along with Irish Mennonite Movement member Mike Garde, visited several small groups of evangelical Christians in the west, south, and east of Ireland, as well as in Belfast in Northern Ireland. These minority evangelical groups, who are often isolated, received strength and a sense of being linked with each other.

In Dublin, the Irish capital, the Mennonites cooperated with a local Baptist church in a Sunday worship service at which Alan preached, and in a public lecture on "War and Violence: A Biblical Perspective." At the public session many people voiced their disagreement with the pacifist position, but a call to take up the cross and follow Jesus was more readily heard and affirmed at the worship service.

Alan also spoke during an all-day seminar on *Peace and the Future of Irish Foreign Policy* in Dublin, sponsored by the Irish School of Ecumenics. He issued a firm challenge, "Why the Christian Must Be Pacifist," to the crowd of about 70, which included academics, journalists, disarmament campaigners, Irish Army generals, and officials from the American, Soviet, and Chinese embassies.

When in Belfast, Kreiders and Mike Garde met with people from the peace movement and the Irish Council of Churches to address the question of reaching evangelicals with the peace message. The chairperson of Pax Christi, a Roman Catholic peace organization, who heard Alan speak at the public meeting in Belfast, wrote later, "His talk here was superb and I just wanted to let him know that."

Spin-offs of the one-week tour included the sale of a large number of books by the Irish Mennonite Movement and Alan's being asked to give three radio interviews. One was a local radio station in the west of Ireland, and the other two were on BBC Northern Ireland and Radio Telefis Eirann—the two major networks of Northern Ireland and the Republic of Ireland.

Mike Garde estimated that during his lecture tour, Alan reached about 12,000 Irish people with his powerful Christian message.

Besides being a lecture tour, Kreiders' visit to Ireland was a pastoral one, strengthening ties between the Mennonite communities in London and Dublin. Both Alan and Eleanor spent several days in conversation with members of the Mennonite community in Dublin, and they together discussed ways to strengthen further the relationship between the two communities.

Aid to earthquake victims in Colombia

On Mar. 31 at 8:15 a.m., an earthquake which registered 5.5 on the Richter scale devastated Popoyán, a picturesque provincial capital 66 miles south of Cali. Over 250 persons died in the quake and hundreds more were injured.

The death toll is expected to rise as more bodies are dug out of the rubble. Early reports indicate that over half the buildings in Popoyán, many dating back to colonial days, were reduced to ruins and many of the rest will have to be leveled.

Colombian Mennonites are sending volunteers to the area to help with the cleanup efforts. The volunteers and financial aid will be coordinated by MENCOLDES, the social arm of the General Conference and Mennonite Brethren Churches of Colombia. Mennonite Central Committee and Mennonite Economic Development Associates (MEDA) have supported MENCOLDES development projects for more than eight years.

Herman Bontrager, MCC secretary for Latin America, reports that MENCOLDES requested a worker with disaster project experience to help organize immediate and possible longer-term disaster projects. MCC has provided $5,000 for immediate relief efforts in the stricken area.

Luis Correa, director of MENCOLDES, called headquarters to report that many smaller and more remote towns near Popoyán have also been seriously affected by the quake. He reports that the greatest need may be in "end-of-the-road" communities where other international and government aid may not reach.

There are approximately 2,500 Mennonites in Colombia. The Mennonite Brethren church has its headquarters in the Cali region, where most of its members live. The General Conference Mennonites are mostly located near Bogotá.

Richards complete 20 years of work in Japan

The baptism of their two teenage children in a Japanese Mennonite congregation was a fitting conclusion to nearly 20 years of service in Japan for Wesley and Sue Richard.

Richards recently reported on their work with Mennonite Board of Missions to the overseas ministries committee. They returned to North America last August and are currently living and working in Lombard, Ill.

Wesley was a Goshen (Ind.) Biblical Seminary student and Sue was a Goshen College student when the young couple was first appointed in 1963 to mission service in Japan. Daughter Crystal was born in Obihiro two years after their arrival in Japan, and Mark was born in Goshen in 1967 during Richards' first furlough.

Richards helped pioneer the self-supporting missionary role in Japan. They assisted in the work of local congregations while earning their living as English teachers. They spent a majority of their time in Japan near the Shiroishi congregation in the city of Sapporo on the island of Hokkaido.

"We moved into the community," Sue said, "with the goal of putting down our roots and carrying on our daily activities as much in harmony with the neighbors as possible, yet uniquely Christian so that, along with the members of the church, we could make an impact on the community."

Wesley was a full-time English professor at Hokusei College in Sapporo. During two extended furloughs he earned a master's degree in linguistics and a doctorate in communication at the

APRIL 1983 vol 7 no 2

A Mennonite Central Committee publication

contact

Stephane Lenthal

Shaheen Khatun, left, fashions a wheat straw card with her sister at her side.

Shaheen:

A woman working toward self-reliance

In Bangladesh Shaheen Khatun sits cross-legged before a wooden bench, working diligently by the dim light that filters through a small window. Pots and pans, rubber sandals and bits of cloth crowd the 10 by 20 foot hut that is home for Shaheen, her parents and her seven brothers and sisters. The hard brick-like walls are built of mud, jute and cow dung.

Things have not always been this way. Shaheen and her family are Biharis, a Moslem minority who left Bihar, India, during partition in 1947 and migrated to Bangladesh, which was then East Pakistan.

Shaheen's father, Jobair Ahmed, had a good job welding in a jute mill, where he earned enough to own a house and keep the family free from want or anxiety.

But during the 1970 independence movement in East Pakistan, Biharis suffered growing unpopularity since they preferred a united Pakistan. This animosity reached its peak in 1971 when Bengalis turned on the Biharis—symbols of West Pakistani domination. Many were killed; all lost their homes and jobs.

Shaheen's family, along with many other Biharis, found themselves living in a temporary bamboo hut in a Mirpur refugee camp north of Dhaka. Many Biharis have been resettled in Pakistan, but Shaheen and her family are still waiting, 12 years later.

Apart from their loss of home and possessions, the family had lost many rights. Jobair Ahmed was unable to find employment. By doing odd jobs he was barely able to earn enough to feed his growing family.

The children no longer went to school, because after liberation all schools adopted the Bengali language. Jobair Ahmed saw no value in forcing his children to learn Bengali, since he thought they would soon attend schools in Pakistan where Urdu is spoken.

Then in 1977, Shaheen heard her friends talking about a Mennonite Central Committee project that was helping young Bihari girls earn money by making wheat straw cards and pictures. She spoke to her father about it, but was afraid he would refuse her request, since working there would bring her into contact with the outside world.

From puberty girls in Bangladesh observe the Moslem practice of purdah or seclusion. Their movements are

(continued on page 3)

Poor, unemployed people in the Third World are trapped. Without a job, they cannot buy food for their families, see a doctor or purchase medicine. Without money, their children cannot go to school.

In Bangladesh, where the unemployment rate is 40 percent, Mennonite Central Committee has 13 job creation projects to help people like Shaheen earn money to buy the necessities of life.

The MCC SELFHELP Crafts program also directly benefits some of the unemployed in 19 other countries. In 1982, over 30,000 families had better lives because MCC purchased and then sold their handicrafts in North America. Crucial to the success of this program are the thousands of volunteers who work in 95 MCC shops in Canada and the United States.

People who are unemployed in North America are no better off. They, too, lack the money they need to buy the necessities of life. Kevin Vereide, former MCC U.S. worker in Atlanta, Ga., and other Christians in the area are creating jobs for women there on welfare.

Christ calls us to share food and clothing with those in need. But Christians also need to help poor people find meaningful employment. The dignity and confidence that a job inspires may be nearly as important as the actual income. *CDB*

Sewing T-Shirts in Atlanta

A loud humming sound fills the room as two women work steadily and quickly at sewing machines. Bundles of T-shirts they have produced fill the shelves along the walls of a large production room that is divided into a sewing area, shipping area, dining area and office.

To an outsider this operation, Sewing Specialties, appears to be a normal apparel manufacturing business. But Sewing Specialties is an Atlanta, Ga., job creation project.

The idea emerged three years ago. Kevin Vereide, an MCC U.S. worker there, several local businessmen and others began brainstorming about ways to provide jobs for poor unemployed women in the area.

Vereide had a degree in business administration. John Warren, another person in the group, had expertise in the garment industry. Given these skills and their concerns for the poor, the group decided to create jobs by opening a T-shirt manufacturing business.

Vereide agreed to manage the business and began spending hours each week at an already established T-shirt business so that he could learn how it operated. One of the members of the newly formed board of directors got the first contract—an order from Coca-Cola.

Other Christians in the area who wanted to help create jobs donated money. Equipment was purchased and space for the business leased. Two women who had been unemployed for a long time were hired as sewing machine operators. And on July 26, 1982, Sewing Specialties, Inc., began production.

Marcia Heirman

Kevin Vereide, manager of Sewing Specialties, stands beside Clyde Barney, sewing machine operator.

Now seven months later, Vereide says, "Production is moving along smoothly. Both of the women are doing a good job producing quality T-shirts." Presently they are producing 70 dozen T-shirts or sweatshirts each week.

Securing orders continues to take most of Vereide's time. "We have not received orders on a large scale yet, but we are thankful for the ones we do have," he says. So far, most of the orders are from wholesalers and screen printers.

The beginning days of any business are a struggle, but Vereide feels that God has called them to this unique ministry. Vereide says, "Often the church has been involved in emergency relief, distributing food and clothing. This is good, but Christians also need to help poor people find meaningful employment."

Charmayne Denlinger Brubaker

Jubilee

There is a new shop gracing the streets of Minneapolis, Minn. It's a SELFHELP Crafts outlet and they call it Jubilee.

"To the people of the Old Testament, Jubilee came to mean liberation, peace and hope for a time when there would be an end to poverty and wealth, an end to suffering and injustice," reads a card tacked under the sales-counter.

Judy Harder and a nucleus of Faith Mennonite Church members want their shop, Jubilee, to offer hope to the poor and oppressed.

They sell mostly MCC SELFHELP Crafts items, but they also sell crafts created by the Hmong family their church has sponsored. Nestled among the crafts are books about peace, simple living, social concerns and non-sexist child-rearing. There is also a bookrack stocked with children's books in Vietnamese, Korean, Filipino and Spanish.

The shop is staffed by volunteers of Temple Baptist Church, New Hope Mennonite Brethren Church and Faith Mennonite. These people have helped the idea of Jubilee become a reality.

Charmayne Denlinger Brubaker

Arlene Holdeman, right, helps a customer at the Jubilee shop.

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Shaheen *(continued from page 1)*

generally limited to the house. If they do move outside of their homes, they cover themselves with a burkah, a black tentlike garment.

Although wary of having his daughter work, Jobair Ahmed knew that the family could no longer survive on his earnings. Following a reassuring visit to the wheat straw center, he gave his consent.

After a three-month training period, Shaheen began producing the wheat straw cards, using simple tools: a comb, a knife, scissors, glue and a small bench. She is now earning 400 takas each month, a considerable contribution to the family earnings.

In a society that has economically been dominated by men, the earning power of women has important impacts on traditional structures. In Bangladesh women are often married at the age of 13 or 14, in many cases to release the family of economic burden. However Shaheen, now 19 years old, is still unmarried. Because of her earnings her father is no longer under financial pressure to have her married.

The program began in 1971 as an MCC project. Now 12 years later MCC has nearly worked itself out of a job. A 15-member board composed of 10 producers and five support staff manages the project. The present 225 producers make 80,000 cards each month that are sold in Europe, North America, Japan and Australia.

Shaheen is happy to work with the program. However she, like many others, still believes in the promises of repatriation given 12 years ago. Shaheen and her family think of their future life in Pakistan and, therefore, make no commitments for their future in Bangladesh.

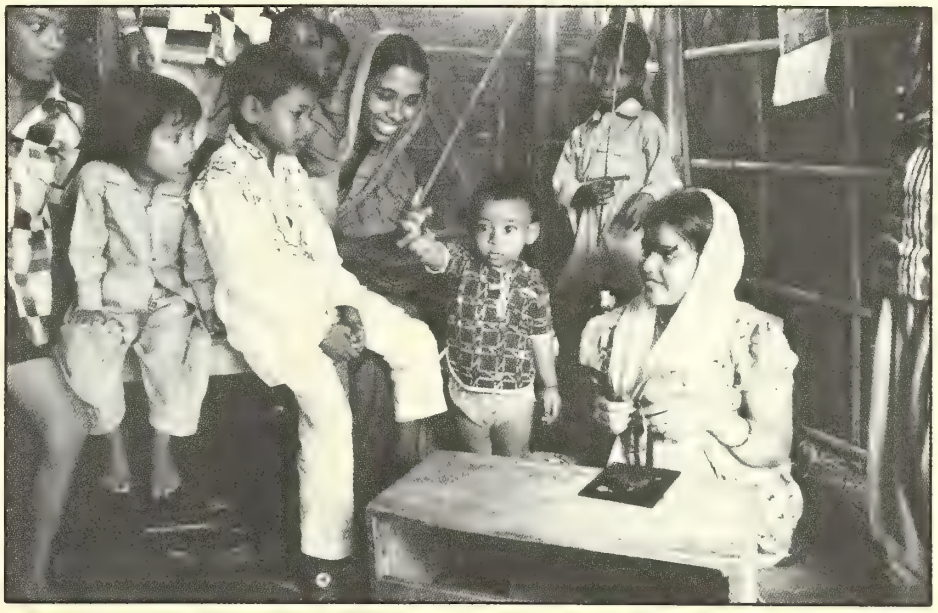
Whether Shaheen remains in Bangladesh or not, she has reaped many benefits that are permanent. She and the other producers gain much more than income. They gain the status and respect that has formerly been denied them. These tools will help them help themselves. *Carol Clark*

Stephane Lenthal

Shaheen, far right, and her family stand in front of their home in Mirpur.

Ralph Miller

Bihari women in Mirpur make wheat straw cards at the center.



Stephane Lenthal

Shaheen, front right, makes cards in her home, while her family and neighbors watch.

Esther Epp Tiessen

Filipino family outside their home.

Home

My neighbor
My brother
is living in the
skeleton of a
Mintranco bus
A bus that has no wheels
A bus that's going nowhere
that shall go nowhere
that is slowly rusting away
This is his home
along with his family
Does he ever cry himself to sleep?
Are there perhaps tears on
his pillow tonight?

Liz Andress
MCC Philippines

CASH PROJECTS

(April) Seed Bank, East Africa: Trees in East Africa are used for lumber, fuel, fodder, mulch, medicine, furniture, fences and poles. For hundreds of years, trees grew there naturally and randomly. But now these forests are seriously depleted and cannot be re-established without help from humans.

Wayne Teel, an MCCer working in Kenya, discovered that East Africans will gladly grow trees if they have encouragement, seeds and information on how to select, propagate and grow them. In response, MCC has established a seed bank. Teel travels throughout the area collecting seeds, helping to establish nurseries and sharing information with farmers and others who plant the seeds. $50 will enable Teel and his co-workers to establish a small nursery. $2 will provide seed and an information packet for one seed grower. Please include project no. EA 0600 with contribution.

(May) Family Services Office, Kentucky: In Letcher County, Ky., the official unemployment rate is 50 percent. People are finding it difficult to make ends meet. Many of them are still trying to make it on their own.

But with increasing food prices and reduced federal assistance, many of them are coming to MCC's Letcher County Family Services Office for food, clothing or money to help them pay their electricity or fuel bills. A $20 contribution to this project buys one family's food for three days. Please include project no. USP 2800 with contribution.

MATERIAL AID PROJECTS

(April) Health kits: Health kits are distributed to children in orphanages. Children in classrooms also receive the kits along with instruction about basic hygiene. Each health kit should include: a toothbrush, a family-size tube of toothpaste (6 to 7 oz.), a bar of soap (5 to 6 oz.), a nail clipper with file and a hand towel. All materials should be placed in a simple 8 by 10 inch drawstring bag when finished. MCC will ship over 7,000 health kits overseas in 1983.

(May) Homemade Laundry Soap: This year MCC plans to send 120 tons of homemade laundry soap—10 tons each month—to 13 countries where it will be used in hospitals, orphanages, schools and clinics. The soap should be dry when delivered to an MCC center. The preferred size is a block 4 by 4 by 4 inches, although other sizes are acceptable.

Small milk containers that children receive at school could be conveniently used as forms when making the soap. When the soap has dried sufficiently, just peel away and discard the milk container. Trim off the top if it is not square. Contact local meat markets for contributions of fat that otherwise would be discarded.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

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University of Iowa in Iowa City.

Sue taught numerous English conversation classes for businesses and clubs in the city. She was active in local neighborhood events and served as chairwoman of the governing board for Hokkaido International School.

Richards contributed their gifts to the Shiroishi congregation in various ways. They preached, offered creative suggestions for worship, assisted with music and Sunday school, helped with outreach in the community, conducted marriage seminars, and served several years as members of the pastoral team.

Sue also introduced silent meditation and journaling to the women of the congregation and conducted Bible classes for neighborhood women.

"We have a better understanding of what makes a church a caring body because of our experience at Shiroishi," Wesley said. "The members made Sunday lunches a time of fellowship with each other and a time to draw new people into the church. Once a month after lunch we planned future events and discussed problems and then spent time praying."

Shiroishi, founded in 1962 through the efforts of MBM missionaries Eugene and Louella Blosser, is currently the largest of the 16 Mennonite congregations in Hokkaido, with a membership of 48. Reiji Asai serves as pastor along with the pastoral team.

"Terminating our work in the community and in the church was difficult on the one hand because we had made many friends and felt a kinship with the people and the culture," Sue said, "yet it seemed the right time to make a change."

Gulf States ministers discuss conflict

On Mar. 25 and 26, the ministers of the Gulf States Mennonite Fellowship met at Pine Lake Fellowship Camp for their annual Ministers and Wives Fellowship. Pine Lake, located in Meridian, Miss., is owned by the fellowship composed of churches in Mississippi, Louisiana, and Alabama.

Dale Schumm of Elkhart, Ind., provided the input for the weekend. He began on Friday evening to describe different reactions to conflict by examining problems the early church faced. Using Acts as a springboard, he explained that conflict can be beneficial. He stressed that respect for other people is essential in resolving conflict.

In sessions on Saturday, Schumm continued to challenge the church leaders to evaluate their responses to the conflicts that inevitably arise. He explained that people see and hear the same thing in many different ways. He said, "All of us have a need to be somebody, not just anybody."

When asked what effect the retreat will have on the Gulf States Fellowship, those attending were hopeful. One minister said, "Unless each church leader saw it as something for himself, he did not benefit."—Elaine Maust, correspondent

Preparatory studies announced by MWC

Congregations throughout the world are urged to join in studying the theme for the 1984 Mennonite World Conference to be held in Strasbourg, France. For this worldwide gathering, the 1981 MWC General Council has selected the conference theme as "God's People Serve in Hope," a relevant theme during these times when the church struggles with its identity, its task, and its hope.

To insure a more widespread and in-depth preparation, the program committee is currently completing an eleventh Assembly preparatory study guide. The book of 1 Peter has also been chosen by the program committee as the biblical basis for the conference theme. Congregations are urged to read and study that book along with the study guide.

Responsible for the compilation of the study guide is an editorial committee consisting of Margrit Ramseier of Switzerland as editor; Hanspeter Jecker, Marie Noëlle Faure, also of Switzerland; and Paul Kraybill of Strasbourg, France. Further assistance in writing the lessons has been given by a European team comprised of Louise Nussbaumer, Pierre Sommer, Ruth Raab, Peter Uhlmann, and Hans-Joachim Wienss.

Five lessons corresponding to the daily sub-themes will be published within the booklet. Each section will provide various biblical texts, expository comments, and relevant questions.

The study guide will be published in three languages, German, French, and English. Master copies will be circulated to conferences and congregational education offices throughout the world. It is hoped that many of these agencies will arrange for translation and printing for widest possible use. The material will be prepared in such a way that it can be reproduced from master copies suitable for photographic or offset reproduction.

Through a concerted use of the same materials throughout the world, the lessons will place particular emphasis on the conference theme. The spiritual impact of the conference will be enhanced if participants come to the conference already involved in the relevant scriptural passages and themes.

Congregations are therefore urged to use the study guide in midweek meetings, Sunday school classes, Sunday evening services, or as the basis for sermons.

The material should be available in September so that congregations can begin planning and scheduling the lessons as a part of their September-December study period.

The crucial relation between the conference theme and the reality of our lives is succinctly described in the study guide by French conference leader Pierre Sommer who writes: "Hope is a key in the activities of life. We need to hope in the normal turn of events, to hope that what we undertake will also succeed."—Rose Yoder

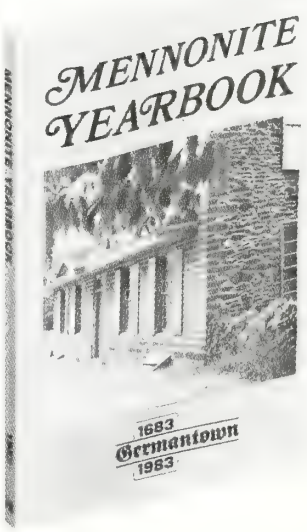
If someone asked you,

"How many Mennonites are there in the world and where do they live?" would you say you don't know or guess?

You can be accurate and quote the best information available if you own the 1983 **Mennonite Yearbook. Mennonite Yearbook** can be an asset to any individual, family, or church library for $5.50.

Order from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.

The cover photo exemplifies early Germantown architecture. The house owned by a Mennonite John Johnson, served as an important station for the Underground Railroad helping fugitive slaves toward freedom.



Center for evangelism to be established at EMS

Lawrence Yoder

A Center for Evangelism and Church Planting will open at Eastern Mennonite Seminary in September.

Lawrence M. Yoder, who is currently completing advanced studies at Fuller Theological Seminary's School of World Mission, will be director. The center was approved by the Eastern Mennonite College and Seminary board of trustees in February and by the Mennonite Board of Education at its December 1982 meeting.

Center activities will include teaching in the seminary classroom and in churchwide conferences and training programs. Personnel will also be available to advise mission agencies, conference commissions, and local congregations in planning for outreach.

"The Center for Evangelism and Church Planting at EMS is a response to a rising tide of conviction in the church for sharing the good news," seminary dean George R. Brunk III said. "It also continues the commitment of the college and seminary to the preparation of persons for mission in Christ's name. The new course of study will begin in September and is designed as a one- or two-year program, depending on the experience and academic background of the student. A specialization in evangelism and church planting can also be pursued in the three-year Master of Divinity program.

The new center was developed with the "full support and encouragement" of the Mennonite Board of Education, according to MBE executive secretary Albert J. Meyer.

"We want all of our church schools to foster mission awareness," Meyer said. "But we see the new center as having a special role to the whole denomination in reflecting on and focusing our vision for evangelism."

Yoder is a graduate of Messiah College, Grantham, Pa., and the Associated Biblical Seminaries, Elkhart, Ind. He will join the EMS faculty as assistant professor of missiology.

The new director and faculty member spent nine years as a Mennonite Central Committee worker in Indonesia, where he taught at Wiyata Wacana Theological College. He and his wife, Shirley, are the parents of three children.

Myron S. Augsburger, Donald R. Jacobs, Arthur G. McPhee, and David W. Shenk will serve as adjunct professors and guest lecturers in evangelism and church founding.

Toews completes tour of Central America

Reg Toews, executive secretary of Mennonite Central Committee, recently returned from a Central America trip which focused on the refugee situation and the relationship between that organization and the local Mennonite and Brethren in Christ churches there.

He visited with church leaders and volunteer workers in Nicaragua, El Salvador, Honduras, Guatemala, and Belize.

His first stop was in Nicaragua, where a Protestant church leader expressed his distress at "U.S. efforts to destabilize the government of Nicaragua." Church workers expressed some concerns about the government, but said the new government had provided an "improvement in the field of health and education," especially in the villages.

In El Salvador, Toews' next visit, the situation is chaotic. "One Salvadoran told us that the two biggest problems in the country were violence and corruption. Hunger and malnutrition are severe problems in the countryside, particularly in the conflictive areas," Toews reports.

"I was impressed with the commitment to service demonstrated by the local Salvadoran Beachy Amish church," Toews comments. MCC cooperates with the Beachy Amish church in providing relief for displaced persons in El Salvador.

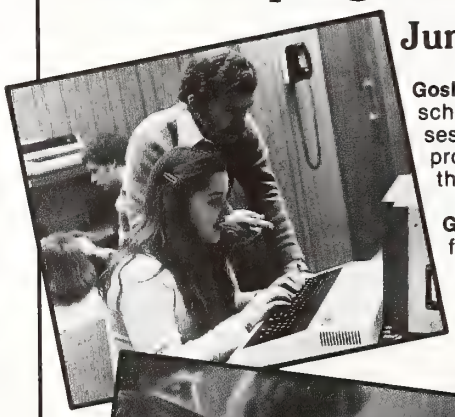
"Coming from El Salvador to Guatemala, one has a sense of a government much more in control," Toews reports. While the army is apparently providing aid to displaced persons in the Highlands, it is also killing and forcing resettlement of thousands of Indians, Toews comments.

MCC work in Honduras is closely related to the war in El Salvador, since it has two refugee camps located close to the Salvadoran-Honduran border. Toews reports that apparently the United Nations High Commissioner for Refugees and the Honduran government are acknowledging that the 16,000 refugees located in the Mesa Grande and the Colomanagua camps will be in Honduras for longer than originally anticipated, since the end to the Salvadoran conflict is not "just around the corner."

In reflecting on the many conflicts that plague the isthmus, Toews says, "As a church we are not called to take either side in the conflict. This is difficult because this will be frequently misunderstood and may appear to be impractical. But in Central America today we are called to stand by the poor, the refugees, and the oppressed."

Summer programs at Goshen College

June 12-17, 1983



Goshen College Computer Seminar offers high school sophomores, juniors and seniors sessions in computer graphics with Pascal programming and BASIC games to learn about the structure and design of computers.

Goshen College Music Week offers programs for high school voice students and instrumentalists to expand their musical knowledge while rehearsing and performing with other high school and college students.

Participants in **Computer Seminar** or **Music Week** will get a taste of college life beyond the classroom while they live in a college dormitory and enjoy barbeques, trips to Lake Michigan, movies and recreation. For further details on application and cost for either event, write to the Admissions Office, Goshen College, Goshen, IN 46526. Or call toll free (800)-348-7422. Indiana residents may call (219) 533-3161 collect.

Goshen COLLEGE

Tour group visits South Africa

Twelve persons from North America participated in a three-week learning tour in Southern Africa from Feb. 15 to Mar. 4. The group, led by Mennonite Central Committee South Africa representatives Robert and Judy Zimmerman Herr, toured parts of South Africa, Zimbabwe, and Botswana.

The tour focused on learning about sociopolitical realities and issues of justice in Southern Africa, MCC's involvement in the region, and the work of local churches.

In South Africa resource persons associated with the South Africa Council of Churches (SACC) helped the group understand the government's apartheid system and its consequences. After hearing about mass relocation efforts and the plight of black laborers, tour members visited areas designated as "homelands" for black South Africans.

In one so-called "independent homeland" they saw crowded areas where "there is no work, no space for gardens or cattle, and where the houses have tin roofs and walls constructed with cardboard or wooden packing cases," one person on the tour wrote.

From South Africa the tour group traveled by road to Zimbabwe, where they were hosted by the Brethren in Christ Church. The Brethren in Christ church is located mostly in Matabeleland, scene of escalating violence as the Mugabe government tries to stamp out dissident activity.

There are many reports of torture and death of innocent people at the hands of military personnel patrolling the countryside. Church people urged the tour group to ask the North American churches to pray for them as they face current uncertainties."

In meetings with Brethren in Christ clergy and government officials and visits to missions, the group heard about the missionary's role in Zimbabwe's development and the role of the church in this newly independent nation.

In Botswana tour participants lived with Mennonite Ministries (MCC and African Inter-Mennonite Mission workers) who have assignments in agriculture, community development, education, Bible teaching, social services, and health.

The group evaluated their experiences during the three-week learning tour in a wrap-up session in Gaborone, Botswana. Various group members voiced their feelings of helplessness in the face of South Africa's complex apartheid system and the frustration of being only visitors, looking on from the outside.—*Alice A. Dourte, tour participant from Mt. Joy, Pa.*

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

The **Jesus Is Lord** Holy Spirit Conference will be May 27-30 at Elizabethtown (Pa.) College. The theme is "Gathering Together Unto Him: A Total Ministry for the Total Body." Speakers include Gerald Derstine, Dan Yutzy, and others. For more information contact the Jesus Is Lord Committee, 508 Willow Lane, Lancaster, PA 17601.

Mennonite Marriage Encounter weekends will be held June 10-12 in Jackson, Miss., and June 24-26 in New Philadelphia, Ohio, and at Camp Hebron, Halifax, Pa. For more information contact: (Miss. and Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Ohio) Mary Jane Eby, R.R. 6, Box 86, Millersburg, OH 44654, (216) 674-9151.

A **Weekend for Deaf and Hard-of-Hearing Persons** will be held June 17-19 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. The theme is "People of Faith" and the leaders are Nancy Marshall and Pam Dintaman Gingrich. For more information contact Deaf Ministries, Mennonite Board of Missions, Box 370, Elkhart, IN 46515; (219) 294-7523.

PRINT

A New Way to Live by Neta Jackson, subtitled A Bible Study on Christian Relationships, explores biblical principles that affect all our relationships. Its purpose is to help men and women understand the nature of relationships for the Christian, to identify some of the interpersonal relationship principles taught by Christ, and to help people apply them to their everyday lives. The 13 chapters can be used in a church class as well as individual and group study. $4.95 (U.S.)/$5.95 (Canada) from Provident and other bookstores.

In **A Lay Guide to Romans** J. C. Wenger discusses clearly the content of Paul's letter, showing the spiritual need of humankind, the adequacy of Christ's sacrifice, the Holy Spirit's work in the transformation of believers, and the role of the Christian in the church and state. The book should be helpful to those who lack formal theological training but want to think seriously about their faith. $8.95 (U.S.)/$10.75 (Canada) from Provident and other bookstores.

Accompaniment for **"Praise God from Whom...,"** better known as 606 in the *Mennonite Hymnal*, for three trumpets, piano, and organ is available. Written by Clyde Hollinger of Lancaster Mennonite High School, it is available from the Lancaster Conference Worship and Creative Expression Commission, Salunga, PA 17538, at $3 per set. Please indicate preference for key of A or A-flat.

Manipulating Life: *Ethical Issues in Genetic Engineering* summarizes World Council of Churches consultations and reports on the ethical concerns about the biological manipulation of life. The 38-page pamphlet looks at genetic engineering and the attendant questions of informed consent, the responsibilities of scientists, the risks involved in changing nature, patents on germs and hybrid plants, commercialism vs. human need, and chemical and biological weapons in warfare. $2.50 (U.S.) from Provident and other bookstores.

AUDIOVISUALS

In **The Weight** an 18-year-old faces decisions about what it means to be a peacemaker in relation to war, peer pressure to drink, dating rivalry, and pranks. *The Weight* is an entertaining film that will especially challenge junior and senior high youth to think about peace and growing up. The 63-min. color film is available for a $50 rental fee plus postage (higher charge for over 100 viewers, price break available for small groups) from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Health convention well attended in San Diego

Registrations at the Mennonite Health Association's annual convention last month in San Diego, Calif., reached 285, equaling last year's record level. Attendance at major sessions was over 300. Marvin Ewert, of Newton, Kan., who presided over the event as president, expressed his appreciation for the broad nationwide and Canadian participation and called for further growth in the years ahead.

New Leadership. At the closing session Erland Waltner, of Elkhart, Ind., executive secretary of the Mennonite Medical Association, was installed as president, and stated his intention to pay particular attention to the Council on Congregational Health Concerns and other matters. Ron Litwiller, of Goshen, Ind., an officer of Mennonite Mutual Aid, Inc., was named president-elect and will take office at the close of the 1984 convention.

Ernest Bennett

Honors. Ernest Bennett, executive director of the association, was given a citation by the Protestant Health and Welfare Assembly in a ceremony which was reenacted in a meeting of the Mennonite Association. Vernon Neufeld, longtime executive director of Mennonite Mental Health Services, Inc., who retired during the past year following the completion and publication of a book on the early history of MMHS, received a citation. And Herman Andres, of Newton, Kan., retired hospital administrator, was cited for his leadership in forming the association's predecessor organization.

Meetings. No fewer than two dozen different Mennonite health care groups held meetings during the three days of the convention, many of them convening two or more times. Areas of special interest included aging, nursing, hospitals, trustees, mental health, congregational health concerns, children's health, and the chaplaincy.

Looking Ahead. Delegates agreed to hold the 1984 convention in Kansas City, again in association with the Protestant Health and Welfare Assembly, late in March. The theme of next year's event will be "Choosing Hope," following the 1983 theme which was "Choosing Health."

Divorce and separation given serious attention at special retreat

Divorce threatens an increasing number of Mennonite marriages in North America. When that happens, pain strikes the homes as well as the congregations of which they are a part.

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., tried to do something about the problem earlier this year with a retreat entitled "A Conference on Marriage Reconciliation." Planners and participants addressed the question: "How can the church minister more effectively to the brokenhearted?"

Resource leaders were Abe and Dorothy Schmitt, Gerald and Marlene Kauffman, and Ruth Brunk Stoltzfus. Stoltzfus, an active pastor in Pandora, Ohio, has been involved in family related concerns for many years. The Schmitts attend Blooming Glen Mennonite Church, where they have been active for several years as members of a committee that has worked at dealing redemptively with those who have experienced divorce and marriage. The Kauffmans have been involved in a similar committee in the Akron, Pa., Mennonite Church. During the weekend both explained the structure and function of their committees within their congregations. Through the weekend discussions, guidelines for a congregational marriage reconciliation committee were developed.

These guidelines noted that the "caring team" would deal with a variety of crises within the congregation—marital problems, difficult illness or financial situations, and church membership-related questions. It would function alongside, but separate from, the other segments of the congregational structure. Team members would include the pastor, a trained counselor, elders, and lay persons. Team members will give this committee top priority in their church life.

This caring team is not to be seen as a committee to give the stamp of approval to divorce, but rather to aid in the healing process between spouses as well as other hurting persons in the congregation. The team's sphere of activity could include: a) counseling engaged couples; b) interviewing church membership candidates who have been divorced; c) helping families deal with the crisis of divorce, death, serious illness or injury, and financial difficulty; d) intervene at the earliest time of marital discord; 3) "tuning in" to the needs of couples within the church; and f) planning preventive measures such as sermons, family emphasis Sunday school classes, sponsoring family films series, and so on. Contact with the caring team is to be made through the pastor, church members, family members, close friends of the "hurting person," or by the initiative of a team member.

Weekend participants included counselors, pastors, and lay leaders who had dealt with a variety of strained or broken marital relationships. Underlying the discussions was a deeper question: "Why is the Mennonite church suddenly thrust into this dilemma?"

Several tentative answers were given: Some have surfaced as a result of church outreach. a) In the past, divorced or remarried couples did not feel welcome in our churches; and b) earlier, if a couple separated, they fled the church—now they stay. Ruth Brunk Stoltzfus, noted several precipitating factors, such as the influence of television, poor parental relationships in early years, couple married too young, lack of concern for marital health, widely varying religious beliefs, communication difficulties, and mental illness.

Who can serve on the caring team? Can any congregation develop such a ministry? Throughout the weekend, Schmitt had clung tenaciously to the view that the caring team must include a person trained in a counseling profession. Almost half the churches represented at the retreat, however, had no such person in their congregation, although all believed they had several wise and discerning members who could function well in such a group.

On Sunday morning, Abe confessed, "I realize I've been hanging on to the role of the professional. . . . I have a new model!" The "ideal" is what is right for the congregation. "Begin where you are and the gifts will evolve. The team does not need to tackle the most difficult cases first." A sense of relief swept over the group in that Abe was willing to compromise, and from the group's thinking emerged a model people could go home with.—Joanne Lehman

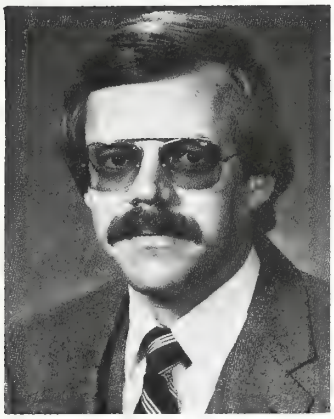
$354,842

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $354,842.66 as of Friday, April 15, 1983. This is 47.3% of the total needed. Contributions have been received from 341 congregations and 212 individuals. Individual gifts represent $76,949.62 of the total.

Goal: $750,000

MENNOSCOPE

MBM newsgrams



Ronald E. Yoder joined the Mennonite Board of Missions staff on Apr. 4 as an associate director of Overseas Missions. He is responsible for MBM work in Africa, Asia, and the Middle East. Lawrence Greaser continues as an associate director with responsibility for Latin America. Larry Miller, MBM worker in France, will become associate director for Europe next January. All three men will work under the direction of Wilbert Shenk, vice-president for Overseas Ministries.

MBM has 30 summer voluntary service assignments for interested persons this year. The assignments include home repair in Arizona, Texas, and Mississippi; day care work in Montana, Texas, and Pennsylvania; community work in Iowa and the District of Columbia; recreation leaders in Mississippi, Montana, and Texas; and communications interns at the MBM office in Elkhart, Ind. Summer VS is from June 6 to Aug. 9. MBM provides living expenses and transportation to the assignment. College students may earn academic credit. Interested persons may contact Personnel Department, MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Adriel School, West Liberty, Ohio, is initiating a new concept in serving youth with learning and behavior problems. Upon completion of a new campus cottage, projected for July of this year, the agency will inaugurate the teaching parent model of intervention. Seven boys and a married couple will live together in this new facility. The couple will supervise and teach social skills needed to successfully function in today's society. According to executive director James Burkett, the teaching parent model is one of the most advanced models for care and treatment of problem children in the social service field. Applications are now being accepted for a married couple (with or without children) to implement the program. Write Adriel School, Box 188, West Liberty, OH 43357, or call (513) 465-5010 for more information.

New address and telephone number for Royce and Doris Engle, administrators for Voluntary Service in Illinois: 9 Willedrob 5, Bloomington, IL 61701; (309) 663-0048.

Ohio Conference is planting a new church in the Greater West Cleveland Community. The group is meeting regularly and is awaiting resident pastoral leadership in June when the David and Helen Eshleman family will be moving to the community. If you know of persons who might be interested in this fellowship inform Don Taylor, 730 Washington Ave., Elyria, OH 44035, or call (216) 365-8013.

Plans are well underway for the Voluntary Service reunion at Fort Dodge (Iowa) Mennonite Church. All former Fort Dodge VSers and friends of the program are encouraged to be in Fort Dodge to participate the weekend of July 22-24. The Fort Dodge unit will be closing in August after seven years of service.

Goshen College has a faculty vacancy in social work—a nontenurable, temporary, two-year position beginning fall of 1983. MSW required, previous teaching experience preferred. Women, minority applicants are encouraged. Send résumé, transcripts, and letter (naming three references) to Victor Stoltzfus, Dean, Goshen College, Goshen, IN 46526, before June 1.

Martins Mennonite Church of Orrville, Ohio, will be celebrating its sesquicentennial on June 22-24, 1984. All former members and interested friends are cordially invited to attend this happy occasion. For more information write: Historical Committee, M.M.C., 14027 Church Rd., Orrville, OH 44667.

Fly-in or drive-in for the Sixth Annual Pilots' Retreat at Spruce Lake Retreat, May 6-8—a weekend for Christian pilots and their spouses. Speaker will be Dwight G. McSmith, aircraft crash safety expert recently retired from NACA/NASA. This event is sponsored annually by Spruce Lake Retreat. For reservations, call (717) 595-7505.

Forty church librarians met at Eastern Mennonite College Library on Apr. 9 for the sixth annual workshop with sessions on promotion, classification, book repair, and reviews of children's books with settings of divorce and separation. Thirty-one librarians represented Mennonite churches and nine Brethren, Lutheran, and Presbyterian churches. Esther Wenger, librarian at Lindale Mennonite Church; Elizabeth Shantz, former librarian at Mt. Clinton Mennonite Church; and Margie Akers, EMC student experienced in book repair, led the workshops. Elsie Lehman, writer of church library column in *Builder*, coordinated the workshop.

Rosedale Bible Institute is offering one week of summer school, July 11-15. Write for brochures to Rosedale Bible Institute, 2270 Rosedale Rd., Irwin, OH 43029. The 1983-84 catalogs are also available.

Men doing I-W service in Denver, Colo., during the years 1956-1960, and their families are invited to a reunion on Friday evening through Sunday, May 20-22, at Oakwood Hotel, Syracuse, Ind. Write Mac Kuhns, 19535 CR 38, Goshen, IN 46526, or call (219) 533-7262 evenings.

Special meetings: Stanley R. Shirk, Lyndhurst, Va., at Lonenecker's, Winesburg, Ohio, Apr. 24-29. **William R. Miller,** North Liberty, Ind., at Mathias, Bergton, Va., Apr. 24 to May 1.

New members by baptism and confession of faith: Andrew Yoder, Kendra Folk, and Scott Hepler, Trina Wengerd at **Springs,** Pa. Candy Biller, Andrew Gluba, Michael Shank, Christopher Showalter, Louisa Showalter, John Sites, Jr., and Debbie Williams by baptism and Gene and Sue Gossett, Nadine Michell, Fred and Debbie Rexrode, John and Darlene Sites, and Gary and Helen Smith by confession of faith at **Trissels,** Broadway, Va. Gilberto and Sonia Ramirez at **Glad Tidings,** Bronx, N.Y. Kenny Chupp, Debbie Davies, Eric Herr, Rita Imhoff, Lori Miller, Ricky Moyer, Stacy Schweitzer, Brian Shenk, Matt Stutzman, Carol Wiens, and Scott Zook by baptism and Dick Ostrom by confession of faith at **Portland,** Ore. Carolyn Nowlin by baptism and Preston Nowlin by confession of faith at **Nottoway Covenant Fellowship,** Crewe, Va. Henry Fitzgerald and John Yeave by baptism and Jeff Hewitt by confession of faith at **Mountain View,** Lyndhurst, Va. Brenda Shoup at **Crown Hill,** Rittman, Ohio.

Change of address: S. Allen Shirk from Charmaine Heights, 8/F, C-1, 9 Eastbourne Road to AVA Court, 9/F, Flat B, 44 Broadcast Drive, Kowloon, Hong Kong.

READERS SAY

Leonard Gross, Goshen, Ind. Hearty congratulations! I read the 75th-anniversary issue of the *Gospel Herald* through, from cover to cover. It is well worth the time and energy you and many others poured into this tight-knit missive. It is strong on identity—in fact, we as Mennonites are much further along in knowing who we are in 1983 than we were back in 1973, 74. Such an issue as this one only helps strengthen and define our name as a body.

Martin C. Eby, East Earl, Pa. Phil Baker-Shenk's imaginary fantasy is gospel? ("The Mennonite Church and the World of 2008," Apr. 5). Its inclusion spoiled an otherwise good anniversary issue. If you are going to publish articles of this type, you should change the name of your journal, not its design.

I would identify with Paul Burkholder's expectations of *Gospel Herald*, and with Timothy Rapson in my hope for its future.

Gerry Hertzler, Goshen, Ind. The following is a response to Robert J. Baker's characterization of the editor as "businesslike." ("Writing for the *Gospel Herald*," Apr. 5). I felt compelled to write a note to you, feeling that perhaps you got a raw deal when the adjectives were decided upon. It is my experience that bad or negative events or feelings become diluted with time. This may help to account for Baker's least charitable adjective being assigned to you—I got the impression you may have recently edited some of his work—a painful event for a writer if changes are made. Notice he describes Erb as gentle and almost perfect, but Drescher is only "patient" and you are "businesslike." Hmmmm. As for your gentleness, I still carry a mental picture of your last day as a rabbit hunter—you couldn't pull the trigger on a motionless rabbit.

BIRTHS

Allebach, Merrill and Rose (Fulmer), Souderton, Pa., third daughter, Katie Meryl, Mar. 9.

Gable, Gary and Lynnette (Nussbaum), Smithville, Ohio, second child, first son, Eric William, Mar. 19.

Good, John and Fern (Bast), Petersburg, Ont., second daughter, Rachelle Kristen, Nov. 23.

Helmuth, Harold and Esther (Kanagy), Arthur, Ill., second son, David Neil, Mar. 28.

Hochstetler, John and Sheila (Chupp), Salem, Ore., first child, Chadwick Kyle, Mar. 29.

Hofstetter, Ralph and Sue (Murray), Dalton, Ohio, second child, first daughter, Elizabeth, Apr. 3.

Kauffman, Merrill and Sharon (Yoder), Glendive, Mont., second child, first daughter, Stefanie Mary, Mar. 14.

Martin, Delmar and Karen (Frey), Chambersburg, Pa., second child, first daughter, Daria Joy, Mar. 24.

Ruhl, Steve and Dorothy Keener, Lancaster, Pa., first child, Cedric Hunter, Mar. 26.

Schmidt, Gerald and Jo Deen (Moore), Eureka, Ill., third daughter, Joanna Marie, Mar. 24.

Schrock, Norman and Joyce (Leichty), Kalona, Iowa, third child, first daughter, Carmen Ranee, Mar. 24.

Slabach, Myron and Eva (Yoder), Baltic, Ohio, second child, first daughter, Kimberly Kay, Mar. 8.

Stoltzfus, Ernest and Lorraine (Stoltzfus), Johnson City, Tenn., first child, Deanna Renée, Mar. 2.

Sullivan, James and Doris

(Stoltzfus), Kensington, Md., first child, Rebecca Jeanne, Mar. 10.

Waltrip, James and Jeri Ann (Hughes), Cleveland Heights, Ohio, first child, James Wilson V, Feb. 8.

White, Wallace and Barbara (Hodge), Waynesboro, Va., second daughter, Anna Lee, Apr. 4.

Yoder, Wayne and Sandy (Yoder), Belleville, Pa., first child, Andrew Joel, Mar. 21.

Zehr, James and Joyce (Moshier), Croghan, N.Y., first child, Jennifer Leigh, Mar. 29.

MARRIAGES

Boshart—Rohrich.—Terry Boshart, Wood River, Neb., Wood River cong., and Trena Rohrich, Wood River, Neb., Methodist Church, by Jack Sample, Feb. 5.

Corbin—Slabaugh.—Dave Corbin, Phoenix, Ariz., and Dru Slabaugh, Phoenix, Ariz., Sunnyslope cong., by David W. Mann, Mar. 27.

Dolly—Lark.—Ronnie Dolly, Keyser, W.Va., Methodist Church, and Annita Lark, Fort Ashby, W.Va., Pinto cong., by Elvin Sommers, Feb. 18.

Godshalk—Yoder.—Brent Godshalk, Blooming Glen, Pa., Doylestown cong., and Marilyn Yoder, Sugar Creek, Ohio, Sharon cong., by Ray K. Yoder, Mar. 5.

Detweiler—Derstine.—Mark D. Detweiler, Bedminster, Pa., Groveland cong., and Sandra K. Derstine, Souderton, Pa., Franconia cong., by Floyd Hackman, Apr. 3.

Hochstetler — Smith. — LaVern Hochstetler, Nappanee, Ind., North Main Street cong., and Ida Smith, Elkhart, Ind., by John C. King, Apr. 2.

Malin — Hostetler. — George Malin, Jr., and Anna Hostetler, both of Holly Grove cong., Westover, Md., by Linford King, Feb. 5.

Stutzman — Stoltenberg. — Bryan Stutzman, Wood River, Neb., Wood River cong., and Colleen Stoltenberg, Grand Island, Neb., Lutheran Church, by John Rinde, Mar. 19.

Toey—Hartman.—Jay Toey, Cresaptown, Md., Methodist Church, and Connie Hartman, Cresaptown, Md., Pinto cong., by Elvin Sommers, Mar. 12.

OBITUARIES

Aschliman, Cletus Ivan, son of Benedict and Mary (Graber) Aschliman, was born at Stryker, Ohio, Dec. 31, 1895; died at Wauseon, Ohio, Mar. 30, 1983; aged 87 y. On Dec. 25, 1918, he was married to Elizabeth Wyse, who died on Apr. 25, 1977. Surviving are 2 sons (Stanley and Verdene), 2 daughters (Mrs. Phyllis Roth and Shirley—Mrs. Richard Crampton), 18 grandchildren, 25 great-grandchildren, and one sister (Virgie—Mrs. John Short). He was a member of Lockport Mennonite Church, where funeral services were held on Apr. 2, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Baer, Vivian, daughter of Menno and Bertha A. (McWilliams) Baer, was born at Wilkinsburg, Pa., Jan. 11, 1903; died at Latrobe Hospital, Latrobe, Pa., Mar. 25, 1983; aged 80 y. Surviving is one brother (Kenneth I. Baer). She was preceded in death by one brother (Wilbur Baer). She was a member of Scottdale Mennonite Church, where funeral services were held Mar. 28, in charge of Robert N. Johnson; interment in Mount Pleasant Cemetery.

Derstine, Emma M., daughter of Joseph and Anna (Baer) Diller, was born at Hanover, Pa., June 14, 1904; died at Eastern Mennonite Home, Souderton, Pa., Apr. 2, 1983; aged 78 y. She was married to Willis A. Derstine, who died on Oct. 27, 1970. Surviving are one son (Joseph D.), 3 grandchildren, and 4 great-grandchildren. She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home, Apr. 6, in charge of Glenn Egli and Paul Glanzer; interment in Souderton Mennonite Cemetery.

Eby, Almeda, daughter of Menno and Melinda (Gingrich) Eby, was born in Waterloo Co., Ont., Aug. 22, 1915; died at Elmira Nursing Home, Elmira, Ont., Mar. 30, 1983; aged 67 y. On Jan. 8, 1942, she was married to Orville Martin, who survives. Also surviving are 3 daughters (Glennis—Mrs. Maurice Koenig, Joyce—Mrs. Clifford Freeman, and Doreen—Mrs. Ken Martin), 3 sons (Lyle, Claude, and James Martin), 2 sisters (Barbara—Mrs. Howard Weber and Lovina—Mrs. Nelson Weber), one stepsister (Luella—Mrs. Bretton Snider), and one brother (Ivan Eby). She was a member of Hawkesville Mennonite Church, where funeral services were held on Apr. 2, in charge of Gordon Martin; interment in Hawkesville Cemetery.

Greenawalt, Laura May, daughter of Miles and Sarah (Shrock), Bontrager, was born in Glendive, Mont., Mar. 8, 1908; died at Goshen General Hospital, Feb. 14, 1983; aged 74 y. On Oct. 14, 1935, she was married to Dana Greenawalt, who survives. Also surviving are one daughter (Carol Bushong), one son (Ted), 7 grandchildren, 2 sisters (Mary Wolf and Sylvia Morningstar), and 5 brothers (Joe, Orva, Sam, Tobe, and Ervin Bontrager). She was a member of Waterford Mennonite Church. Funeral services were held at Maple Grove Mennonite Church, Feb. 16, in charge of Joe J. Swartz and Del Glick; interment in Maple Grove Cemetery.

Hoffman, Esther May, daughter of Abraham and Katherine (Miller) Brubaker, was born in Worthington, Minn., Feb. 16, 1903; died of a heart attack at K-W Hospital, Kitchener, Ont., Mar. 21, 1983; aged 80 y. On Mar. 3, 1931, she was married to Nelson Hoffman, who survives. Also surviving are 3 daughters (Mary—Mrs. Wilmer Gingrich, Mrs. Eileen Stemmler, and Marie—Mrs. Gordon Martin), 14 grandchildren, 8 great-grandchildren, one brother (Isaac Brubaker), and 2 sisters (Lucinda—Mrs. Melvin Bauman and Adeline—Mrs. Lloyd Freeman). She was a member of Hawkesville Mennonite Church, where funeral services were held Mar. 24, in charge of Paul Martin; interment in Hawkesville Cemetery.

Krout, Stella, daughter of John and Carrie (Bergey) Meyers, was born at Dublin, Pa., Mar. 30, 1889; died at Eastern Mennonite Home, Souderton, Pa., Mar. 30, 1983; aged 94 y. She was married to William R. Krout, who died on Apr. 22, 1968. Surviving are 2 daughters (Margaret—Mrs. Marvin Goshow and Myrtle Krout), one son (Wilson M. Krout), 3 grandchildren, 10 great-grandchildren, 3 great-great-grandchildren, 3 brothers (Elton, Henry, and Lloyd Meyers). She was preceded in death by one daughter (Dorothy), one sister (Myrtle Force), and one brother (Claude Meyers). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home, Apr. 2, in charge of Glenn Egli and Russell B. Musselman; interment in Souderton Mennonite Cemetery.

Kuhns, Glenn, son of Henry and Maggie (Ernst) Kuhns, was born in Chappell, Neb., Mar. 28, 1902; died at Albany, Ore., Mar. 24, 1983; aged nearly 81 y. On Oct. 14, 1924, he was married to Tillie Birky, who survives. Also surviving are 5 daughters (Mildred Schrock, Thelma Miller, Nadine Nelson, Louise Classen, and Ruth Lehman), one son (James Kuhns), his stepmother (Susie Kuhns), 19 grandchildren, 21 great-grandchildren, 2 brothers (John and Lawrence), and 3 sisters (Mary Hoffman, Lucille Kemf, and Laura Miller). He was preceded in death by 2 children (Harvey and Donna). He was a member of Fairview Mennonite Church, where funeral services were held on Mar. 28, in charge of Roy E. Hostetler; interment in Fairview Mennonite Church Cemetery.

Moser, Kasie K., daughter of Jacob and Elizabeth (Kennel) Leis, was born at Wellesley, Ont., Mar. 28, 1894; died at Castorland, N.Y., Mar. 30, 1983; aged 89 y. She was married to John R. Moser, who died on July 5, 1971. Surviving are 4 daughters (Mrs. Nelda Steria, Eleanor Moser, Betty—Mrs. Beryl Lehman, and Ruth—Mrs. Derwood Widrick), 3 sons (Nelson, Robert, and Wilbur Moser), 25 grandchildren, 13 great-grandchildren, 3 sisters (Mrs. Fannie Leis, Mrs. Mattie Bast, and Mrs. Nancy Widrick), and one brother (Reuben). She was preceded in death by 3 sisters (Rachel Leis, Mrs. Emma Schmidth, and Mrs. Edith Lebold). She was a member of Croghan Conservative Mennonite Church where funeral services were held on Apr. 2 in charge of Lloyd Boshart and Richard Zehr; interment in church cemetery.

Nyce, Jacob F., son of Henry M. and Emma (Freed) Nyce, was born in Franconia Twp., Pa., Sept. 22, 1902; died at his home on Apr. 1, 1983; aged 80 y. On Dec. 9, 1922, he was married to Tillie K. Benner, who survives. Also surviving are 3 daughters (Virginia—Mrs. Herbert Cope, Arlene—Mrs. Earl Ruster, and Elaine—Mrs. Kenneth Weikel), one son (Henry B.), 12 grandchildren, 2 great-grandchildren, 4 sisters (Lydia Freed, Marietta Kratz, Esther—Mrs. Raymond Rice and Peg—Mrs. Sanford Kiser), and 2 stepsisters (Irene Moyer and Nora—Mrs. Jacob Rice). He was a member of Franconia Mennonite Church, where funeral services were held on Apr. 5, in charge of Earl Anders, Jr., and Floyd Hackman; interment in adjoining cemetery.

Wyse, Jane Ann, daughter of Paul and Nina Weaver, was born in Goshen, Ind., Dec. 5, 1942; died at Northern Michigan Hospital, Petoskey, Mich., Apr. 1, 1983; aged 40 y. On July 1, 1963, she was married to Larry Wyse, who survives. Also surviving are 2 sons (Timothy and Tony), one daughter (Tonja), her parents, 3 sisters (Evelyn—Mrs. Kenneth Miller, Fay Etta—Mrs. Donald Horst, and Shirley—Mrs. Ernst Penner), and 3 brothers (Edward, Wayne, and Lawrence Weaver). She was a member of Naubinway Mennonite Church, where funeral services were held on Apr. 6, in charge of Keuth Swartz and Walter Sheedic; interment in Naubinway Cemetery.

CALENDAR

Mennonite Renewal Services Consultation, Trinity Mennonite Church, Morton, Ill., Apr. 26-29
Rocky Mountain Conference annual meeting, La Junta, Colo., Apr. 29-May 1
Franconia Conference spring assembly, Deep Run East, May 7
Suburban Church Consultation II, Lombard, Ill., May 6-8
Gulf States spring conference, Meridian, Miss., May 7-8
Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC/MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
Bethlehem 83, Bethlehem, Pa., Aug. 1-7.

CREDITS

P. 296 by Dawn Ruth Nelson;

ITEMS AND COMMENTS

Christian Century editor tells NCC its politics aren't Christian enough

A friendly critic of the National Council of Churches has told the ecumenical agency that its social-action strategies "must be restored from a primarily political to a Christian basis." The advice was given by the Rev. James M. Wall, editor of *The Christian Century* magazine, in a presentation to the NCC Information Unit Committee, of which he is a member. Dr. Wall, a United Methodist minister, has been critical of recent media treatments of the ecumenical agency, and repeated some of those criticisms in his presentation. But while denouncing the *Reader's Digest* and "60 Minutes" for using "a hatchet rather than a scalpel," Dr. Wall also told the NCC staff that they should pay more attention to their critics. "What is really needed is a change of attitude in the council and in the mainline denominations," he said. "We have repeatedly embraced causes without acknowledging their defects. That puts us in a weak position and makes it difficult to criticize them when their faults become obvious."

Leader of Russian Orthodox Church hits Reagan's 'focus of evil' speech

Patriarch Pimen, the head of the Russian Orthodox Church, has told President Reagan he is "deeply shocked and sincerely distressed" at the American leader's recent criticisms of the Soviet Union before a gathering of evangelicals. Addressing the National Association of Evangelicals in Orlando, Fla., on March 8, Mr. Reagan denounced the Soviet Union as "the focus of evil in the modern world," and urged pastors to speak out against proposals for a nuclear freeze. Responding to Mr. Reagan in an open letter published in *The New York Times* on Easter Sunday, Patriarch Pimen said, "Your remarks, whether you wanted them to be or not, are quite far and away in letter and in spirit from the gospel teaching proclaimed by our Lord and Savior to all people for all times. This teaching is the law for all good and genuine Christians and the more so for those who, as fate has willed, are given power to rule nations and states."

The Russian Orthodox leader, who has his headquarters in Moscow, said that "it is with bitterness and grief in my heart that I read your belligerent calls which sow the seeds of hatred and hostility against my motherland and threaten peace all over the world. These calls are all the more sinful as they are wrapped in the attire of Christian morals."

Episcocal bishops urge Reagan to make peace with Nicaragua

The Episcopal bishops of Rhode Island, Michigan, and Washington, D.C., have called on President Reagan to undertake a "bold and imaginative" economic aid plan for Nicaragua similar to the kind of aid provided to Europe after World War II. Bishops George N. Hunt III of Rhode Island, H. Coleman McGehee of Michigan and John T. Walker of Washington made public the open letter to the president on March 30, four days after ending a four-day trip through Nicaragua. They also insisted the United States needs to open a "dialogue" with the leaders of Nicaragua's Marxist Sandinista government. They said there is still time for the U.S. to influence the Marxist Sandinista leaders of Nicaragua's revolutionary government, but only if the U.S. undertakes to "dialogue" with them soon. Absent any talks, they said, "we may find that our worst fears may become a self-fulfilling prophecy."

They suggested that the United States institute a "kind of a Marshall Plan for Central America" and try to assist those who have been victimized by strife, revolution, counterrevolutionary activity and floods. Bishop Hunt said he was struck during his trip that even right-wing critics of the government there felt that the United States was meddling too much in Nicaragua's affairs through covert operations. He said it was apparent to him that while the Sandinistas are working from Marxist principles, what has happened in Nicaragua is unlike any other Marxist revolution which has yet occurred. This, he said, has caused him to change his attitude toward Marxism.

Leaders of 15 U.S. denominations condemn Reagan's budget for 1984

Leaders of 15 religious denominations have condemned the Reagan administration budget for the coming fiscal year, saying it has put the nation on a "selfish and dangerous course of social stinginess and military overkill." The leaders, representing denominations with more than 50 million members, urged Congress not to accept any further cuts in programs crucial to the poor, to adopt emergency jobs legislation, and to reject the MX missile and the B1 bomber. "We are profoundly disturbed by the vision which emerges from this fiscal 1984 edition of our statement of moral purpose," said the religious leaders, representing such groups as the United Presbyterian Church, the United Church of Christ, the American Jewish Congress, and the Union of American Hebrew Congregations.

Muslim religious leader offers justification for Islamic bomb

Explicit religious justification for the development and use of nuclear weapons by an Islamic state was offered in Jerusalem by a high Muslim religious leader. Speaking Arabic, and quoting extensively from the Koran, Sheik Muhammad Assad al-Husseini said nuclear weapons would be legitimate in defending any Islamic state against "any aggression." War, he said, is a legitimate and "necessary tool" which may be exercised to the fullest, and with all weapons, so long as it is conducted within the precepts of Islamic law. Sheik al-Husseini delivered his address before some 100 resident religious scholars at Tantur, Jerusalem's Ecumenical Research Institute. He read from a prepared text. No opportunity was afforded afterward to ask questions.

Canadian film board told to label three works as foreign propaganda

Three Canadian documentaries, two on acid-rain pollution and an anti-nuclear film nominated for an Academy Award, have been ruled "political propaganda" by the U.S. Justice Department. For showings in the United States, they must carry disclaimers indicating that they are the works of registered foreign agents. All three films were produced by the National Film Board of Canada, an independent cultural agency of the Canadian government that is registered with the Justice Department as a foreign agent. The Justice Department also wants a list of organizations which have asked to see the three films. "Acid From Heaven," "Acid Rain: Requiem or Recovery," and "If You Love This Planet." The latter film, nominated for an Oscar in the category of short documentary, features antinuclear activist Helen Caldicott.

U.S. environmental groups and some Canadian officials expressed outrage at the ruling on acid rain films. Environmentalists charged that the government is trying to stifle information on this politically sensitive subject. Acid rain is precipitation mixed with sulphur dioxide and nitrogen oxides that arise mainly from combustion pollutants generated by power plants and major industries. It falls on land and bodies of water, creating damage, and has been a source both of controversy in Canada and some tension between the governments of the two countries.

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Convention without walls

The 1983 Associated Church Press (ACP) met at the Park Plaza Hotel in Boston, Mass., Apr. 11-14. The planners called it a "convention without walls." That was a good idea, because spring flowers in bright colors and dogwoods made it almost impossible for conventioneers to stay behind meeting room walls and those of the hotel itself during the four days of the convention. The program allowed for this, too.

Why should this interest you? Well, five Mennonite editors took part in the convention. Four were of the Mennonite Church and one represented the General Conference Mennonite Church.

What is ACP and why should Mennonites take part in it? It is a professional organization, which provides services for its members, such as fighting unwarranted rate hikes for postal fees, and plans workshops and annual conventions for those who belong to it. Professional enrichment is a major goal of the organization. Membership includes many mainline Protestant editors, Catholic editors, and editors from some of the smaller denominations like the Mennonites.

Without too much ado, *Gospel Herald* sponsored a coffee break in recognition of its 75th anniversary. Free copies were distributed in the periodical room along with copies of other magazines. Donald Hetzler, executive secretary of ACP, made special mention of this event. Hetzler told me in a private conversation he thinks Mennonites are doing their share to bring peace and healing to a broken world through our programs and our journalism.

A major concern of this particular convention was the endorsement of a Statement of Ethics and Standards of Professional Practice. "The special purpose of the religious press," starts the statement, "is to use the print medium to foster development and growth among the faithful and to seek effective communication between the faithful and others in society. Inherent in that purpose are responsibilities to the faith that inspires Christian publications, to the organizations sponsoring them, to their contributors, to their readers, to humankind generally."

A rather careful and grand statement of purpose. The idea was to encourage the best in journalism as seen from a Christian perspective and to "tell the truth at all times." And this invites Christian journalists to "cultivate a disciplined professional curiousity out of a conviction that individual readers need truth to form their opinions and live their lives in consonance with God's will."

The statement was approved. Michael Traber, of the World Association for Christian Communication, admonished the framers of the statement to keep clear the gospel aim in communications. As a matter of fact, he thought a preamble should be written that would include this. Certainly, for those of us who cared, that was a welcome suggestion.

In his workshop, "The New International Information and Communication Order," Traber outlined the problems of international communications, especially as related to developing countries and the felt need on the part of strong-armed governments to control the press and what that means for those who cherish freedom of the press.

When asked to apply his international concerns with the work at hand in North America, he asked which was the most important: a politician, a bishop, or the street cleaner at work on the sidewalk below. In answer to his own question, Traber, a Swiss citizen headquartered in London, said that biblically, it was the street cleaner who was most important. The God of the Scriptures has a bias in favor of the poor and the oppressed he said. Our journalism should portray the life, the work, and the faith of common Christians and not always cover the interminable speeches of church leaders and long-winded politicians.

Jonathan King, professor of molecular biology at Massachusetts Institute of Technology, Boston, alerted ACP participants to the relatively uncontrolled commercialization of life-forms, starting with government financed research at major universities, and ending with the discoveries of such research falling secretively into the hands of private industry, with little public scrutiny taking place in the process. He gave the development of human insulin as an example.

"Who owns biotechnology?" King asked. Who controls the process? Who profits from such technology? Research and development is being paid for by public monies and the private sector is taking ownership.

Well, it wasn't all serious business. There was time for appreciating the renovated Quincy Market, with its aromatic eating places, colorful kiosks, and sidewalk cafes. A guided two-hour tour of the city took us past the John Hancock Building, *Old Ironsides* (the durable battleship), and Paul Revere's Old North Church. Then, there was the awards banquet and a reception for the new officers, graced by a small band directed by Harvey Cox of *The Secular City* fame.

J. Lorne Peachey, editor of *Christian Living* at Mennonite Publishing House, co-led a workshop with Sharon Mielke, *United Methodist Reporter*, on features and news.

Rubbing shoulders with other Christian editors, pausing to reflect, getting acquainted with another city, and being stimulated to consider better ways of communicating the gospel are a few of the benefits editors get at such a convention, and I hope there is a breaking of barriers, a lowering of walls so that more and more live in a world without walls. —David E. Hostetler

May 3, 1983

GOSPEL HERALD

The ministry of encouragement

by Nancy Witmer

Carol reached for another tissue and dabbed at her tears. "John, it's hard for me to watch dad suffer and to see him getting weaker and weaker." Her voice broke. "I feel so helpless." John squeezed her hand before he started the car and backed it out of the hospital parking lot.

She continued, "God seems far away, just now. I pray, and I guess he hears my prayers, but I wish he would let us know in a tangible way that he cares about our situation." She sighed as fatigue and despair covered her like a heavy blanket. Dark circles under her eyes attested to the strain of the past four weeks.

When they arrived at home, Carol's weariness increased as she remembered the piles of dirty laundry and the messy kitchen that awaited her attention inside the house. But when John unlocked the door and switched on the light, they both stared in disbelief. The dirty dishes were gone from the sink. Stacks of clean, neatly folded wash covered the top of the clothes dryer. A box of cookies and a note lay on the table. John picked up the note and read: "Dear Friends, we just wanted to let you know that we care. You'll find a casserole and a fruit salad in the refrigerator. We love you. Bill and Ann."

John walked over to Carol and hugged her. "Carol," he said, "even though Bill and Ann signed their names to the note, I think this is one of your tangible signs that God cares about us."

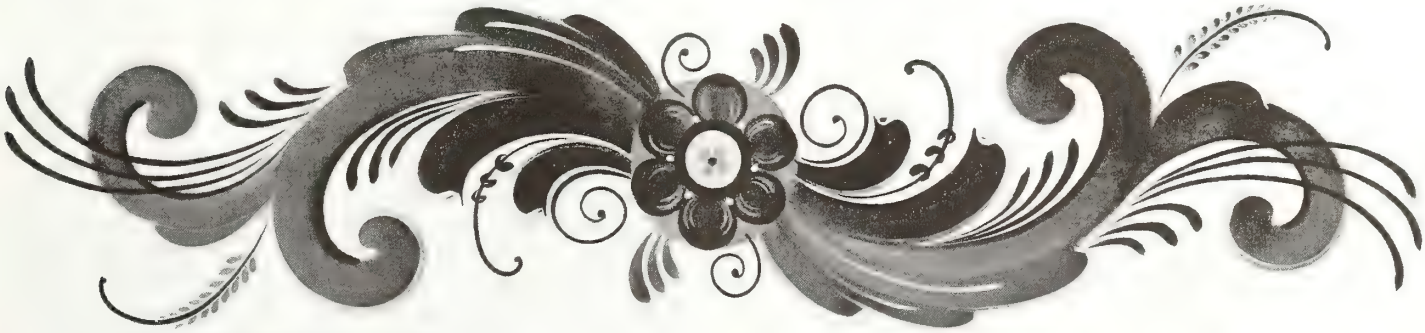
As the truth of his words sank into her mind, Carol felt some of her heaviness lift. Yes, God did care about them and he would help them through the difficult days ahead.

Many situations can allow discouragement to walk through the door and into our lives. Job failures, family problems, grief, illness, or an overstuffed schedule can all provide a favorable environment for it to take root and grow. Discouragement can come as a result of a mistake we made or it may be due to a situation over which we have no control. It can range in intensity from mild depression to total despair.

In some instances, a person's discouragement has progressed to the point where he needs to talk to a professional counselor; but many times an understanding friend can help to put life and its problems in proper perspective again. Perhaps God wants to use you as his messenger of hope and encouragement to someone today.

The requirements for this job are simple, yet costly. Encouragers do not need a degree in psychology; but they must be sensitive to the Holy Spirit, willing to be used, and concerned about others. The following are some suggestions on how you can become involved in the vital ministry of encouragement.

Be sensitive to the Holy Spirit. Ask him to help you to recognize those around you who are sagging under the weight of life's burdens. Encouraging others should not be a solo effort on your part, but a joint mission between you and the Lord. Pray for his guidance. Rely on his promises. Isaiah 41:10 is a good promise for both the encourager and the one needing encouragement. "Fear



thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Be sensitive to other people also. Many times they will not say, "I am depressed. Cheer me up." But their actions will convey this message to an observant onlooker. Nobody is immune to discouragement. Pastors, Sunday school teachers, and other Christian leaders face periods of discouragement like everyone else.

Ask God to use your past experiences to help you understand the pain and disappointment others might be feeling. The difficult times in your own life take on new meaning as you use what you learned from them to encourage another person in a similar situation.

Encouragement comes wrapped in many packages. One of these is a personal visit and conversation. If you know that Sarah feels discouraged because poor health has made her a prisoner in her home, encourage her by a visit. Let her share her struggles. Listen as she tells you about her life. Offer to help with her cleaning, laundry, or shopping.

If Bob is discouraged because of a recent failure in his job, remind him of his past successes. Many times a discouraged person tends to focus his attention on the failures and problems in his life, and he forgets about his past victories. Help him to remember them.

Or, if Pastor Jones is discouraged and ready to give up because one of his church members has fallen into sin, help to restore his perspective by reminding him of the faithful members in his congregation who are growing spiritually and who need his leadership.

Write a note. If you find it hard to express your thoughts directly, you might find it easier to write them. Don't worry if your note doesn't sound poetic or polished; simply tell your friend that you care about him and love him. When sending a greeting card, instead of only signing your name, write a short, encouraging note on it also.

Make a phone call. As the Holy Spirit directs, call someone who is suffering from a disappointment, grief, or illness. Assure him of your concern and tell him that you're praying for him. Then listen as he shares his problems with you.

Sometimes words and notes are not even necessary and a handclasp or a warm hug can convey your love. Or, a simple "I'm praying for you" can help to restore hope to a wounded spirit.

Encouragement should be a preventive ministry also. You don't need to wait until a person shows signs of discouragement before you begin encouragement. For example, if you appreciated your pastor's sermon, tell him so. If the song leader led a song that ministered to your need, share this with him and thank him for choosing it. Notice the people around you who add richness and meaning to your daily life. Look for ways to show them that they are important to you. Let encouraging others become a way of life.

In your ministry of encouragement, don't overlook those who live at the same address you do. Husbands, wives, children, and parents become discouraged also. They too appreciate kind words, loving notes, and warm hugs.

The ministry of encouragement is not a showy one and the rewards are intangible. Most of the time, nobody will know about your efforts except you, the other person, and the Lord. Probably, you will never receive a plaque acknowledging you as the "Encourager of the Year." But don't let this hinder you. According to Christ, the greatest person in his kingdom is the one who serves others. And how can you serve better than to help lift another person's sagging spirits? Won't you become God's messenger of hope and encouragement to someone today?

Nancy Witmer is from Manheim, Pa.

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The danger of humanism

by Keith Helmuth

Humanism comes in both atheistic and theistic varieties. The common ground on which they stand is the conviction that the human story is the reason for there being an earth in the first place, and that human activity rightfully takes precedence over all other considerations.

Humanism is the point of view which sees all lines of value converging on human life and enterprise. The humanist holds the entire earth to be a resource bank for the support and edification of human beings. Other species of life and all materials have value only as they are related to the support of human life. If all this seems logical to you, then you are a humanist, no matter what you believe about God.

It should be noted that the definition I am giving to the concept of humanism derives more from the experience of the passenger pigeon and the blue whale than from the literary heritage of the Renaissance. There is a base line sense in which we cannot help being "humanist," just as a dog cannot help being a "caninist" or a cow a "bovinist." All species have a natural vested interest in the conditions which make for survival and welfare. It is not this biological grounding which is at question here. Rather, it is the cultural and technical elaboration of the humanist ethos which is my concern. I wish to speak a word from the standpoint of the biosphere, the living things of the earth together with their environment.

For the hardline humanist, aspects of the earth which are not related to human life have no real value, and aspects of the earth which impinge on human life and development are to be subdued or eliminated.

An example of this attitude, which we North Americans cannot fail to appreciate, is the fact that the natives inhabiting this continent were generally regarded as subhuman, and that it was considered morally permissible to move them out of their favored homelands where possible and exterminate them where necessary to make way for European settlement. Now while we have revised our estimate on who is to be included in the human family we have not yet extended to other species the intrinsic right of existence. They exist at our pleasure and for our profit. We have not yet recognized that there is, in addition to a human family, an earth family with which we share an earth household.

The Judaic/Christian tradition is fundamentally humanist. Human animals are the primary focus of God's attention and the sense of the sacred—the life of God—resides only in the human aspect of earth's story. To illustrate the point, consider how we would feel if we read in the church press that Mennonite Central Committee was establishing a voluntary service unit in connection with the effort to preserve the habitat of the mountain gorilla in central Africa; or if Mennonite Disaster Service regularly flew in crews to help clean up and save dying shore birds after an oil spill?

The danger of humanism is not simply that it attempts to replace God with man. That is only a subspecies of the tradition. The real and deeper danger is that humanism, be it theistic or atheistic, will continue on a course of massive disruption within the biosphere. The danger of humanism is that it has blinded us to the fact that there is a natural economy which, if violated sufficiently, will go through various stages of collapse.

Our persistent emphasis on highly exaggerated notions of human welfare is now a species of intolerable arrogance. Behaviors that were once felt to be perfectly legitimate are now appearing to be genuinely damaging to the biosphere.

Once we see that our high energy industrial/commercial adaptation is a whirlpool into which the resources of the planet are being pulled at an increasingly speedy rate, we realize that we are unraveling the fabric of creation. Ground water levels are receding. Fish stocks are depleting. Acid rain is falling. Topsoil is eroding. Forests are being pulped for cheap paper. The load of toxins is growing. The rate of species extinction is estimated at one per day. All this, and much more, in aid of what once seemed to be innocent and desirable human goals: comfort, leisure, convenience, mobility.

Now the question which emerges from all this is whether the bubble of our overstressed attachment to consumption will burst or if we will manage a gradual deflation. A continued commitment to the elaboration of human needs will likely burst the bubble. A retailoring, on the other hand, of human life patterns within the cycling process of earth maintenance will work to deflate the bubble. The biospheric skin will heal in either case, whether after a humanly disastrous collapse or a biologically governed human readaptation. The question is: Which process do we look forward to for our children and our children's children?

A further question is whether Christians have any special responsibility in countering this one-eyed humanism of environmental domination. I think we do. I don't see how any theology which does not inseparably bond "peace with God" and "peace with nature" can any longer expect to be taken seriously.

The antidote for humanism-gone-awry is the kindling of a strong sense of the sacred character of all creation. Thus, the health of the earth becomes the framework of guidance for those who believe devotedly in the divine authorship of life.

Keith Helmuth is a Mennonite farmer from Debec, New Brunswick.

Some problems confronting Hispanic Mennonites

by Rafael Falcon

Problems of Anglo-Hispanic integration. Any attempt at integration between two or more strong ethnic groups involves work and resolution of problems. Though I could mention several secondary problems which can impair Hispanic integration into the Anglo church structure (such as social status, economic levels, etc.), I have chosen to focus on four factors which, in my opinion, have slowed this process of integration.

1. *Language.* English is a second language for the majority of the Menolatinos. Because of this, there can be found a wide range of fluency even within a given congregation. Some individuals have lived in the United States up to thirty years, and still are not able to communicate with non-Hispanics. This can easily happen within dense Hispanic communities such as in the larger cities of New York City, Chicago, or Brownsville, where the daily need for English usage can be minimal.

This factor of language for a Spanish-speaking Christian can prove to be a problem, forcing him into marginal involvement in a church setting where English is the main vehicle for worship and communication. Interpersonal relationships can also be affected by language barriers. Since concepts vary from one language to another, misinterpretation can cause unnecessary friction between members.

2. *Culture.* Without question, there are certain basic characteristics which distinguish the Hispanic culture from any other. It would not take long, for example, for a non-Hispanic visitor to a Menolatino service to notice several of these traits. Worship is informal and spontaneous; participants are not restricted to any one rigid or pre-established pattern. In an antiphonal reading, it is possible to detect as many as three or four distinct reading patterns with several individuals ending five seconds after the leader. Choruses with catchy rhythms are preferred to the more solemn hymns of Germanic tradition sung in four parts, a cappella style. (Hymn 606 would suffer definite problems of interpretation in Latin settings.) The more traditional piano and organ yield to the Indian, Spanish, and African instruments such as the guitar, maracas, tambourine, guiro, and drums.

A panoramic view of Latin culture reveals a distinct expression of values in contrast with those of Germanic background. Shaking hands in greeting is one such basic difference. Though a degree of this is done in non-Hispanic circles, it is practiced significantly more among Hispanics, with even small children taking the initiative. Another form of greeting is the embrace between men, and the kiss between women—a practice that could be wrongly interpreted as sexual aggressiveness by those not acquainted with this custom. Hispanics openly express affection and emotion; Germanics tend to appear calm and in control, often hiding sentiments.

Another cultural difference is a conversation situation between a Hispanic and an Anglo. As the dialogue develops, the former will probably step forward a few inches at a time, while the latter will accordingly move back a few spaces. Subconsciously, the Anglo needs a few feet of distance for conversing comfortably while the Hispanic feels that the nearer the proximity, the better the dialogue. In each case, the subconscious action of the other can cause misunderstanding: one might be considered aggressive, and the other, impersonal and cold.

Time is conceived differently by each ethnic group. A clock "walks" in Spanish; in English, it runs. The simple linguistics of this example reflects the attitudes of both cultures toward time. The fact that the Hispanic, in general, is quite flexible with schedules and deadlines can potentially create tension between the groups. I remember vividly the North American who attempted to instruct his Hispanic colleagues on the art of punctuality. To make his point clear that 8:00 is 8:00 and not 8:30, he closed the door to the meeting on those who arrived late. Such a "lesson" runs the risk of negative repercussions.

3. *Prejudice.* Many are the stereotypes that have grown as the Spanish-speaking populace has increased. A prime example is "Hispanics are lazy, irresponsible, ignorant, and never on time." Unfortunately, this tends to label all peoples of an ethnic group without regard for any one individual's integrity, personality, or background. Lack of knowledge or exposure, I feel, is often the root of stereotyping. An illustration of limited exposure occurred in a recent meeting in which a question was directed to me concerning why Latins are today called "Hispanics" when for years they have been known as "Mexicans."

Interesting to consider is the very influential and subtle type of prejudice which I have observed among some people returning from Latin-American service—often for Mennonite agencies—whose experience abroad has apparently converted them into "experts" on Hispanic concerns worldwide.

Problems confronting the church. The Hispanic

Rafael Falcon is director of the Hispanic Ministries Program at Goshen College, Goshen, Ind. This is the second of two articles.

Mennonite Church not only encounters the challenge of integration but discovers additional problems emerging from within itself. In addition to the common issues that are also shared by Menolatinos in Latin America is the unique sociocultural situation challenging North American Hispanic Mennonites.

1. *Lack of trained leadership.* A significant majority of the Hispanic Mennonite pastors have gone directly from the factories, the fields, or other manual labor into the ministry. With no formal education they have entered the pulpit and have done the best they have known how. Nevertheless, into these congregations is coming a new generation of college graduates providing for the pastors, at times, a threat: "Here is someone in my congregation who has a degree and more religious studies than I." Too often the youth returns no more, complaining of lack of substance in the sermons and of the need for "meat" to grow spiritually.

The dilemma, however, does not end with the lack of trained pastors: the few who have had some preparation have received this mainly through Pentecostal or interdenominational schools. So it is that, whether trained or untrained, the Hispanic Mennonite pastors, for the most part, have a limited understanding of Anabaptism and an inadequate vision of the structure and organization of the larger Mennonite Church.

2. *The Generation gap.* As is natural in any process of two cultures coming together, there occurs, in time, a gap between the generations. The children of today's Menolatinos, born and raised in North America, will talk in English, will think in English, and will act in an Americanized manner. Perhaps they will understand the language of their parents, but will probably not be able to speak it, read it, or write it. Not unusual are the social gatherings with my church friends, where the adults will be conversing in Spanish while in an adjoining room our children will be speaking English.

In spite of many struggles, the Hispanic Mennonite Church has been able to celebrate 50 years of history. What will the next 50 bring?

This situation may result—perhaps is already resulting—in a serious challenge for the church of tomorrow. Will Hispanic congregations always be groups consisting of recent arrivals and new converts? Will there be second and third generation Mennonites in the Spanish-speaking churches? I personally believe there will be multi-generational Hispanic Mennonites (currently a reality) but that these will be involved in English-speaking congregations. Granted, this should not be discouraged since the vision is for growth, ethnic barriers aside. Rather, the issue at hand is the maturity of the Menolatino church. Only time will tell.

3. *Economic dependency.* As yet, the Hispanic church structure and ongoing projects depend largely upon the financial resources of the larger Mennonite Church. This dependency is not healthy. For this reason, the Hispanic Concilio is working with a task force on a proposal for structural change that would eventually lead to financial independence.

Students in the Hispanic Ministries Program at Goshen College. The subjects offered through this program are uniquely designed for Hispanic students.

4. *Internal cultural diversity.* Spanish is the principal unifying element; Hispanic is the generic name. Nevertheless, distinct historical and cultural backgrounds and differences make unquestionably more difficult the task of pastors and lay leaders attempting to bring people together under one roof and one name.

An example is pacifism. It is probable that the topic of nonviolence would be easier to develop with a Puerto Rican or Mexican American than it would be with a Salvadoran, Guatemalan, or Nicaraguan who has seen members of his family mercilessly killed.

Final reflections. In spite of the many internal and external struggles, the Hispanic Mennonite Church has arrived to celebrate fifty years of a beautiful history. In this space of five decades have occurred many events which have clarified strengths and weaknesses, a process needed for facing the future with clear and precise goals. I feel certain that in the near future, reality will gradually bear evidence of competent Hispanic Mennonite churches. These congregations will grow in numbers, they will be almost self-sufficient, they will financially support the programs of the Hispanic Mennonite Church. They will participate in activities of the larger Mennonite Church, whether on the conference or national level, they will initiate a witness of service in their own communities, they will creatively plan programs attractive to youth and young adults, and as a result will develop a genuine commitment for their own denomination. There come to my mind two such congregations: the church in Brownsville, Texas, pastored by Conrado Hinojosa, and the trilingual church in Davenport, Iowa, where Mac Bustos is the leader.

It would be interesting to again evaluate and interpret the North American Hispanic Mennonite Church in another fifty years, though I feel certain it will not be necessary to wait until then to share those significant and positive changes that will develop among this important body of Mennonite believers. The challenge of this future holds great potential with the help of God.

On the following page are described some programs serving Hispanic Mennonites.

Mennonite agencies serving Hispanics

A number of programs and offices have been created to serve Hispanic Mennonites physically and spiritually.

The Office of Latin Concerns. Placed within the structure of the Mennonite General Board, this office serves as the organizational center for the Hispanic caucus. Its function is to work for the well-being of the Hispanic segment of the Mennonite Church. From 1974 until 1982, the office was under the direction of José Ortiz. Samuel Hernández, a recent graduate of Goshen College, has now assumed the direction of the office.

The Office for Congregational Education and Literature in Spanish. A lack of Spanish literature and specific congregational education adapted to the particular needs of Hispanic Mennonite churches was the motive for establishing this office in 1976. Arnoldo Casas, who works closely with the Mennonite Board of Congregational Ministries and the Mennonite Publishing House, has been the director since its initiation. Every three months from this office comes *Ecos Menonitas*, a Spanish periodical that serves as a literary connection for the widely scattered churches—becoming, in part, the Hispanic *Gospel Herald*. Production of books and pamphlets and translation of material are part of the work involved to acquaint congregations with Anabaptist theology and action.

Two years ago through the efforts of this office a project was developed to create Anabaptist curriculum materials for Spanish-speaking congregations. Entitled "Currículo Anabautista de Educación Bíblica Congregacional," this endeavor involves not only the North American churches, but all of Latin America as well. Beginning in January 1984 it is hoped that congregations throughout the Hispanic world will be using a curriculum originally written in Spanish with Anabaptist orientation.

The Hispanic Ministries Program. A constant item of priority for the Hispanic Concilio has been the preparation of its pastors and youth in a denominational college with an emphasis on Anabaptist teaching, tied in with cultural studies. With this in mind, the Hispanic Ministries Program was established in 1979 at Goshen College, in cooperation with the Mennonite Board of Education. The subjects offered through the department are uniquely designed for the Hispanic student. One of the most recent graduates, Héctor Vázquez from Davenport, Iowa, recently accepted the position as pastor of the Lawndale Church (Chicago), historically the oldest Menolatino congregation.

Other groups and agencies. In addition there are other programs serving the Menolatino community. The Hispanic Immigration Service under Mennonite Central Committee works specifically on documentation questions for Hispanic immigrants. JELAM, though not a part of North American agencies, serves Spanish speakers through its mass media communication. Along the same line, Elías Acosta, a Dominican student at Goshen College majoring in Communication and Hispanic Ministries, has organized and is directing an Association of Hispanic Mennonite Communicators, bringing together stateside pastors interested in radio ministry. High-Aim, under the Mennonite Board of Education, provides scholarships to minority students interested in attending Mennonite high schools. Grupo Femenil, organized and directed by Hispanic Mennonite women, maintains contact with groups across the country and has planned and developed six national conventions for women.—Rafael Falcon

Broken fences (Matthew 25)

You were a stranger
their fence was down as
you walked in
fenced about with
songs of love
"I was a stranger and you took me in."

You were hungry
they fed you
Ezekiel's bread Daniel's vegetables
His supper and broke a fence
"I was hungry and you fed me."

You were a warrior
it seemed right to
drop bombs
you imprison your thoughts
in this muddy fenced-in field
"I was in prison and you visited me."

You were sick
pained as the quiet
unrest of your presence
fenced in their love

While they critiqued each other
you walked back out.

"Inasmuch as you have done it
to one of the least of these,
you have done it unto me."
—Audrey A. Hanlon

You're more important than you think

Seventy-eight percent of 270 new students surveyed this year named parents and relatives as their most important source of information about Goshen College. Other significant sources were campus visits, GC friends and alumni.

It's gratifying to know that the expectations which new students bring to their studies are based so strongly in your understanding of Goshen College as well as in their own research. The students' highest-ranking reasons for choosing Goshen included: strength of academic programs; the availability of a particular program; GC's foundation in the Mennonite Church; and the faculty's encouragement for students to grow in their Christian faith.

You need current information to relate effectively to students. We'll do our best to interpret how Goshen College provides a solid, Mennonite, liberal arts education — the next 300 college freshmen will need some up-to-date answers.

Sources of information about Goshen College

"To educate and to nurture faith among young adults from North America and around the world are exciting and profound responsibilities. Thanks for your trust and prayers."
— Jim Lapp, Campus Minister

78%	76%	67%	62%
Parents/ Relatives	Campus visit	College friends	GC alumni

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Fill me in:
I'd like to become even more informed. Please send your packet on current Goshen College programs and costs.

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Goshen, Indiana 46526

CHURCH NEWS

Sunbelt offers opportunities, home ministries leaders told

"The Sunbelt is ripe for harvest," declared Allan Yoder to the 60 Mennonite and Brethren in Christ home ministries leaders who gathered in Houston, Tex., Apr. 11-13 for a Sunbelt Strategy Consultation.

"But the workers are few, so we are issuing a Macedonian call for help," said Yoder, who is pastor of a Hispanic congregation in Arizona and extension director of small but fast-growing Southwest Conference of the Mennonite Church.

Consultation participants represented the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren Church, and Brethren in Christ Church. They included people—like Yoder—who double as pastor and regional mission leader and also home ministries administrators from denominational mission agencies.

Planned by Mennonite Board of Missions (MC) and Commission on Home Ministries (GC), the event was held at Holy Name Retreat Center—a Roman Catholic ministry—in the heart of the Sunbelt. "We're a curious mix of people in a curious place," said MBM home ministries administrator Rick Stiffney, who was co-leader along with CHM administrator Stan Bohn.

Fast-growing Houston itself is a prime target for Mennonite church planting. On hand to greet the consultation participants was the pastor of seven-year-old Houston Mennonite Church and two others who have just been assigned to the city to start Mennonite congregations.

The home ministries leaders first of all heard how the Southern Baptist Convention has been so successful in the Sunbelt. It is the largest Protestant denomination in North America, with most of its members living in the Sunbelt states which stretch from Florida to California.

Chester Davidson, a research and planning consultant, said the climate and the economic opportunity of the Sunbelt continue to attract large numbers of people from the North and from Mexico. He noted that the Sunbelt has a high percentage of Hispanics, blacks, American Indians, and Asians—many of whom are unchurched and disadvantaged.

The Inter-Mennonite Home Ministries Council is led by a committee composed of (l. to r.) Stan Bohn (G.C.), Sid Harms (Mennonite Brethren Church), Arlene Miller (Brethren in Christ Church), and Ray Horst (Mennonite Church). Horst is chairperson.

Representatives of the four Mennonite and Brethren in Christ churches had a chance to share their success stories and church planting projections. "We are *not* weak on evangelism," insisted Paul Boschman, a Canadian General Conference Mennonite leader from Vancouver, B.C. "For our size, we Canadian Mennonites, for example, far outstrip the Southern Baptists in starting new churches."

Don Yoder, a former Arizona pastor who now serves as a church planting consultant to both the Mennonite and General Conference churches, said he senses great interest by Mennonites in expansion. He distributed a report showing that the MCs and GCs have started 145 congregations since 1977 and that at least another 95—over one third of them in the Sunbelt—will be planted by 1990.

Probably the session that generated the most interest was a presentation by antropologists Tom and Margarita Melville. The information they gave was useful for people working with other cultures—especially the various Hispanic American groups.

The Mennonites were startled, however, when the Melvilles revealed near the end of their presentation that Tom was once a priest and Margarita—a Mexican American—had been a nun. They were both missionaries in Guatemala, became disillusioned, burned draft files in protest against the Vietnam War, and served time in jail as members of the famous Catonsville 9.

The couple's unplanned sharing of their spiritual struggles and missionary past drew a warm and sympathetic response from their listeners.

Halfway through the consultation, the participants who actually live and work in the Sunbelt—less than half the group—said the discussion was getting sidetracked. "Either we put the spotlight back on the Sunbelt or change the name of this consultation," said Allan Yoder.

Yoder and several others formed a Sunbelt Caucus and presented an 11-point statement to the consultation. They called for a shift in mission resources—both money and people—from the heavily populated Mennonite areas in the North to the "front lines" in the Sunbelt.

Participants agreed with the Sunbelt Caucus that the training of church planters and the enrichment of mission pastors already on the job are the most urgent needs, but cannot be met alone by the Mennonite seminaries, especially for minorities who have not gone to high school and college and whose first language is not English.

The consultation concluded with a discussion of the seven-page report of the findings committee. Mass confusion prevailed as each of the 60 participants tried to get their hands on all seven of the unstapled pages, leading to much joking about the state of inter-Mennonite cooperation and Mennonites' ability to organize themselves for church planting. The report reflected consensus that priority should be given to church planting in the Sunbelt.

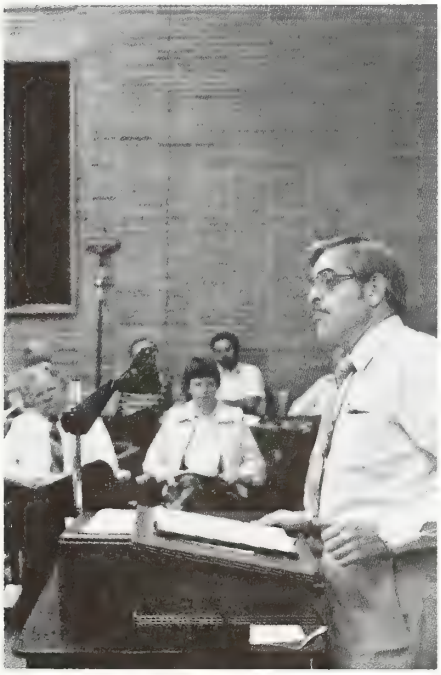
Several participants urged church planters not to forget the Mennonite emphases on peace and discipleship. "Peace should be an essential part of our salvation message," said Brian Laverty of Ontario and Quebec Conference of the

Mennonite Church. "And our peace message must include a call for justice for minorities," added Joy Lovett of the Afro-American Mennonite Association.

Several people said that peace and discipleship concerns actually attract newcomers. Ernst Harder of Dallas, Tex., said the new Peace Center sponsored by the Mennonite congregation in his city is giving good visibility to Mennonites and providing an excellent witness. The director of the center receives numerous invitations to speak to various groups.

In true more-with-less style, the Mennonite leaders made the most of their time in Houston by scheduling half-a-dozen other meetings and many informal get-togethers.

The Inter-Mennonite Home Ministries Council, for example, held its meeting prior to the Sunbelt Consultation. "The main issue before us is how we can best work together in church planting and evangelism in the 1980s," said Chairman Ray Horst of the Mennonite Church. "We want to strengthen cooperation, learn from each other, and avoid duplication."



During the Sunbelt Strategy Consultation Apr. 11-13 in Houston, Tex., Don Yoder said that at least 95 new congregations are being projected by the Mennonite and General Conference Mennonite Churches.

Council members agreed by the end of the meeting to strengthen the council's role, sharpen its purpose, and add a representative from the Mennonite Brethren Church—Sid Harms—to its executive committee. Stan Bohn represents the GCs and Arlene Miller represents the Brethren in Christ.

The home ministries leaders, though exhausted, ended their meetings on a crusading note by calling for the formation of a United Mennonite Church. They agreed that this would make church planting, at least, much easier.

The participants burst into applause after Ray Horst presented a proposal for merging the Mennonite denominations. "This would be a bold step," Horst said, "but the historical lines which once divided us are rapidly disappearing."

The group asked Horst to share his proposal and their feelings with the moderators of the Mennonite denominations prior to the joint MC/GC convention in August in Bethlehem, Pa. "When we get to Bethlehem we want to do more than just sing together," said Don Yoder.—Steve Shenk, for Meetinghouse

BETHLEHEM '83

Bethlehem 83: a focal point of the tricentennial

Bethlehem 83 is already a byword in the minds of many Mennonites, as Aug. 1-7 approaches, when the General Conference Mennonite Church and the Mennonite Church will gather in separate and joint sessions for the first time.

Bethlehem 83 is also beginning to be known as the time and place where North American Mennonites will be celebrating the 300th anniversary of their first permanent settling in Germantown (1683-1983).

Mennonite historical committees have arranged several events and programs for Bethlehem 83 participants to celebrate the latter.

Tours. The meetinghouse tours organized by Ray Hacker and other Mennonite historians from eastern Pennsylvania will be offered as half-day tours on three different days. These tours will make us aware of our colonial Mennonite heritage in general, as well as highlight our knowledge of selected aspects of the life of our Mennonite congregations in eastern Pennsylvania. Each tour will stop at two or three meetinghouses for presentations on specific topics of interest from the seven selections possible. Fifteen different authorities will provide background on subjects such as Pennsylvania Folk Art, Mennonites and the Civil War, and the Sunday School Movement in the Mennonite Church.

For those who have a whole morning and afternoon, the Germantown/Philadelphia tours will provide rich material on the Germantown area, both history already made and history in the making.

The Germantown historical tour will take a look at Germantown history, still very much alive. Tour members will participate in a hymn sing in the 213-year-old Mennonite Meetinghouse. Other highlights are a visit to the house built by William Rittenhouse in 1707 and a home-cooked meal at the historic Chew House.

The Philadelphia/Germantown missions tour will cover present-day involvements of the Mennonite church actively working in a racially mixed urban area. The work of the Diamond Street congregation will be one such major point of interest, with an emphasis on history as it is happening now. Both of these tours will be offered on three different days (noon meal included). Preregistration for the tours is encouraged and should be noted on the official Bethlehem 83 registration form, which all congregations should have received.

Seminars. Of the dozens of seminars to be offered at Bethlehem, eight will concentrate on our historical past, how our past can help strengthen our present life together.

Stories. Throughout the conference, including the evening worship period, historical vignettes will remind us of the many and varied experiences we have needed to face and respond to. Our heritage, rich in story and character, will come alive in these presentations.

Music. Fourteen new Anabaptist-Mennonite hymns have been chosen for publication and use at Bethlehem 83. Many of these are based on old 16th-century hymns and have been reworked to give strength to current congregational life.

Youth Heritage Day. On Saturday, the youth convention is organizing a heritage day, including an encounter with our 16th-century roots. This will be supplemented with special historically oriented media of many types and group response.

A highlight of the week in terms of our historical identity will be the historical committees' (GC and MC) presentation on Thursday evening, which will focus on our 300th-year celebration as Mennonites, prefaced by the Harold Moyer historical drama *The Plow and the Sword.*

For many of us from various cultural and ethnic backgrounds who have joined with New World Mennonitism since 1683, whether as individuals or as groups, Germantown will be a part of each of us as we meet at Bethlehem. Celebration of our history can serve mightily in helping us to respond in faith to God as we move forward in our daily walk.—Rachel Shenk, Mennonite Historical Committee

Study center in Israel reports enthusiasm and growth

The first trimester of the interdenominational Immanuel House Study Center in Jaffa, Israel, began last October with four teachers and ten students. The Center offered six classes, and an additional 40-50 people from local congregations attended Monday evening classes—an overflow of morning classes.

"If the enthusiasm of the students is an indication of satisfaction with the quality and relevance of the studies, the prospects for the future are very encouraging," reported Roy Kreider and Bertha Swarr of Mennonite Board of Missions in the February issue of *UCCI News*, a publication of the United Christian Council in Israel.

During the January-March trimester a team of 11 people from Daystar Ministries in the USA made themselves available on a weekly basis for courses taught in modules, concentrating all classes on one specific theme each week. This enabled more people to attend one or more weeks if they couldn't attend the full ten-week term. In addition to morning classes, a concentrated late afternoon evening class on each theme was offered three days a week.

A weekend seminar each month was also provided; about 20 couples attended the January seminar on marriage enrichment. The Monday evening studies open to the public were also continued. In all, about 75 people attended classes during the second trimester.

Plans for the April-June trimester at Immanuel House Study Center include courses on Genesis, the Gospel of John, messianic texts from Psalms and Isaiah, movements of renewal in church history, ecclesiology—a study of church life, and ministries and government.

Immanuel House is an international Christian center with a guesthouse, study center, and a growing congregation. Six MBM workers serve on the staff.—Roy Kreider and Bertha Swarr

West Coast group springs another record

Springlike weather brought out a record two-day crowd of approximately 8,000 for the 16th Annual West Coast Mennonite Relief Sale in Fresno, Calif., on Apr. 8-9. The sale receipts totalled $162,000, a new West Coast Mennonite Relief Sale record. Men's Chorus offering was over $8,800 for a total of weekend receipts of over $170,000.

The sale highlight was the 1919 Cadillac donated by Ted and Ruth Hochhalter of Lodi, Calif. The automobile brought $34,500, the highest bid ever at an MCC Sale, made by Bill Goertzen of Shafter, Calif.

A sculpture of the "Lion and the Lamb" by Fresno artist Margaret Hudson sold for $1,550. Over 200 uniquely designed West Coast Mennonite Relief Sale T-shirts with a drawing of the "Lion and the Lamb" were sold.

Also popular were the ethnic foods such as the Mexican food made by Hispanic Mennonite churches in the San Joaquin Valley and Chinese dinner made by the ethnic Chinese Mennonite Church of Santa Clara. The Friday night activities began with 1,010 buffalo barbeque dinners being served. Approximately 900 Varenika dinners and 650 pancake breakfasts were served on Saturday. Over 6,600 raisin fritters were served during the two-day event. Fresno Pacific College students served over 1,400 scoops of homemade ice cream.

Next year's sale will be Apr. 6 and 7.

Shenk to write Tanzanian story

Joseph C. Shenk, campus pastor at Eastern Mennonite College, will return to Tanzania, East Africa, in May to write the biography of Zedekia Kisare, the first African bishop of the Mennonite Church there.

Shenk was born to missionary parents in Tanzania, grew up in that country, and spent 1963-81 with his family there and in neighboring Kenya.

"Bishop Zedekia Kisare knows better than anyone else the story of the Mennonite Church in East Africa," said Shenk. "When the Mennonite missionaries arrived in Kisare's country in 1934, they hired him as a laborer to build their first station. Kisare says he has been a Mennonite from that day."

Shenk sees Kisare's story as that of one who stood, and still stands, at the intersection of two of the world's people systems—the place where the African, Nilotic people, and the Pennsylvania German Mennonites meet.

"I don't want this to be a theological or missiological treatise," Shenk said of the writing project. "I envision it as a series of vignettes that the reader can analyze and, I hope, declare, 'Yes, that's what the church in mission is all about.' "

Eastern Mennonite Board of Missions, Salunga, Pa., is underwriting the project, and Shenk's final manuscript will become the board's property. Shenk anticipates that the story will appear in book form, "although pieces of it may well appear in Eastern Board's *Missionary Messenger* or other church periodicals."

Shenk plans to eventually write a condensed version of Kisare's story in Swahili for use by the East African church. This summer he will also be editing Swahili translations of the J. C. Wenger "Mennonite Faith Series," bringing one or two of these booklets up to publication standard.

Mennonite Central Committee and
Mennonite Information Center, Lancaster Cty., Pa. invite you to

Visit Lancaster County July 30, 31
on your way to **Bethlehem '83.**

- **Lodging with Mennonite families,** $3 a night per adult; $1 per child; $1 per person for meals. (Rates set on Mennonite-Your-Way scale).
- **Tours of Lancaster County, self-guided or led by local Mennonite guides.** Guided tours at current Mennonite Information Center rates (minimum rates are $11.50 for 2 hours for cars; $30 for 3 hours for bus tours).
- **Open house at MCC headquarters, Material Aid and SELFHELP centers.**
- **Chicken barbecue at MCC July 31, evening.**

Pre-registration required. For information and registration forms send to Lowell Detweiler, MCC, Akron, PA 17501 USA

Name _____ **No. attending** _____

Address _____

Vermont disaster service, congregational style

Twenty-five Mennonites from Taftsville (Vt.) Chapel joined efforts on Mar. 26 to clean up a burnt house in the village of Taftsville.

Contractor Brian Alderfer, a member of the congregation, organized the work day.

"We wanted to do something for our neighbors here," Alderfer said. "We saved them some money they could put to use in rebuilding."

Alderfer reports the work went smoothly. "Everybody was working to their limit, from the smallest to the oldest. Usually on work projects somebody is wandering around not feeling productive. That didn't happen this time, and we got the work done we set out to do."

Taftsville Chapel is one of three Franconia Conference congregations in Vermont.—J. Nelson Kraybill

Germantown is site of new VS household

A Voluntary Service household is being set up by Mennonite Board of Missions in the Germantown section of Philadelphia, Pa., site of the first permanent Mennonite settlement in North America 300 years ago.

Germantown Mennonite Church is sponsoring the new household to assist with the outreach of the congregation.

According to Eastern VS administrator Clair Hochstetler, the volunteers will: support the Germantown congregation in sponsoring a community boys' club, a reading club, a boarding home, and a Saturday adoption program; work at economic development and social justice by assisting neighborhood agencies, such as Germantown Residents Acting to Conserve Energy (GRACE); help with social services such as the YMCA/YWCA, the Center for Older Citizens, and in local hospitals; serve as a resource for York Street Community Center and other outreach efforts conducted by groups represented on the Philadelphia Mennonite Council.

MBM has purchased property at 138 East Washington Lane for the new household. The new effort in Philadelphia continues a VS presence begun in 1969 at 3039 West York Street and closed last year. Volunteers are now being sought for the new household, which has the endorsement of Franconia Conference of the Mennonite Church.

Winter Voluntary Service in Texas

Fifty-nine people spent part of their winter this year in Brownsville, Tex., as part of Voluntary Service of Mennonite Board of Missions.

Most of us were senior citizens with energy and abilities which could be useful somewhere. We also had a good sprinkling of youth and a family with two daughters.

Our unit consisted of two large mobile homes with three bedrooms each, a two-bedroom house, a number of small campers, and of course "The Hilton," an extension of our shop where bedrooms, a bath, and a laundry were added. This was all on the back of a five-acre plot owned by Iglesia Menonita del Cordero (Mennonite Church of the Lamb) and MBM.

VSers worked on eleven construction projects during the winter. One long-term VSer teaches in the public school to help support other VSers. Other tasks were making quilts and other articles to donate for meeting needs in Brownsville, day care work, helping with swimming classes for handicapped children, housekeeping, and cooking.

Paul and Helen Yoder, formerly of Parnell, Iowa, are completing three years of capable leadership to the Brownsville VS unit. Paul makes many contacts with city and local officials and serves as a go-between for the officials and people who need help. His is a happy testimony when he is asked why we are doing this work. He also takes those opportunities to give Bibles and other books to interested people and invite them to church and to give their lives to Christ.

Those of us in Winter VS worked a four-day week, so we had time for trips to nearby Mexico, the beach, fishing, and shelling. We pooled our money and built a shuffleboard court for the unit and played at night to the cheers of the folks watching from the sidelines. We played table games on rainy or cold evenings, and we had picnics and cookouts too. VS for us was close fellowship as well as the hard work.

Another highlight each week was the Bible study and prayer meeting. We usually had 100 percent attendance. There was sharing of prayer concerns, lots of good singing, Bible study, announcements, and fun and visiting after the meetings were over.

On Sunday mornings we met in the recreation hall of the mobile home park beside us for English-language services. The VS unit led a Sunday school and worship time with good attendance from several mobile home parks nearby. Sunday evenings we worshiped with brothers and sisters in the Spanish-language church which was started in 1971. Most of us could not understand most of the words during those two-hour services, but the Spirit was there.

Iglesia Menonita del Cordero has had a strong missionary zeal since its beginning. Those of us in Winter VS in Brownsville have been blessed to be a part of the church for a little while. Pray for new believers there, for Conrado and Esther Hinojosa as they teach and nurture them, and for the church as it unites to serve neighbors in the Brownsville community.—Vernon and Bertha Miller

Opening panel of the Seek Peace Conference

Interfaith peacemaking in Boston

Boston Mennonites played a key role in a unique interfaith conference on peacemaking held in Cambridge, Mass., on Sunday, Mar. 6. Entitled "Seek Peace and Pursue It," the conference focused on peacemaking by and within greater Boston congregations. The Cambridge Interfaith Peace Council, an action group of Clergy and Laity Concerned, initiated the event that several Jewish, Catholic, and Protestant groups cosponsored.

Becky Yoder and Carol Troyer-Shank, two Mennonites active in CIPC/calc, cochaired the interfaith planning committee and handled the logistical details. Tom Neufeld, a New Testament student at Harvard, led a workshop on the biblical roots of peacemaking and moderated the participatory interfaith worship service. The audience of 110 included many members of the Boston Mennonite congregation, Jews, Quakers, Catholics, and others.

Three stirring speeches opened the meeting. Jackie Cooke, a Haitian Harvard undergraduate active in Roxbury churches, stressed that there can be no peace without justice for the oppressed. Rabbi Everett Gendler of Lowell Hillel reminded participants of the good and evil present since Adam and Eve. He cautioned that we must concentrate on the goodness as we strive to overcome the evil in man that impedes justice. Finally, Father Charlie McCarthy, from the Agape Center for the Study and Practice of Christian Nonviolence, urged all to strive for peace with uncompromisingly peaceful methods and attitudes.

Two workshop sessions followed on topics ranging from the spirituality of peacemaking to methods of witnessing to the larger community. A brief worship service and supper concluded the afternoon.

This conference represents only a small part of the peace work of the Boston congregation this year. In the fall of 1982, they, along with MCC U.S. Peace Section, created a position for part-time disarmament work in New England. Carol Troyer-Shank serves that role, working 15 hours a week on several different projects. In addition to her work with CIPC/calc, she gives monthly peace updates to the congregation, assists in the disarmament office of the local American Friends Service Committee, and participates in a grassroots nuclear weapons freeze group in her town.

Currently, several other Mennonites are deeply involved in local peace efforts. Nathan Stoltzfus, who is a Harvard Divinity School intern with the Council for a Nuclear Weapons Freeze, has initiated new state legislation which would redirect civil defense (nuclear warfighting) money to peace education. Fred Longenecker co-teaches a course on the implications of the nuclear arms race at the Boston University Free School. Dinah Danby organizes the food for a shelter which opened this year in Cambridge.

Other Boston Mennonite peace projects in 1982-83 included writing congressmen on peace and justice issues, participating in a weekly silent vigil for peace in Cambridge, holding a series of meetings on peace in the congregation, and conducting a sale of MCC Self-Help items. They joined in a greater Boston Good Friday vigil for peace on the Boston Commons.

MBM offers training in church founding

Mennonite Board of Missions, in association with Mennonite Board of Congregational Ministries, has begun offering six evangelism and church development seminars to help congregations with outreach and church planting.

An expanded version of Arthur McPhee's Friendship Evangelism Seminar is part of the offerings. Friendship Evangelism I offers help in building relationships and witnessing sensitively and naturally. Friendship Evangelism II offers help in peer counseling, assimilating new members into the congregation, reclaiming inactive members, and developing fellowship groups. Art continues to lead some of the seminars while Donald Yoder leads others.

Dynamics of Church Growth, led by Art, examines church growth principles for urban and suburban settings. It helps diagnose congregational ills and prescribes treatment.

Models of Church Growth, also led by Art, examines church growth principles at work in seven carefully selected congregations in North America.

Pastoral Development, led by Edward Taylor, assists pastors in sermon preparation, preaching, leadership development, and church growth. The goal is to help pastors become more effective in their ministry.

Congregational Ministry with Young Adults, led by Myrna Burkholder, helps congregations relate to the young Mennonites in their 20s and 30s who are part of the post-World War II baby boom.

The seminars are usually sponsored by a group of congregations, and run from Friday evening to Saturday evening. The registration fee is $18, and the minimum attendance requirement is 40 persons.

Seminar leaders are all members of the MBM evangelism and church development department. Art McPhee also works for MBM Media Ministries as writer-narrator of the *Art McPhee In Touch* radio program. Don Yoder is also employed by the General Conference Mennonite Church.

Pontius — **Joel Kauffmann**

MENNOSCOPE

North American partnership with the emerging Mennonite Church in Chile took another step forward on Mar. 2 with the arrival in that country of Keith and Nancy Hostetler of Mennonite Board of Missions. Lawrence Greaser, an MBM administrator, was on hand to help Keith and Nancy and their two children get settled. Hostetlers are from Edmonton, Alta., and had spent the last six months in Costa Rica in preparation for the assignment. The family was welcomed with open arms by the Chilean Mennonites, who had asked MBM for assistance in church planting, Bible teaching, and leadership training. The church found a large old house for Hostetlers in a middle-class area along a busy street in the capital city of Santiago. Church members spent seven days getting the house ready for Hostetlers and welcomed the family with a big outdoor dinner three days after their arrival. Hostetlers' address is Gran Avenue 9559, Cisterna, Santiago, Chile.

Mennonite congregations may be started soon in New Orleans and Nashville, according to Ray Horst. Recently Ray spent a day discussing church planting in New Orleans with Robert Zehr, Lester Hackman, and Mike Morrow—leaders of Des Allemands (La.) Mennonite Church outside the city. Mike is a native of New Orleans and has a vision for starting a Mennonite witness there. In early April Ray visited Nashville with the Mission Commission of Indiana-Michigan Conference. They spent time with church and community leaders and with Steve and Penne Driver, who have taken the initiative to start a Mennonite congregation. As home ministries consultant and evangelism and church development director, Ray works closely with the 22 conferences of the Mennonite Church as they plan outreach.

Some 50 Wycliffe Bible translators in West Africa learned about African independent churches from Mennonite missionary David Shank during their annual conference Feb. 23-25. David's lectures will become a permanent part of the orientation materials for new Wycliffe workers. A worker in Ivory Coast, Dave did his doctoral studies on William Wade Harris, the Liberian founder of what is known today as the Harrist Church. Dave and his wife, Wilma, have cultivated friendships among the Harrists and other independent groups, among mainline churches, and among European and North American mission workers. So they are in demand for lectures on the Bible, the Prophet Harris, and the independent church movement in Africa.

Argentine Youth Services, a Mennonite program for emotionally disturbed pre-delinquent males in Kansas City, Kan., has completed reorganization to broaden its church-relatedness. Argentine Youth Services was formerly Mennonite Children's Home. Title to this property, now held by Mennonite Board of Missions, will be transferred to the new organization. Under the new organizational setup, the program is now sponsored by MBM, South Central Conference of the Mennonite Church, Western District of the General Conference Mennonite Church, and several local congregations—Mennonite, Baptist, Methodist, Presbyterian, Lutheran, Christian, and Episcopalian. Richard Johnson is the administrator.

A weekend for deaf and hard-of-hearing persons and their families and friends is planned for June 17-19 at Laurelville (Pa.) Mennonite Church Center. The event is sponsored annually by Laurelville and MBM. Under the theme *People of Faith*, based on Hebrews 11 and 12, the weekend will be led by Nancy Marshall and Pam Dintaman Gingrich of MBM. Nancy is a Voluntary Service worker in Kidron, Ohio, who teaches hearing-impaired children, and Pam is director of Deaf Ministries. Persons interested in attending the event may contact Deaf Ministries, MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Florence Nafziger, Mennonite Board of Missions worker in India since 1945, arrived in North America on Mar. 12 for a three-month furlough. She underwent surgery in Boise, Idaho, on Mar. 30 to repair a break in her leg which occurred in 1981 but which has not healed properly. Florence is a nurse and currently teaches at the Graduate School for Nurses in Indore. Her furlough address is c/o MBM, Box 370, Elkhart, IN 46515.

Sixty-two people attended the Friendship Evangelism Seminar sponsored by Willow Springs Mennonite Church in Tiskilwa, Ill., Feb. 4-5. Art McPhee, commentator of the *Art McPhee In Touch* radio program of Mennonite Board of Missions, gave practical suggestions for helping Christians reach friends for Christ. "Friendship evangelism is a way of bringing Christ's love to work in friendships and teaches how to establish new relationships in his name," says Debra R. Borys, a participant.

Dan Shenk can now be reached at his office phone number, (319) 268-1126, where he serves as associate pastor of the Cedar Falls, Iowa, Mennonite Fellowship (one-fourth time) and as youth minister for the Iowa-Nebraska Mennonite Conference.

The correct listing in the *Mennonite Yearbook, 1983*, page 79, should read "Prescott Mennonite Church" and not "Prescott Mennonite Fellowship," according to Stanley Weaver, overseer.

Esther Kisamore, 43, Mennonite member of the Colorado Springs Bijou Street Community, and Marge Roberts, 54, Arvada (GC) Mennonite Church were arrested on Mar. 28 at the Rocky Flats nuclear weapons facility northwest of Denver, as they entered the grounds with the morning shift. They presented the arresting officer with a dogwood tree and a card. The card included the legend of the dogwood tree. The women had hoped to plant the tree, but authorities being aware holy week protesters might appear on the grounds had security on alert. The women were spotted before they parked their car. They are free on an unsecured personal recognizance bond, awaiting trial within 30 to 60 days, according to Al Zook and Peter Sprunger-Froese of Arvada and Colorado Springs respectively.

Ed and Mary Swartzendruber, New Paris, Ind., presented Goshen College, Goshen, Ind., with a handcrafted replica of a 17th-century Flemish harpsichord built by the Ruckers, a famous family of harpsichord designers. The replica is a work of art in itself since it is constructed of such rarely used woods as basswood, spruce, and holly; has a soundboard handpainted with a tangle of birds and flowers; and is painted a glowing red with gold leaf trim on the outside. The college and the music department, especially, are most pleased with the acquisition.

Robert K. Yoder has been named consultant of the Southeast Iowa Estate Planning Program, beginning on Apr. 1. This half-time position is sponsored jointly by Pleasantview Home (Kalona), Iowa Mennonite School (Kalona), and Crooked Creek Christian Camp (Washington). He will be working with a joint planning committee representing the above groups.

Laurelville Mennonite Church Center announces two events for the weekend of May 20-22: (1) "Let's Celebrate Our Singleness," with Ruth Fireoved, a school counselor in Philadelphia, Pa., and Harley Wagler, Partridge, Kan., a veteran worker in East Europe; and (2) A Mennonite Marriage Encounter Weekend, with three leadership couples helping to develop the art of communicating effectively within the marriage setup. For additional programs and registration information, write the center at R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

READERS SAY

William T. Snyder, Mennonite Central Committee, Akron, Pa. It has been my intention for some weeks to write you that I am enjoying the *Gospel Herald* more and more. I believe that you and David are beginning to hit a stride as editors that you did not have a few years ago. Experience and broader acquaintanceship with the church and the trends no doubt add to your understanding of the events that cross your desk.

A compliment should be specific and I would point out my appreciation of your editorials. They are rooted in Scripture, but they are also practical for those of us who are in the pews or in the church in various capacities as leaders. Your editorial "The Cup" in the March 22 issue is particularly good.

I have wondered also why more sermons have not been preached on the Lamb. Many people are still looking for a conquering Savior, rather than a meek and suffering Savior.

Best wishes to both you and Dave as you grind out the news and views in the columns of the *Gospel Herald*.

BIRTHS

Gingerich, John and Louise (Burkholder), Hubbard, Ore., fourth child, third son, Andrew John, Mar. 5.

Jenkins, Joe and Wanda (Schwartzentruber), Sarnia, Ont., second daughter, Pamela Rae, Feb. 25.

Kauffman, Merrill and Sharon (Yoder), Glendive, Mont., second child, first daughter, Stefanie Mary, Mar. 14.

Kaetterhenry, Steven and Betty (Helmuth), Santa Ana, Calif., second child, first son, Jeremy Porter, Jan. 22.

Kauffman-Kennel, Jon and Mary (Kauffman), Elkhart, Ind., first child, Jaron, Mar. 21.

Kelterborn, Royal and Donna (Baechler), Baden, Ont., second daughter, Jodie Leann, Mar. 31.

Lichti, Fred and Rosemary (Zehr), New Hamburg, Ont., first child, Nathan Robert Z., Feb. 23.

Long, Craig and Karen (Miller), Belleville, Pa., first child, Stephanie Elizabeth, Mar. 13.

Rothwell, David and Ruth (Dunbar), Harrisonburg, Va., second son, Jason Michael, Mar. 29.

Sexsmith, John and Karen (Schwartzentruber), Maitland, Ont., first child, Blaire Anne, Feb. 23.

Seyler, David and Susan (Steinmann), New Hamburg, Ont., third child, first daughter, Rachel Elizabeth, Apr. 8.

Steinmann, Don and Marilyn (Yantzi), New Hamburg, Ont., second child, first daughter, Krista Anne, Apr. 5.

Troyer, Tony and Terri (Sampson), Haven, Kan., second daughter, Stephanie Renee, Mar. 31.

Yoder, J. Mark and Faith (Renno), Belleville, Pa., second son, Ryan Paul, Mar. 17.

Yutzy, LaVern and Kathy (Miller), Lewistown, Pa., second child, first son, J. Frederic LaVern, Mar. 8.

MARRIAGES

Byler—Spicher.—Elwood B. Byler, Belleville, Pa., Locust Grove cong., and Suzanne G. Spicher, Belleville, Pa., Allensville cong., by Erie Renno and Timothy Peachey, Apr. 2.

Diddams — Roth. — Randy Kirk Diddams, Richmond Hill, Ont., United Church, and Charlene Lynette Roth, Selkirk, Ont., Rainham cong., by Cyril K. Gingerich, Mar. 26.

Eisner — Gingerich. — Fred Eisner, Sarasota, Fla., Assembly of God Church, and Sally Gingerich, Sarasota, Fla., Ashton cong., by Ken Nauman, Apr. 2.

Gerig — Miller. — Steven Gerig, Corvallis, Ore., Bethany cong., and Janna Miller, Albany, Ore., Beth-El cong., by John Willems, Apr. 9.

Hooley — Bruner. — Byron Hooley, White Pigeon, Mich., Locust Grove cong., and Judith Bruner, Sturgis, Mich., Wesleyan Methodist Church, by James Carpenter, Mar. 26.

Kennell — Nofziger. — Roger Kennell, Roanoke, Ill., Roanoke cong., and Mary Nofziger, Wauseon, Ohio, Tedrow cong., by Kenneth Good, Mar. 26.

Lehman — Hershey. — Raymond D. Lehman, Lancaster, Pa., and Donna B. Hershey, Conestoga, Pa., both of East Chestnut cong., by James R. Hess, Apr. 9.

Neff—Haire.—Earl L. Neff, Jr., Quarryville, Pa., Nickel Mines cong., and Connie J. Haire, Montoursville, Pa., Brethren in Christ Church, by Ivan D. Leaman, grandfather of the groom, Apr. 9.

Stoltzfus — Nixdorf. — W. Dean Stoltzfus, Salunga, Pa., Lebanon Christian Fellowship, and Annette Nixdorf, Manheim, Pa., Brethren in Christ Church, by Adam Esbenshade, Apr. 9.

Sutter—Stump.—John Sutter, Manson, Iowa, Manson cong., and Kym Stump, Manson, Iowa, Clinton Brick cong., by Lester L. Sutter, Mar. 19.

VanHouwe — Roth. — David VanHouwe, Coralville, Iowa, Evangelical Free Church, and Rebecca Roth, Coralville, Iowa, First Mennonite cong., by Sheldon Burkhalter, Apr. 9.

OBITUARIES

Gerber, Verba, daughter of Mannasses and Alta (Gerber) Sommers, was born at Walnut Creek, Ohio, Jan. 20, 1911; died at Union Hospital, Dover, Ohio, Apr. 3, 1983; aged 72 y. On Oct. 5, 1931, she was married to Monroe Gerber, who survives. Also surviving are 3 sons (Wayne, Howard, and Doran), 3 daughters (Betty—Mrs. Ralph Kieffer and Martha and Mable Gerber), 11 grandchildren, 3 great-grandchildren, 3 sisters (Mrs. Beulah Flinner, Alma—Mrs. Dan Kandel, and Mrs. Manona Sundheimer), her stepmother (Mrs. Barbara Sommers), 4 stepbrothers (Howard and Lloyd Mishler and Henry and Ora Miller), and 2 stepsisters (Oleta—Mrs. Myron Lehman and Mrs. Esther Weiss). She was a member of Walnut Creek Mennonite Church, where funeral services were held Apr. 6, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Cemetery.

Hertzler, Mabel E., daughter of Martin and Orpah Benner, was born in Lower Allen Twp., Pa., June 3, 1909; died of leukemia, Feb. 25, 1983; aged 73 y. On June 4, 1929, she was married to Elmer H. Hertzler, who survives. Also surviving are 2 sons (Kenneth B. and Leon E.), 4 daughters (Mrs. Betty Hege, Mrs. Arlene Ebersole, Mrs. Lois Clugston, and Mrs. Doris Mae Moyer), 30 grandchildren, 22 great-grandchildren, and one foster brother (Paul Simmons). She was a member of Slate Hill Mennonite Church, where funeral services were held on Feb. 28, in charge of Warren Clugston, Paul W. Nisly, and Lloyd Horst; interment in Slate Hill Cemetery.

Horst, Catharine H., was born in Cumberland Co., Pa., Jan. 28, 1895; died in Menno Haven Inc. Nursing Home, Mar. 20, 1983; aged 88 y. She was married to William M. Horst, who died Dec. 31, 1977. Surviving are 3 daughters (Anna Grace—Mrs. Oscar Delp, Leona C. Horst, and Edna A. Horst), one son (W. Glenn Horst), 5 grandchildren, one great-grandchild, and one brother (Jacob H. Cockley). She was a member of Pleasant View Mennonite Church. Funeral services were held at Chambersburg Mennonite Church, Mar. 23, in charge of Aldus M. Lehman, J. Mark Stauffer, and John B. Sollenberger; interment in Chambersburg Mennonite Cemetery.

Jutzi, Emerson John, son of Jacob B. and Leah (Bender) Jutzi, was born in North Easthope Twp., Ont., Dec. 22, 1910; died at Brantford, Ont., Mar. 26, 1983; aged 72 y. On Dec. 17, 1939, he was married to Ahleda Brenneman, who survives. Also surviving are 2 daughters (Katherine—Mrs. Richard Bender and Sharon—Mrs. Earl Metzger), one son (Rick), 5 grandchildren, one brother (Alvin Jutzi), and 2 sisters (Salome Zehr and Ada Erb). He was preceded in death by one son (Clare) and one daughter (Janice). He was a member of Steinmann Mennonite Church, where funeral services were held on Mar. 30, in charge of Vernon B. Zehr, Fred Lichti, and Elmer Schwartzentruber; interment in Steinman's Mennonite Cemetery.

Keller, Sallie Elizabeth, daughter of Jacob and Nancy (Rhodes) Simmers, was born near Clover Hill, Va., Dec. 21, 1887; died at her home near Dayton, Va., Mar. 21, 1983; aged 95 y. On Dec. 29, 1909, she was married to William L. Keller, who died on May 12, 1953. Surviving are 4 daughters (Mrs. Evangeline Showalter, Mrs. Nellie Early, Mrs. Lelia Eberly, and Mrs. Lorene Layman), 2 sons (Harry and Warren), 20 grandchildren, 33 great-grandchildren, and 4 great-great-grandchildren. She was a member of Dayton Mennonite Church, where funeral services were held on Mar. 23, in charge of Herman Reitz, John R. Mumaw, Dewitt Heatwole, and Willard Heatwole; interment in the Bank cemetery.

Kropf, Pearl, daughter of Elmer and Ada (Hooley) Headings, was born at Garden City, Mo., Jan. 9, 1907; died at Silverton, Ore., Apr. 5, 1983; aged 76 y. On Nov. 25, 1928, she was married to Ivan Kropf, who survives. Also surviving are one son (Dale), 4 daughters (Bonnie—Mrs. Wallace Burck, Claudia—Mrs. Floyd Lapp, Judy, and Helen—Mrs. Erle Grove), 13 grandchildren, 5 great-grandchildren, 5 brothers (Emery, Marvin, Ivan, Vernon, and Sam Headings), and 5 sisters, (Velma Kauffman, Clysta Buerge, Vera Whitaker, Opal Nofziger, and Olive Roth). One grandson preceded her in death. She was a member of Zion Mennonite Church, where funeral services were held on Apr. 8, in charge of John P. Oyer; interment in Zion Mennonite Cemetery.

Mast, Silas B., son of Joseph and Kathryn (Birky) Mast, was born at Strang, Neb., Apr. 1, 1905; died at Kalispell, Mont., Mar. 31, 1983; aged 77 y. On Jan. 3, 1926, he was married to Elma Sutter, who survives. Also surviving are 3 sons (Frank, Larry, and Myron), 3 daughters (Priscilla, Martha, and Naomi), 21 grandchildren, and 7 great-grandchildren. He was a member of Mountain View Mennonite Church. Funeral services were held at Johnson Funeral Home, Kalispell, Apr. 4, in charge of Glenn L. Roth; interment in Conrad Memorial Cemetery.

Miller, Cindy Sue, daughter of Mose and Pauline (Yoder) Miller, was born at Dover, Ohio, Sept. 7, 1965; died of meningitis at Aultman Hospital, Canton, Ohio, Mar. 8, 1983; aged 17 y. Surviving are one brother (Steve) and grandparents (Mr. and Mrs. Levi M. Miller and Mr. and Mrs. Joe P. Yoder). She was a member of Walnut Creek Mennonite Church, where funeral services were held on Mar. 11, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Rempel, Joanna, daughter of David and Vivian Coffman, was born at Harrisonburg, Va., Aug. 31, 1949; died at Lethbridge, Alta., Feb. 27, 1983; aged 33 y. In September 1974, she was married to Paul Rempel, who survives. Also surviving are 2 daughters (Janelle and Michelle), her parents, one sister (Glenna—Mrs. Leslie Hertzler), and her grandmother (Mrs. Lena Riesen). She was a member of Weavers Mennonite Church.

Snyder, Etril Martin, son of Noah and Veronica (Snyder) Snyder, was born at Waterloo, Ont., Dec. 9, 1912; died of cancer at Kitchener, Ont., Apr. 2, 1983; aged 70 y. On June 28, 1939, he was married to Alice Weber, who survives. Also surviving are 3 sons (Douglas, Donald, and Peter), and 3 granddaughters. He was a member of Erb Street Mennonite Church, where funeral services were held on Apr. 6, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Steiner, Edith Caroline, daughter of John and Margaret (Anderson) Gregory, was born at Dalton, Ohio, Jan. 23, 1896; died at Orrville, Ohio, Apr. 5, 1983; aged 87 y. On Nov. 27, 1919, she was married to Frank Steiner, who died on July 25, 1974. Surviving are 3 daughters (Dorothy—Mrs. Truman Hershberger, Marilyn—Mrs. John Kauffman, and Janet—Mrs. Lowell Oswald), 2 sons (Franklin J. and Donald D.), 25 grandchildren, and 15 great-grandchildren. She was preceded in death by 4 brothers (Robert, Joe, Harry, and John) and 3 sisters (Maude—Mrs. Earl Brubaker, Myrtle, and Nora). She was a member of Martins Mennonite Church, where funeral services were held on Apr. 8, in charge of Vincent Frey and Frank Sturpe; interment in Martins Cemetery.

Zook, Salina Elizabeth, daughter of Gideon and Salina (Yoder) Sharp, was born at East Lynne, Mo., Mar. 11, 1886; died at Ausable Valley Home, Fairview, Mich., Apr. 4, 1983; aged 97 y. On Nov. 25, 1909, she was married to Chauncey M. Zook, who died on Sept. 15, 1966. Surviving are 3 sons (Norman, Truman, and Delbert), 3 daughters (Vera—Mrs. Glen Yoder, Vesta—Mrs. Forest Handrich, and Ruth—Mrs. Earl Webb), 22 grandchildren, 60 great-grandchildren, and 2 great-great-grandchildren. She was a member of Fairview Mennonite Church, where funeral services were held on Apr. 6, in charge of Virgil Hershberger and Ellsworth Handrich; interment in Fairview Cemetery.

CALENDAR

Franconia Conference spring assembly, Deep Run East, May 7
Suburban Church Consultation II, Lombard, Ill., May 6-8
Gulf States spring conference, Meridian, Miss., May 7-8
Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC/MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
Bethlehem 83, Bethlehem, Pa., Aug. 1-7.

CREDITS

P. 315 J. Nelson Kraybill

ITEMS AND COMMENTS

New poll says U.S. knowledge of Bible is higher than it was 31 years ago

Jesus Christ is highly regarded by a wide spectrum of Americans, according to a new Gallup survey. Though only 82 percent of Americans call themselves Christians, 87 percent say Jesus as a moral and ethical teacher has affected their lives. Two thirds of those polled characterize Jesus as "brave, warm, emotionally stable, and with a strong personality." Three questions testing New Testament familiarity showed higher responses than when the same questions were asked in 1952. Seventy percent knew that Bethlehem is where Jesus was said to be born, 46 percent could name all four gospels and 4 percent correctly identified Jesus as the person who delivered the "Sermon on the Mount." The percentages of correct answers 31 years ago, when church attendance was at a higher level, were 64 percent, 35 percent, and 34 percent, respectively.

Lutheran delegation reports evidence of a Christian revival among Chinese

China's new constitutional sanction of religion has revived interest in Christianity and other faiths and encouraged church participation in building the nation, a Lutheran World Federation delegation declared here after a visit to China. "It is evident that the Chinese government is actively implementing the article in the national constitution guaranteeing freedom of religion," said Carl H. Mau Jr., LWF general secretary and a member of the seven-member delegation that visited China in early March. The 1982 constitution grants citizens "freedom of religion." The former constitution also gave citizens freedom of religion, but was weakened by another clause giving "freedom not to believe in religion and freedom to propagate atheism."

Within the framework of the new constitution's guarantee of religious freedom, the government is helping churches repossess church buildings and two or three churches are reopening each week, Dr. Mau said.

Bernardin says Catholic hierarchy hopes to avoid freeze partisanship

A Catholic bishops' leader has taken steps to put some distance between their proposed pastoral letter on war and peace and the nuclear freeze movement. Cardinal Joseph Bernardin of Chicago, who heads the committee that has just issued a third draft of the statement, told a news conference that the bishops have "no desire to become identified with a partisan, political initiative," such as the freeze resolution pending in Congress. The cardinal made a similar reference to the freeze movement earlier in the day, while speaking to some 8,000 Catholic educators attending the annual convention of the National Catholic Educational Association.

On balance, however, the new 25,000-word draft of the letter retains the strong anti-nuclear stance of previous versions. In fact, a section condemning the planned "first use" of nuclear arms has been lengthened and the justification for the possession of such arms as a "lesser of two evils" has been dropped, highlighting the bishops' limited acceptance of such possession.

Survey of 34 charities reports that a number do not measure up

The American Bible Society and Church World Service don't measure up to Better Business Bureau standards, while the Catholic Worker, reporting a surplus of funds, has recently been discouraging contributions. Among the 34 organizations surveyed by The Other Side are the American Bible Society, American Civil Liberties Union, American Friends Service Committee, Amnesty International, Bread for the World, Catholic Worker, Christian Children's Fund, Church World Service, Clergy and Laity Concerned, Common Cause and Mennonite Central Committee.

The magazine prints its information in three major tables: organizational programs and perspectives, organizational management staff, and organizational finances and financial accountability. Each of these, in turn, has several category breakdowns.

With regard to the American Bible Society, the survey says that "only a minority of board members attend board meetings, a violation of Better Business Bureau standards," and that "ABS has exceptionally large cash reserves, yet it continues to put a large portion of its income into additional fund-raising, its annual report to donors obscures the cost of this fund-raising by labeling it 'ways and means.'" The magazine says that Church World Service, the relief arm of the National Council of Churches, "has been found in violation of Better Business Bureau standards because it sometimes reports its excess revenue in a way that makes it look like a program expenditure."

Food First, an organization founded by authors Frances Moore Lappe and Joseph Collins to promote concern about world hunger, has not had its financial records audited, *The Other Side* says. The magazine comments that this failure "is especially unfortunate in light of the tight control that the two co-directors exercise over the organization's board."

The issue is available for $1.50 per copy from The Other Side, 300 W. Apsley, Philadelphia, Pa. 19144.

Church of England disestablishment proposed by Labor Party politician

One of England's leading Labor Party politicians has called for the disestablishment of the Church of England. "I believe a time has come to begin a national campaign for disestablishment," said Tony Benn, who has served in Parliament for more than 30 years. Addressing a gathering at St. James' Church in London's Piccadilly district, he commented that "there is certainly support within the Church of England for disestablishment, and many of the Anglican communion worldwide might welcome and approve the liberation of the Church of England."

Church-state separation in England, he said, "would certainly end all ministerial and parliamentary control over appointments, doctrine, and worship and end the automatic right of bishops to sit in the House of Lords. It would necessarily free the monarch of the day to worship in any way that he or she might wish, or not at all, as a member of any church or none." Mr. Benn also said the church needed the freedom to challenge decisions of the government and the "establishment," as well as materialism which had elevated the worship of money above all else. "The people need to know that these rotten values are not endorsed by a state religion," he declared.

Cuba 'hems in' churches, say British visitors but does not persecute them

Churches in Cuba may be "hemmed in" by the island's communist regime but they are not persecuted, says an Anglican bishop who recently visited Cuba as part of a British Council of Churches delegation. Bishop David Young of Ripon said that while worship is forbidden in private homes in Cuba, Christians are permitted to hold prayer and Bible study meetings at home. "The churches in Cuba are perhaps hemmed in, but beyond that they don't seem to be persecuted," the bishop said. He reported that there did not seem to be any "underground church" in Cuba, nor were there stories of people imprisoned for their faith in recent years. Although all the churches have fewer members now than before the 1959 revolution, Bishop Young said the delegation was told that Cubans were never notable for their churchgoing anyway.

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The uniqueness of Jesus

In a day when it seems that everyone has a different opinion and everyone insists that his opinion is the right one, we should beware of a vapid universalism which affirms all views and accepts none. In such a time it is particularly important to reflect on our theological roots—to consider who we are on what basis. For those of us in the Christian tradition, this means to focus on Jesus.

There are four accounts in the Bible specifically given to the interpretation of the meaning of Jesus for the church. The most philosophical, and in some ways the most pointed, is John. This pointedness is of interest since at first the book of John seems to begin very broadly. It speaks of the logos, a mysterious concept with associations in Greek philosophy and possible connections with the Old Testament idea of wisdom.

Such a matter-of-fact discussion could make one wonder whether John is one of the vapid universalists who spends his time in the world of ideas and never comes down to earth. But John comes down to earth very quickly and by 1:14 we know not only what he has in mind, but who. The philosophical concept, he writes, which was in communication with God, indeed was the essence of God, appeared on earth in the person of Jesus. In Jesus, the logos or Word of God tabernacled among us and revealed the glory of God.

This singularity of focus is offensive to many, for there have been many good people who demonstrated aspects of the glory of God. Indeed, even in Jewish history, there was Moses who gave the law. But, says John, the revelation through Jesus was greater, for it brought grace and truth. For John—and for us—the revelation of God and of God's intent as given in Jesus is of such finality that it should become the criterion to evaluate all others.

All this is routine for many of us so why should it be repeated? As I implied above, because of the open-ended mood of our times. For another, because of the danger that having declared ourselves, we may think the battle is won when it is not yet begun.

Nineteen eighty-three has been proclaimed by the U.S. government as "The Year of the Bible." It seems odd when you stop to think of it that the government should go to the trouble of supporting the Bible. Is not the government too busy with crime in the streets and the biggest defense budget ever to spend time with the Bible? The rationale given is that the proclamation is "in recognition of both the formative influence the Bible has been for our nation, and our national need to study and apply the teachings of the Holy Scriptures."

We may note that this is a quite different governmental view toward the Bible from that found in several other large countries of the world. Why is this so? Evidently this government has not found the Bible as dangerous as other governments think it is. Indeed the Bible has seemingly permitted the leaders of the U.S. to do just about what they wanted to.

But the Bible has given us the story of Jesus, in whom, says John, the glory of God was revealed. The offense of Jesus to some is the assumption that he was the sole revelation of the glory of God. To others the offense is that they do not like the message he brought. As Paul wrote to the Corinthians, the cross offended the Jews because they had trouble accepting a suffering Messiah. It was, he said, foolishness to Greeks because they could not imagine that a god would suffer.

Today the revelation through Jesus is distorted when it is made to serve constricted, parochial interests. One can always be sure that when the gospel is used to promote national or racial superiority, something about Jesus has not been understood or is deliberately overlooked. For even the law and the prophets testified that the blessings of God were not to be confined to the Jews alone. The message was for all.

The uniqueness of Jesus is not only that he came to reveal the Father in a way no one had done before. It is also that having appeared among a small subject people, his revelation has spread over the world. Yet even today it remains misunderstood and controversial. Andrew Young remarked recently: "Russians think the Polish church is run by the CIA; the U.S. thinks the church in El Salvador is run by the KGB. Nobody wants to give credit to Jesus Christ."

The uniqueness of Jesus is also that he is not only behind us, but he goes on before. For as Paul wrote to the Corinthians, "Christ has been raised from the dead, the first fruits of those who have fallen asleep" (1 Cor. 15:20).—Daniel Hertzler

GOSPEL HERALD

May 10, 1983

A theology for the urban church

by Freeman J. Miller and Ronald J. Sider

The task of urban evangelism is urgently upon us, whether we like it or not. The Holy Spirit is moving his people back into the cities to labor in church building with supernatural energy in the midst of superhuman problems. The divine urge to "go and make disciples" includes vast metropolitan expanses often neglected by a society which is bent on "upward and outward mobility" while at the same time being focused on the "inward" self.

The evangelical churches (and especially those of us from an Anabaptist heritage) have a century of urban homework to make up, as we rediscover the startling fact that throughout history God has had a deep concern for urban masses and that the pages of Scripture are full of the footprints of his messengers who lived and ministered there. We are realizing in a new way that the Great Commission clearly intends for us to begin "in Jerusalem."

The Protestant churches must acknowledge that (although allegedly possessing the "perfect love that casts out all fear") they have often fled the cities in panic on the escalator to the suburbs as waves of immigrants or minorities moved into the vacuums left in the heart of American cities. The Roman Catholic Church is the one that had a commitment to a geographical parish and stayed to minister to the masses of newcomers.

From the beginning, Americans have espoused a deep anti-urban bias which still pervades our thinking, often beclouding our attitude toward urban people, even in evangelism. Thomas Jefferson viewed the cities as being "pestilential to the morals, the health and the liberties of man." Today's Americans often ask, "Can anything good come out of the city?" Although Anabaptism was forged in fiery urban settings, its descendants have long since become "the quiet in the land." We prefer to be "peace churches" through nonconfrontation and quietistic rural lifestyles. Persecution and conflict could not quench our original evangelistic zeal, but it finally drove us "underground," where we have remained all too comfortably.

While these realities are indeed sobering, we need not despair. The original Evangelist is still among us. He is Lord of history, including current urban history. He can help us forge a new application of his timeless Word to our current task (which is really all that theology is). We

can embrace the urban challenge before us as a great gift from God for revitalizing the church. We can become messengers of hope to an urban world often filled with despair.

Historic Anabaptism offers a unique application of Christian principles. These may just find fertile soil in today's urban populations, if courageously and knowledgeably applied. We suggest at least the following four broad categories as basic to an urban reformulation of Anabaptism.

1. One posture. We must begin by developing a more positive stance toward cities and urban life. We have been misled to believe that since the first biblical city was built by Cain; that since Sodom, Gomorrah, and Babylon typify evil in some biblical passages; and that since there is much wickedness and violence in cities today God therefore abhors the cities. (We don't argue on the other hand that because the first murder occurred on a farm we should therefore avoid farming.)

Life began in a garden, but it will culminate in a city—the "New Jerusalem, with all the nations streaming into and out of it." In fact, both the old and new

Jerusalem seem to reveal God's paradigm for urban life; many people living in loving proximity and peace, where righteousness is practiced, and where blessings flow not only to those within the walls but to and from the surrounding countryside as well (Ps. 72:16; Zech. 8:1-8; Jer. 29:1-7; Rev. 21).

Cities are the simple result of human nature. We are a gregarious people created by a gregarious God. We were *made* to live together as neighbors, brothers, and sisters just as we are also made to keep and cultivate the earth. City and country can live in a happy symbiotic relationship, *both* living out God's ideals and enjoying his blessings.

The divine urge, implanted deeply in every person, finds its best expression in agape love. Agape love must govern all of our actions as well as our attitudes. The Anabaptists talked much of the rule of Christ, which is the rule of love (Jn. 15). God loved the world (including its cities) enough to sacrifice an only Son. He would have saved Sodom and Gomorrah for ten righteous people, and *did* save the entire city of Nineveh because he loved it more than did his messenger Jonah. (Jonah, too, may have suffered from an anti-urban bias!). Jesus wept over Jerusalem, and Paul loved the cities so much that he made them the focus of his missionary life. We tend to focus on the problems; they focused on the *people* to be redeemed.

Holding the city in positive regard will mean that we study the city as well as the Bible.

Holding the city in positive regard will mean that we study the city as well as the Bible. We study, examine, and pray for it, learning all we can about urban dynamics and social systems, in order to understand the systematic evils which oppress people. We will discover *from within* how systems of injustice and violence *create* poverty. We will discover that sin is not only personal, but structural as well. The poor are not primarily poor because of personal mistakes or sins like alcoholism, adultery, and the like (although that is true of some poor people). Many are poor because the educational system, the housing structures, and employment procedures often are simply not fair. The new people of God will commit themselves to changing those social structures.

This positive posturing toward the city is an absolutely essential first step toward reclaiming it for Christ. We cannot serve those we do not love and understand.

2. One God. The second step is recovering the monotheism of Israel's prophets, which says we will have no other gods but Yahweh, the Creator and sustainer of the universe, the Father of Jesus Christ who is Lord of lords and King of kings. Jesus came announcing a kingdom. We are already living in that kingdom and subject to its King and his principles. Our first allegiance is to Christ. We must decide our ethics and lifestyles by his teachings. While the kingdom of God has already been inaugurated, it has not yet been fully realized. It will be consummated after Christ returns, but meanwhile we are caught in the tension between the kingdom of light and the kingdom of darkness, which still holds sway over unredeemed humanity.

Like the early Anabaptists, the urban church needs to openly declare that it serves only one God and lives unashamedly by his book, the Bible, as the ultimate authority for faith and life. That declaration, if consistently lived up to, will inevitably be seen as political, for it means that Christians will live respectfully as good citizens under earthly rulers but will uncompromisingly "obey God rather than men" where human law contradicts divine law.

The church will seek the total welfare—spiritual, social, economic, and psychological—of urban people; but that does not mean that we lose the evangelistic passion for leading individuals into a personal relationship with Jesus Christ. The most complete, most permanent alleviation of crime, poverty, oppression, and injustice happens as people are reconciled to God and to each other, and form communities of "the new humanity in Christ." Any programs which are not anchored in his redemptive love will eventually fail because they are rooted in a defeated kingdom.

3. One model. The incarnation of Christ will become the central model for all urban ministry and church life. Jesus said, "As the Father has sent me, even so I send you" (Jn. 20:21). Paul tells us in Philippians 2 that we are to have the same mind (attitude) which Jesus had. "What would Jesus do?" will not be an empty, hollow slogan chanted glibly on Sunday morning, but will be the most serious question the urban church can ask in every circumstance it faces. The church, his body, continues in a very special sense the physical presence and work of Christ on earth today. That is the purpose of the church: to *be* his presence, and to carry on his work. Through the power of the Holy Spirit the church will do even "greater works," Christ said (Jn. 14:12).

The incarnation as model yields some powerful principles for shaping the life and ministry of the urban church. Jesus did not cling selfishly to his rights and possessions but emptied himself and for our sakes became poor to make us rich (2 Cor. 8:9). Just as he became

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one with us, so we, too, can become one with the urban masses, rediscovering along with them how to live the abundant life under modern conditions. As we move in among the urban populations, we can work and pray for their peace, as the Hebrew exiles did in Babylon, and in their peace find our own peace (Jer. 29:7). By "losing our lives" with Christ in the city, we will "find" them. The church will *move into* (rather than flee from) the troubled hearts of our cities because Jesus went where the troubled people were.

Since Christ dealt not only with people's spirits or souls, but also with their hunger, disease, and imprisonment, we will practice holistic ministry, too. We, too, will refuse to use violence, to amass wealth selfishly, to yield easily to the mores of society, or to discriminate against anyone. This list could go on indefinitely (and must, in fact, for each new situation the church faces).

Here we can only say that as a general rule the example of Jesus is still the primary example for us. We do not pigeonhole his teachings as impracticable in modern city life. By his grace we live them out even in toughest situations. The circumstances and applications may change, but the principles remain. Christ's teachings remain normative for the urban church.

Modern Anabaptists have learned how to become servants individually but we need to find ways of serving our cities corporately. This may well mean forming new investment groups.

4. One people. If incarnation is the model and reconciliation is the message of the urban church today, then the reconciled community is the result. Perhaps this is the area where Anabaptism can offer the most distinctive answer to the brokenness and alienation of city-dwellers. As in New Testament times, when the gospel is faithfully proclaimed and lived, it threatens to turn entire cities upside down. Instead of throngs of jostling, grabbing, fighting people, communities of grace, peace, hope, and joy emerge expressing genuine love and care. Former enemies embrace. Where there was only rivalry, now there is cooperation.

The church consists of visible groups of redeemed people living out kingdom ethics. Wherever the gospel is faithfully proclaimed and lived, it creates "kingdom clusters"—people who are drawn together because of their common Lord and their new life in him. This is one of the surest marks of the kingdom—the emerging new community. From the moment Jesus called his first disciples he began a new movement which draws together diverse people and miraculously creates a new unity among them. Ephesians takes on new meaning as racial, economic, and social barriers come down.

The kingdom cluster becomes the key vehicle for evangelism and church growth in cities today. Instead of sending solo-hero evangelists to conquer the urban frontiers (a strategy modeled on American individualism and the pioneer spirit), we should consider sending clusters of people to move into selected areas of the city to both proclaim and demonstrate holistic Christian community in that place. Each one becomes a small community "incarnating" the life of Christ within the larger community. The quality of this common life draws people into Christ's family. As salt, light, and yeast it begins to penetrate the urban social fabric. Of course, if such clusters become "cliquish," as Anabaptist groups easily can, this approach can be a hindrance.

A cluster has many advantages over an individual evangelist. Members can support and encourage each other. If most work, that can release one or two members for full-time community evangelism. Professionals in the cluster can offer services, often in under-served areas, and train youth for similar professions. Business persons can begin businesses and create employment for the unemployed. Builders can help restore deteriorating housing and work with neighbors for self-help in housing. Teachers can penetrate the school system. The Christian cluster can work in solidarity with the larger neighborhood for justice, peace, and improved living conditions. Most important of all, as neighbors come to faith in Christ, they can fit into an existing faith community and find all areas of their lives touched by God through his people seven days a week, not only on Sunday mornings.

As clusters grow spiritually and numerically, they can send out new clusters to other areas of the city and form a "kingdom network" which eventually impacts the entire city. As in the New Testament, wherever transformed groups meet—in houses, churches, the marketplaces, palaces, or before governors and judges—they create a stir of excitement by modeling alternatives to social norms and demonstrating a power that is authoritative, authentic, and convincing.

Each community can offer worship, fellowship, and mutual aid—providing stability in transient neighborhoods. But the total network can provide channels of mobility—thus permitting the church to adapt to urban mobility with integrity. A more just distribution of resources might be a natural by-product. Healthy churches already exist in the city, but often they are small and independent, not tied into larger networks reaching beyond their immediate neighborhood.

Modern Anabaptists have learned how to become servants *individually* but we need to find ways of serving our cities *corporately*. This may well mean forming new investment groups and tying in with big business and real estate for the purpose of reaping some of the generous profits for kingdom purposes—to benefit the entire city rather than simply make individuals richer and richer. For example, an office tower downtown could provide quality workspace, jobs, and profits to support a high-quality Christian educational complex. The urban Anabaptist will say, "I cannot win the city by myself any more than I can live out the gospel by myself."

Certainly we do not expect to bring in the millennium by our hard work. That will happen only when Christ returns. But that does not mean that significant change cannot happen now. We should not run and hide in the hills, waiting for his return. There might still be Ninevehs which would repent if enough prophets would dare to confront them.

Is loving your neighbor political?

by Dorothy Friesen

Matthew 28:19-20; Acts 2:43-47

This month the church around the world celebrates Ascension, Pentecost, and Peace Sabbath. We remember that before Jesus ascended to heaven he told his disciples, "Go, then, to all peoples everywhere and make them my disciples ... and teach them to obey everything I have commanded you. And I will be with you always, to the end of the age" (TEV). We also remember that after the Holy Spirit came on the assembled apostles after Jesus' ascension amazing things happened. Courageously they preached God's Word and many people joined them. We remember the description of life among the believers in Acts 2:44-45, "All the believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions, and distribute the money among all, according to what each one needed" (TEV).

Keeping in mind Jesus' words to the disciples about making disciples and keeping in mind the description of how the new believers lived, let me share some scenes from the Philippines. Last year I revisited an area near where I had worked with the Mennonite Central Committee a few years before. In November 1981 many farmers had been ordered to dismantle their houses and move them to village centers. A curfew was imposed and anyone violating that curfew could be shot on sight.

One evening I stood at the edge of the village at sunset and saw tired fathers, their children, and their water buffalo hurrying to get to the center of the village before dark. Many of them had to walk more than ten kilometers one way to get to their fields. I saw hovels precariously perched on hillsides. One particularly badly put together house belonged to a widow and nine children. I visited the house on a Sunday afternoon and the neighbors told me the widow was out in the fields, "If she does not go to the field every day, she won't be able to cultivate the whole field and then there will be no food for her children."

I visited a school graduation exercise in another hamlet where people were huddled together near the platform but nearby stood military men clicking their guns. In another, an old man from a tribal group hurried toward me, stuck his face right in my nose, and said as loudly as he could. "I am hungry." He was hungry because he could no longer get to his fields. He had used up all the produce from his last harvest and he had nowhere to turn. In a social action center near the strategic hamlets I met a young woman who was telling her story to one of the church workers. A month before her husband had disappeared. He was known to have opposed the strategic hamlet operation in which villagers are evacuated to tightly controlled government centers. A few days before she saw a military man wearing her husband's clothes. She could only conclude that he had been killed. Why is this happening? Why does it concern Mennonites? What does it have to do with Ascension Day?

Why is it happening? The Philippine military says that there are rebels in the hills where the farmers are working and they must smoke them out. Church workers who have done some research on the area claim that in reality the military want the land, that they have been gobbling up land elsewhere for companies to use to plant export crops. People have begun to resist. The people in this area had come from many different places. They had been shoved off their land before. They are organized now and refuse to leave. One pastor said,

What can we do in North America to respond to those who are victims of oppression? A sermon for Ascension and Pentecost.

"It is getting harder to push people around for the profit of a few companies or a few people in the company. More force and more military might is needed." This is not an isolated incident. It is widespread in the Philippines. El Salvador, Guatemala, and other small Third World countries experience the same problems.

Small countries whose natural resources and land resources are controlled and exploited from outside by a network of companies, banks, and governments are in the same position. This network's sole reason for being in a country is profit. They must have a government who is militarily strong and dictatorial enough to make sure people don't disagree too strongly with the actions of the companies. But again the question, why does this concern us as Mennonites? And what does it have to do with Ascension Day?

"Go, then, to all peoples everywhere and make them my disciples ... teach them to obey everything I have commanded you." Our Mennonite tradition emphasizes the gospel of peace and the Sermon on the Mount. We talk a lot about going the second mile and turning the other cheek. We are against violence. That is a crucial part of our discipleship.

Dorothy Friesen formerly served with Mennonite Central Committee in the Philippines. This article is from a sermon preached at Bethel Mennonite Church, Winnipeg, Manitoba.

Remains of a dismantled house in Davoo del Norte province, Philippines. Many farmers were ordered to dismantle their houses and move them to village centers.

What is the gospel that a North American Mennonite can share with a tribal man who is hungry because he can no longer work his land? What is the gospel we can share with a widow whose husband has been killed because he resisted land takeover? What is the gospel we can share with families whose sons or daughters have been tortured by the military or joined the resistance movement because they could no longer stand the cruel and inhumane treatments? How can we be disciples? How can we make disciples in this situation? It is a question for us in North America because all our agencies are in these settings all around the world.

It is not only a Mennonite Central Committee worker's dilemma, it is only a missionary's dilemma. Filipinos know that church workers are not working alone. Somewhere there is a support community. Two common questions we encountered in our work in the Philippines were: (1) What did you do in your own country before you came here? (2) What do the people do who sent you? Note that the question was not what do people think or what does your church believe, but what do they do?

Acts 2 gives us a clue about solid discipleship. Verses 44-45 "The believers continued together in close fellowship and shared their belongings with one another. They would sell their property and possessions, and distribute the money among all, according to what each one needed." *The words of the gospel of peace which we know so well here in North America will get blown away like chaff without the grain of action to give the words weight.*

What kind of action? Again, we can take a cue from Filipino sisters and brothers. During my last visit in the Philippines, I visited seven church workers in prison. They were arrested for planning a church event to draw attention to the plight of the farmers who had been hamleted. With the exception of one all had been tortured, but this simply deepened their commitment to speak the truth. They were able to send letters out of prison and when I read some of those letters it seemed to me that they were very close to Paul's prison letters.

A church catechist named Leonor Sevilla wrote: "Dear friends, these are times that try our souls, hearts, and wills when our Christianity is put to the test as gold is tried by fire. Unworthy as I am, God in an all wise design has seen fit that I be one of the seven arrested and thereby be privileged to suffer a bit for what I believe with all my heart: that to be a Christian these days requires the hard witness, not only of words but also of suffering and dying if need be.

"I have been accused, 'You are working against the government,' and I have always maintained I am not working against the government, I am working for the people especially those whose rights are being trampled upon. I am just doing what I believe a true Christian should do. I am learning the sad fact that torture is the ordinary and standard procedure taken against anyone by the military.... Your prayers, visits, oral and material support, your spirit of oneness with us in our detention give us the strength to sustain the fight that you and I will go on struggling until God's kingdom of truth and justice, freedom, love, and true peace has come. One with you in prayer and suffering. Leonor."

Leonor is only one example of many of our Christian sisters and brothers who continue to speak the truth in a situation of deceit and violence, despite harassments, threats, torture, or even threat of death. That environment is not ours but we are linked to it. Economically we are linked because the same corporations which wreak such havoc in their lives are the ones who bring us produce from their country. Militarily we are linked through the arms and weapons that are sent from North America to the Philippine government. Politically we are linked because our governments support the Philippine government policy. And spiritually we are linked because we are created in the image of God and in a special way many of those who are struggling against injustice are Christian sisters and brothers.

But what can we do appropriately in North America? We can stand with sisters and brothers in prison by sending letters and telegrams on their behalf and making inquiries through our government about them.

We can say a clear no to military buildup and sales to Third World countries like the Philippines. We can work to not allow ourselves or our money to be conscripted.

We can examine and work to change our lifestyle that requires luxuries which we buy more cheaply through the blood, sweat, and tears of Filipino workers.

For Mennonites this is not being nakedly political. This is a response to the Great Commission to go into all the world and make disciples. We must find appropriate actions in the same spirit as the early believers did who "shared their possessions according to need."

While I was in one strategic hamlet, the mayor wanted to know who I was and who I was affiliated with. When I told him, he wanted to know whether the Mennonite Church is political. My only answer was, "Is loving your neighbor as yourself political? If you think it is political, then Mennonites are political. But we are responding out of Jesus' great command." If we are called to go to all peoples and make disciples and teach everything Jesus taught to his disciples, then we are called to teach and to demonstrate love for our neighbors. We are called to demonstrate that love in its deepest sense in the way that Jesus did, "There is no greater love than to lay down your life for your friends." Jesus' friends are all the people of the world and Jesus' friends are our friends.

A second opinion

Are we limiting God?

I am writing in response to the article "What kind of God" by Kenneth L. Gibble, (Dec. 28, 1982). I read the article with a little shock the first time, but I certainly felt a genuine desire to try to understand this great riddle that the author referred to: "Why does God allow suffering?" Kenneth mentioned that he was in sympathy with Rabbi Kushner's final answer: God is all-loving, rather than all-powerful. I am certainly not suggesting that I have the answer to this. I do know that God does. I, as many others, have a "handicap" for lack of a better word. Don't we all? But there are a few reflections I would like to make.

People, I believe, understand words like all-powerful, love, and suffering differently. Our life's situation, or circumstances, where we are in life, are reflected in our understanding of these concepts. Don't we like to think of these ideals and terms as how they relate to me, or how our lives have been affected by them? Could it be that when some of these are used as descriptions of God, we don't fully understand as of yet? I believe it is important to consider God as all-powerful and as a suffering God even without understanding the riddle.

Ken also mentioned the possibility of God limiting himself. I view it a little differently in light of my last idea. Could it be that we are limiting God? We ask what God is and there are a list of options.

1. A God of love
2. A God of suffering
3. God is all-powerful
4. God is giver of every good and perfect gift . . .

10. God is all the above PLUS (only God knows this part)

My answer would have to be number 10. I believe God is supreme and although I might not understand everything including suffering, I try to rest in the peace that God's grace is sufficient and he is with me always. I fully realize that during one's blackest hour—one's valley of the shadow of death—this is difficult to do but I honestly believe God is most interested in the effort, not the fact that we are perfect attainers. I have asked the question why? I am diabetic (since age 8). I committed my life to God at age 21. I am still diabetic 10 years later. Since becoming a Christian, I have lost my sight in my left eye completely and have had repeated laser surgery on my right eye to retain sight. Every explanation of the riddle Ken mentioned hit sensitive memories. So please understand that these reflections are mine with God's able assistance.

One of my questions is: Do we really have to fully understand God? I am not denying that I would like to, but being a person who is technically inclined, maybe God knows that if I were given that understanding right now, it would blow all my "circuits." Patience is certainly a gift from God. If God allows "me" a "chunk" of the total understanding and I can do God's will with it, I believe that very important.

As a science student at university, I wrestled with the idea of creation vs. evolution. (This was before I became a Christian.) I was of the opinion, if you prove it to me, then I will believe. Quite safe, you might say. With a mathematical mind, I thought so. God showed me in a mathematical way (use of symmetry) that God understands all, is all-powerful over all, and certainly loves us all. May God bless all.—**Paul Sparks,** Owen Sound, Ont.

Gibble in the pit

The best-selling book *When Bad Things Happen to Good People* by Rabbi Harold Kushner has created quite a stir in religious circles. Advertising hype in a Christian magazine headlines the glowing testimonal, "It restored my faith in God." But what kind of God?

In his December 28, 1982, *Gospel Herald* article by that title—"What Kind of God?"—Brethren minister Kenneth L. Gibble gave a Christianized recap of Kushner's philosophy of a co-suffering God. At one point, Gibble asks, "Does this sound like heresy to you?" Unfortunately, it not only sounds heretical; it is precisely that.

In the past, there have been those who felt that God owed them an apology for the condition of the world or for their personal dilemmas. There are those who are angry at God and those who accuse the divine author of justice of being unfair. And now there are those who, as Kushner says in his book, "are capable of forgiving and loving God despite his limitations." In the final analysis, people simply do not want to believe in God on his terms. Thus, they create God in their own image, good-intentioned but finite in his ability to carry out goodness.

In the new scenario, God sends poor Jesus of Nazareth to a cruel death on the cross to show his identification with the suffering of mankind. His death becomes God's way of saying that he is sorry for the mess which he has created. He cannot prevent tragedy; but, through this, perhaps God can inspire us to "move beyond it." Consequently, the crucifixion becomes God's atonement for his shortcomings as God.

When an author departs so radically from God's revelation of himself, it is difficult to find a common ground from which to respond. The Christian needs to return to *the* Book about suffering, written from God's perspective on the human situation rather than finite and fallen human experience. Gibble sympathetically summarizes some of Kushner's refutations of biblical and pseudo-biblical interpretations of adversity, then turns to the cross to "go a step further than Rabbi Kushner." Let us return to that cross and reexamine what it says about the meaning of suffering.

In the cross, we see more love; we see God's supreme sovereignty. His death seemed to epitomize the senseless tragedy of suffering. As he hung there in agony, his mother's heart was breaking. Could anything be more tragic? He, so young, so completely innocent, suffering such physical and psychological torture? His demoralized followers surely cried in their hearts, "What kind of God?" None of Christ's disciples wanted him to go to the cross.

Yet, through this life and death that no mother would have wished upon her son, or disciple upon his master, God did more than show his identification with struggling humanity. He also did more than atone for sins, our sins. He demonstrated that "all things work together for good to them that love God, to them who are the called according to his purpose."

Every gory detail of his life fulfilled God's plan and was "worth it." As his followers, called according to his purpose, we can have the same assurance for our lives. Thus, Peter, James, Paul, and the host of martyrs for God could rejoice for their "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17).

The true meaning of the cross is also lost when we begin to think in terms like "good people" and "deserve." Gibble seems to be in sympathy with Kushner's categorization of some people as "good" and not "deserving" of adversity. God, however, makes no such distinctions. "There is none righteous, no, not one" (Rom. 3:10) for "all have sinned, and come short of the glory of God" (Rom. 3:23). The cross is the cruel fate that we all deserve. It is through God's mercy and grace in the face of rebellious and depraved humanity that we receive what we do *not* deserve, that good things happen to bad people.

Contrary to Gibble's interpretation, the cross has not been "a stumbling block to Jews and folly to the Gentiles" because "the idea that God's own son should suffer such indignity *is* hard to fathom." Rather, it is because, desiring to see ourselves as "good," we reject the harsh reality of our fallen condition. We reject God's designs, not because they are hard to fathom, but because we desire to think ourselves wise (cf. 1 Cor. 1:20-27). Rather than accept God's glorious revelation of who he is and his humbling indictment of who we are, Kushner and Gibble prefer to close the gap by constructing the kind of God that they can feel comfortable with.

When a man thinks that he is good and deserving on the basis of his personal merits (as opposed to Kushner's "dregs of society"), he is in a dangerous position before his maker. The Jews have such a history of corporate calamity that they are often deemed gurus of the meaning of suffering. Yet, turning a deaf ear to the interpretations of the prophets, Rabbi Kushner can find no meaning in the travail of Israel other than God's helplessness to prevent "bad things happening to good people." In his creation of "personal meanings," Kushner typifies Israel's spiritual blindness.

Jesus depicted the rabbis of his day as blind leaders of the blind and both falling into the ditch. Kushner now appears to have led Gibble into the pit of his humanistic, existential approach. It is my prayer that no more will follow.—**Gary Hiller,** Lititz, Pa.

Kenneth L. Gibble responds

The two responses to my article are different in content and in tone. They require separate answers.

In Paul Sparks' response, there are several themes that touch me deeply: his struggle to understand the "riddle," his spirit of seeking, his battle with disease, his strong affirmation of faith. Like Brother Paul, I make no pretense of having the answer to suffering. Let's face it, if a satisfactory answer has eluded the greatest human minds in history, I have no illusions that it has appeared to me! God is mystery; we can never comprehend the one whose "thoughts are above our thoughts." The most we can do is what the ancient Hebrews and early Christians tried also to do—humbly, but sincerely, open ourselves to the truth as God reveals it. One hunch I have is that God would reveal a lot more truth to us if we could handle it.

And, yes, Paul, we all have handicaps of one kind or another. For reasons God alone knows, this is the kind of world God has created. God could, I am convinced, have created a world where all things were perfect. But in this imperfect world, God did an astonishing thing—God came to us in Jesus Christ. In his death we learn that God is a suffering God. In his resurrection we learn that God is ultimately powerful.

One of my first reactions to Gary Hiller's response was the comforting thought that if my article had helped in getting a Brethren and a Mennonite to think about grace, it was all to the good! We Anabaptists, for all our much-needed emphasis on discipleship, still haven't taken seriously the implications of God's grace. So I was grateful Brother Hiller raised that issue. Indeed, "there is none righteous . . . all have sinned."

But I must confess I was disturbed by the tone of his response. It initially put me on the defensive and tempted me to offer a point-by-point refutation of his arguments. But a defensive reaction would doubtless have confirmed Brother Hiller's conviction that my rebuttal was merely one more "humanistic, existential" attempt to deny the Scriptures. However, I must say I was amazed that he could so easily cast Rabbi Kushner in the role of faith destroyer. As I read the book, I saw Kushner as a man of deep faith. Imperfect faith, to be sure—whose isn't?—but faith tested by suffering.

All I can say to Brother Hiller is that neither Kushner's nor my own ideas about God choosing to limit himself are new ones. It's a theme that runs throughout the Bible. Neither Jews nor Gnostics in Paul's time could accept a God who would be so "weak" as to allow his Son to be crucified. And some people are still offended that God "chose what is weak in the world." But Paul assures us that "the weakness of God is stronger than men." Ultimately, as I said in my article, God "will, in the fullness of time, complete the victory over sin and death that he began in the resurrection of Jesus Christ."

I'm not sure this answer will help. Coming from someone who has already been written off as a heretic, my words are surely suspect. Perhaps the best thing I can do is to commend to Brother Hiller and *Gospel Herald* readers a little volume entitled *The Will of God.* It was written by the English preacher Leslie Weatherhead during World War II. In it the issue of suffering is addressed sympathetically, yet clearly.

CHURCH NEWS

General Board continues in-depth review process, tackles new and ongoing issues at April meetings

The General Board of the Mennonite Church, meeting at the Newcomer Center on the Goshen (Ind.) College campus, Apr. 14-16, did business with an agenda that might have made a corporation board wince for its size.

Included among the 16 items were in-depth reviews of the Historical Committee and the Board of Education. These reviews give the program boards a chance to tell what they are doing and the General Board gets the information it needs to keep on top of churchwide activities.

Historical Committee members were present with Leonard Gross, executive secretary, as he gave his report, which consisted of a review of work in process as well as projections for the coming years. Gross alerted General Board members to a need that will have to be met if the archives are to continue fulfilling their mission.

"In five years," he said, "we shall need to plan for archives expansion." This caused several board members to raise pertinent questions, such as: Should not institutions with substantial archival materials be providing some support for the archives? Archives by nature, Gross explained, grow in space needs.

The Board of Education report included answers to ten questions the General Board had raised prior to this meeting. The questions had to do with the purpose, management, and relations of all Mennonite schools. Can they be justified? How should matters of discipline and faith be handled?

But the item that seemed to generate the most concern was consideration of a document written and circulated by George R. Brunk II, "A Crisis Among Mennonites." In his treatise, Brunk attacks Mennonite institutions, persons, and books. The tone of this discussion was conciliatory, but there was also concern that the various views be fairly represented.

Marlin Miller, president of Goshen Biblical Seminary, who had made a personal effort to come to some understanding with Brunk prior to the General Board sessions, responded to a few of Brunk's charges. (For the official response, see the box.)

North reappointed to four-year term

Another matter of concern had to do with understandings between the General Board and the newly named Afro-American Mennonite Association (AAMA), or what had been the Black Caucus. According to a report emerging from an executive session, clarifications were made (see box).

Of some significance to the overall work of General Board was the reap-

A response to "A crisis among Mennonites"

This is to inform the church that in its April meeting the General Board discussed the document, "A Crisis Among Mennonites," by George R. Brunk II. The General Board desires that there be a clarification and understanding of the issues being raised by the author.

The General Board desires that appropriate attention be given to sorting out the issues being raised by the author and to evaluating the extent to which persons and institutions in the church who are being criticized are fairly represented.

In dealing with these concerns, the General Board desires that methods be used which are in harmony with the Scriptures, Christian brotherhood, love, and unity.—Ivan Kauffmann, general secretary of General Board

Understandings between GB and the AAMA

In a preliminary meeting of General Board representatives with representatives of the Afro-American Mennonite Association (AAMA) and in the Apr. 16 meeting of the General Board, the following clarifications were reached.

—That in the revised bylaws the Afro-American Mennonite Association will be recognized as an associate group, as an organization of individuals, black and integrated congregations, and local agencies in the Mennonite Church. It is organized to provide fellowship experiences for its membership and a vision for and assistance to: (1) individuals and black and integrated congregations in witnessing and service; (2) conferences and congregations in expanding the church in black and integrated communities; (3) the broader church in understanding and relating to black and integrated congregations and communities.

—That the associate general secretary for black concerns is (1) a staff person of the General Board and (2) through negotiation with the AAMA executive board may be assigned the duties of the executive director of AAMA.

—That as a General Board employee, the associate general secretary for black concerns will serve as (1) a resource and counsel to black and integrated congregations as requested; (2) an advocate and a resource to conferences on behalf of the concerns of black and integrated congregations; (3) an advocate to churchwide program boards, the AAMA, and institutions on behalf of General Board; and (4) other appropriate General Board responsibilities which may be limited to black and integrated congregational concerns.

In relation to the funding needed by the Afro-American Mennonite Association, it is understood that the General Board will continue to assume responsibility for arranging the financing of the AAMA until an adequate financial base is sufficiently developed in the future. AAMA shall assume responsibility for budget preparation and control in consultation with the General Board staff.

—Ivan Kauffmann

pointment of Wayne North to a second four-year term. His first term began on Sept. 1, 1979, and the second term will begin on Sept. 1 of this year, ending in 1987. Wayne serves as coordinator of the biennial churchwide convention, communications director for the General Board, and assistant to the general secretary, counselor to various boards, committees, and conferences. Currently, he is working on arrangements for Bethlehem 83, and is beginning to lay the groundwork for the 1985 General Assembly and churchwide convention.

Though there wasn't enough time to give the document careful attention, a report of the Human Sexuality and the Christian Life Joint Study Committee was contained in the docket and will be used in preparation for a statement at General Assembly in Bethlehem. "Early on it was decided that placing the subject of human sexuality in a biblical context was a first priority," says the introduction to the report. Sexuality and married persons, homosexuality, and sexual exploitation are a few of the items under scrutiny. From the contents of the document, the committee has not shied away from the knotty issues.

In the areas of finances, David Mann, treasurer, reports there has been an operating debt reduction of $22,186—from $57,262 to $35,076. He notes that this has come "through contributions from individuals, designated for this need."

Mann continues, "In addition, we have loans on our building at Lombard totaling $21,500. We would be happy for designated gifts to help us reduce this indebtedness."—David E. Hostetler

After 18 hours of rocking, most of the 15 youths from Howard-Miami and Parkview Mennonite churches showed their wear. Sponsors and friends served the young people food and drinks as they rocked.

Rocking their way to Bethlehem

Fifteen young people from Howard-Miami and Parkview Mennonite churches in Kokomo, Ind., rocked for Bethlehem 83, Apr. 22 and 23.

The youth began a 24-hour rock-a-thon—in rocking chairs, of course—at 7:00 p.m. on Friday, Apr. 22, and finished at the same time the following evening. Thirteen of the young people completed the agonizing stint, while two had to drop out because of illness or prior commitments.

About $1,500 was raised in the event, and all of the proceeds will go toward room and board at Bethlehem 83, which begins on Aug. 1 at Bethlehem, Pa. Church members and friends sponsored the rockers by the hour.

During the rock-a-thon, the high school and post-high youths had Bible studies and Bible quizzes, sang, played games—including volleyball, listened to music, worked on Bible memorization, and completed homework.

Other fund-raisers completed by the active group in the past year were a chili supper, aluminum can drive, paper drive, and car wash. For the 300th anniversary of Mennonites in North America and Howard-Miami's 135th anniversary this year, the Mennonite Youth Fellowship is preparing a commemorative plate to sell at the church's fall celebration.

The group meets weekly for a Bible study, and once a month the youth visit Friendship Haven, a Kokomo nursing home.—Keith Miller

Helping victims of Louisiana, Mississippi flooding

Mennonite Disaster Service has begun cleanup work in Louisiana and Mississippi, following mid-April flooding.

Stan Mecum of Des Allemands, La., director, reports that there are four volunteers working in the state—two in Baton Rouge and two in Franklinton—cleaning mud out of houses, removing wet sheetrock, and helping residents return to their homes.

"But we need more help from Mennonites living in the MDS Region II area," he quickly adds, "because the number of Mennonites living in Louisiana is very limited."

Mecum predicts that there will be considerable cleanup work near the town of Franklinton and in the New Orleans East area. "The water has not yet gone completely down in the town of Flidell, but there will most likely be people there needing our help as well," he reports.

So far the work has been limited. "Once the federal government declares which areas are disaster areas, we will have more details about exactly where we can work and what we can do," Mecum reports. He anticipates that MDS will eventually be involved in repair work and some reconstruction.

Director in Mississippi, Henry Yoder of Macon, Miss., estimates that 8,000 to 10,000 people in that state have been affected by the flooding. Groups of Mennonites are already working there in several cities.

In Foxworth, Miss., he reports, nearly every home had water damage. Members of the Durban Conservative Mennonite Fellowship in Kokomo, Miss., located a few miles from Foxworth have been working since Apr. 14 cleaning mud out of houses there. Eight people from the Church of God in Christ Mennonite Church in Macon, Miss., also helped out in Foxworth.

Hattiesburg is another town that was hard-hit, Yoder says. Many of the local people there are helping each other shovel out the mud, but "they were glad" for the help given by a carload of people from the Magnolia Conservative and the Noxubee Mennonite congregations from Macon.

According to Yoder, the Region II office will be moving within the next week to Columbia, Miss., another city where flooding was extensive. From this location, Virgil Gingrich, Region II MDS director, can monitor the situation more easily and keep in close contact with the National Red Cross, he explains. The National Red Cross has its central office in Columbia.

Herald Press to publish *Gospel Herald* memorial volume

Not by Might, a *Gospel Herald* memorial book is scheduled for publication on August 1. Containing profiles of all present and former editors and samples of published material from each year of the magazine's history, **Not by Might** is a unique volume.

Here you can learn, for example what C. K. Hostetler wrote about race prejudice in Alabama in 1909. Or what George R. Brunk wrote about "The Worker's Equipment" in 1914. There is J. N. Durr on "Then and Now" written in 1922 and J. A. Ressler's report of how some Mennonite missionaries in India celebrated the 400th anniversary of Anabaptism in 1925. In 1938 Daniel Kauffman reflected on "Forty-Eight Years in the Mennonite Church" and in 1946 Paul Erb wrote on "Looking Toward Death" after he had purchased a cemetery lot at the age of 52.

These and many more appear in **Not by Might,** a 192-page large size book that will sell in book stores at $9.95, but which you can buy from *Gospel Herald* for $6.65 if we receive your order before July 1. Use the coupon below.

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Putting church and business matters in perspective

Christians are needed who are willing to live out the gospel in the business community.

That was the message John H. Rudy delivered in various settings during a week-long stay on the Eastern Mennonite College campus, Apr. 11-15.

Rudy, who is stewardship minister and financial counselor with Mennonite Mutual Aid, headquartered in Goshen, Ind., discussed ways that business relates to the church. He spoke in classes, chapel, and a faculty meeting and was available to do financial counseling with students and faculty.

The guest speaker admitted his "business bias," noting that his grandparents and his parents were business people who discussed their work, problems, and philosophy "quite openly" with him as he grew up.

"Maybe I'm naive, but I've felt from early on that business is a wholly appropriate way to earn a living and is an appropriate arena for following Jesus," Rudy said in a chapel address. "To say that a Christian shouldn't be in business is to compartmentalize life and to say that one can't be in any profession," he added.

The speaker challenged students to "consider entering the business world after graduation" and to "view business as full-time Christian service and a gift of God to the church and to the world."

In a faculty meeting, Rudy shared observations from his work in financial counseling with individual business persons and congregations. He noted that "a certain amount of tension does exist between private industry and academic institutions" but that these negative feelings "vary greatly from one geographic area to another."

A feeling of alienation extends at times to church settings, owing in part, he suggested, to "a special business personality that is highly individualistic, takes risks, sets goals, and is accustomed to making quick decisions—a way of operating often in contrast to the typical church structure."

The speaker asserted that "most business people I've met are dedicated to the Lord and to the church. They need more affirmation.

"In fact," he said, "I am looking to business men and women to help the church redefine nonconformity to the world in terms of ethical practices, stewardship principles, and demonstrating what it means to be faithful to Christ in a highly competitive society."

Crowded out of a church in Brownsville, Texas

Church of the Lamb is a fast-growing Hispanic Mennonite congregation in the Texas border city of Brownsville. We were involved with the congregation the past two years while serving in winter voluntary service with Mennonite Board of Missions.

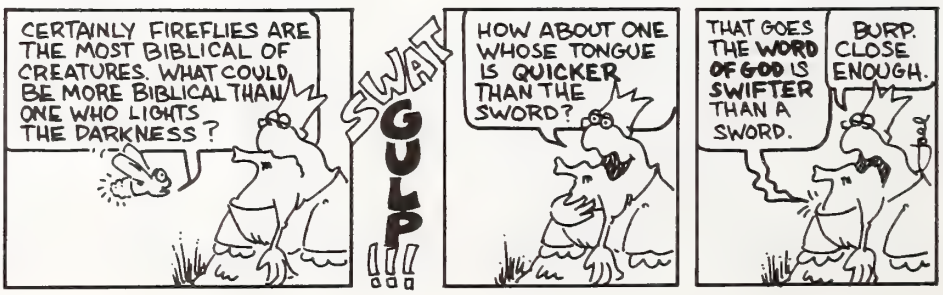
Conrado Hinojosa, pastor of the church, was a migrant worker near Archbold, Ohio, when he was converted to Jesus Christ. He had a strong desire to go back to Brownsville to take the gospel to his own people.

His father and brother were the first converts. The first services were conducted in a small home, and by 1974 the congregation had built its first meetinghouse. In 1976 an educational wing was added and a day-care center was started. With the help of South Central Conference the building was paid in full.

Over the years the church remained rather small, but a strong fellowship has developed. This past year the group tripled in size.

Conrado's brother, Lalo, was considering moving out of his increasingly rough and rowdy neighborhood, but after much prayer, decided to do something about it. He went and talked with some of the local young people and

Pontius — **Joel Kauffmann**



invited them to his house and garage for Christian movies and for something to do. Quite a few have accepted Christ and Lalo brings them in his van to all of the services. there are some 30 people awaiting baptism at the church as soon as the water is warm enough.

Winter voluntary service workers usually have English-language worship services on Sunday morning and then attend the Spanish-speaking services of Church of the Lamb in the evening.

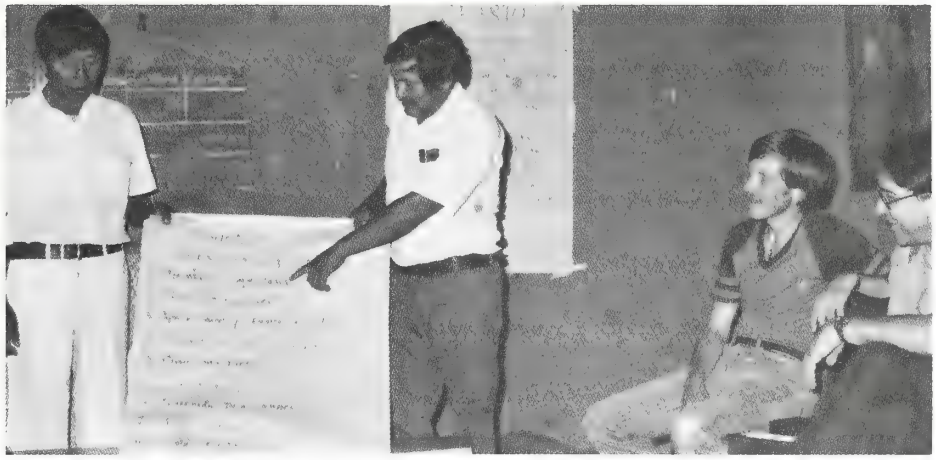
The evening services last approximately two hours. The volunteers love to worship with the believers, even though most of us don't understand Spanish. The believers' enthusiasm for their Lord is shared by testimony, prayer requests, and singing. Even small children get up front and sing voluntarily. When Flavio Lopez sings the Spanish redition of "The Old Rugged Cross," hearts are moved. Pastor Hinojosa gives a powerful evangelistic sermon at the end of the service. Time doesn't seem long when you witness how the believers enjoy their worship.

The volunteers respect the newcomers who want to worship, so we usually sit near the back. One such Sunday evening people kept coming in, and we finally all moved back to the small entrance and the adjoining kitchen. More people kept coming and we literally ended up outdoors on chairs. This was the first time we were crowded out of a church. One of our volunteerrs used a microphone and interpreted the sermon for us while we were outdoors.

By Monday evening the congregation had found a solution to the over crowding. Many of the members came and tore out the walls to the small foyer and kitchen. The VSers made benches that week and on Sunday the building was full again.

The congregation has had a strong missionary zeal since its beginning. It has started three congregations across the border in Mexico. Church of the Lamb is now trying to decide how to make more room for its members and other interested people. Where can they add more room? Should they tear out a wall? An architect has a building plan to seat 350 people with an overflow crowd using the old sanctuary, but $150,000 is needed. The congregation can raise some of this, but with only a few wage earners in the church and a large group of young people, this is a problem.

The young people who gather at church on Wednesday and Sunday evenings hate to go home so early after the meetings, because of poor home situations, so they are longing for a clubhouse or two for their neighborhoods where they could play games and fellowship together.—Vernon and Bertha Miller, workers from Goshen, Indiana



Bolivian church leaders, left; Gerald Mumaw and Delbert Erb, right

Bolivian churches aim for growth

"The three most important objectives for our church in 1983 are leadership development, evangelization, and organization of our local fellowships," said Baltazar Opimi at a workshop for leaders in the growing Bolivia Mennonite Church.

Eight representatives from the three rural congregations near Santa Cruz met on Feb. 18-20 for discussion, prayer, worship, and fellowship.

Held at the Rural Training Center of Mennonite Central Committee, the sessions brought together persons from the Los Tajibos, La Crucena, and San Julian congregations. Also participating were Steve and Debbie Fath of Mennonite Board of Missions and three workers appointed jointly by MBM and MCC—Delbert and Frieda Schellenberg Erb and Gerald Mumaw.

The workshop was planned to help Bolivian leaders evaluate the church, set goals, and agree on steps to reach them.

After several brainstorming sessions, participants divided into small groups to identify from the list of 25 concerns three areas in which to commit immediate energies. Growing out of these small groups working toward consensus was the central theme of *Growing in Faith in Jesus Christ.*

Participants agreed they needed assistance in:

(1) leadership development,

(2) evangelization, and

(3) organization of the local congregations.

"What surprised us most," Faths said, "was the level of maturity and ownership we sensed from those with whom we have been relating. The spirit of unity among us could be felt throughout the long, intense discussions. Spontaneous prayers of thanksgiving and petition for the Spirit's guidance were frequent and fervent."

Goshen-Sichuan exchange program not hampered by China clampdown

Contacts with the embassy of the People's Republic of China and the U.S. State Department have allayed fears that the cutoff of "cultural exchanges" between the People's Republic and the United States will interfere with the three-year-old educational exchange program operating between Goshen College and a university in the People's Republic.

The cultural exchange cutoff was announced early Thursday by Chinese officials in response to the recent defection to the U.S. of a Chinese tennis player, 19-year-old Hu Na.

According to officials at both the Chinese embassy and the State Department, the Chinese government is making a distinction between "cultural and sports" exchanges, which have been discontinued for at least the remainder of this year, and "scientific and educational" exchanges, which apparently will not be affected by the new policy. The Goshen College-China exchange falls under this second category.

"We have been assured that there will be no difficulty in continuing our exchange program, which is perceived as a people-to-people exchange rather than a formal arrangement between the two governments," said Goshen College director of international education Arlin Hunsberger after conversations with both U.S. and Chinese officials.

Since Goshen College president J. Lawrence Burkholder engineered the first U.S.-China undergraduate exchange program in 1979, three groups of 21 Goshen College students have

traveled to Sichuan Teachers College in the province of Sichuan, China. At the Teachers College, the Americans spend four months studying Chinese and teaching English to Chinese university students. During that same period, three groups of nine Chinese teachers of English have enrolled as students at Goshen College, where they spend an academic year. Several Chinese university professors have also served as visiting members of the Goshen College faculty.

A group of Chinese academicians is currently in residence at Goshen College, and a group of 21 Goshen College students and their faculty leaders are scheduled to travel to China in September.

Camping board plans for '84

Camp Assiniboia, near Winnipeg, Man., Canada, was the meeting site of the board of directors of Mennonite Camping Association on Mar. 23-24.

Mennonite Camping Association (MCA) is an inter-Mennonite fellowship dedicated to the promotion of an outdoor ministry of church camps and retreat centers in the various Mennonite conferences of Canada and the United States.

A major agenda item of this meeting was the planning for the next MCA convention to be held Apr. 3-6, 1984, at Camp Arnes, near Winnipeg. The convention is planned for camp personnel of all the Mennonite and Brethren in Christ affiliated camps in the U.S. and Canada. Camp board members and other interested persons are also encouraged to attend.

The theme for the convention will focus on the history of the camping ministry, the theology of Christian camping, and goals for the 1980s.

A new book, commissioned by MCA, on the history of camping in Mennonite-related churches will be released at the convention. *MCA Newsletter* editor Jess Kauffman of Brooksville, Fla., is researching and writing the book.

The board discussed ways MCA can be more helpful to member camps. The newsletter is sent quarterly to all members. It was decided that more resource material will be included and that additional resource papers should be distributed.

Other special projects for this year include work on a bulletin cover to acquaint more persons with the camping ministry, the idea of commissioning a book of resources for camp directors, and publication of the input speeches from the 1982 MCA convention.—Mary Lou Farmer

Mediators for conciliation trained in seminars

The neighbor's stereo blasts away until late at night, keeping you awake. Or his dog barks endlessly. Soil from the neighboring farm washes onto the road in front of your house.

Mennonites also experience conflict in their churches and communities. Ron Kraybill, coordinator of Mennonite Central Committee's Mennonite Conciliation Service (MCS), reports that over the past few years the number of litigations within the Mennonite church has increased.

Yet Kraybill and others who work with him are doing more than observing trends.

Within the past 15 months, Kraybill taught more than 200 people in eight communities how to help others work through conflict at Mediation Training Seminars that are sponsored by the Conciliation Service. "It is really exciting to see people picking up these skills and using them in their churches," he reports.

Participants seem equally enthusiastic about what they have learned at the seminars. Notes one, "The skills learned [at the seminar] are applicable to any type of conflict, and not just the formal mediation setting."

A participant from Eugene, Ore., adds, "After being involved ... [in mediation] and seeing progress made toward more open and honest communication, I feel much more hopeful ... [about resolving] even the most hopeless conflicts."

MCS offers two types of seminars: (1) training for people interested in beginning community mediation centers and (2) training for people interested in mediating conflicts between people in their congregations.

Participants become actively involved during the seminar when learning the four stages of the mediation process, notes Kraybill. They learn listening skills and practice mediation skills in role-plays.

A few participants are afraid to role-play at first, says Kraybill. "But most of them enjoy it by the end of the seminar and agree that it is a good learning tool."

At the beginning of a mediation session, the mediator explains the process and then establishes guidelines so that the session does not become simply another destructive argument. During the second stage, each person tells his or her side of the story.

After the stories are heard, the mediator helps the two people identify the issues, talk about and work through their feelings, and then examine different ways in which they can resolve their conflict.

At the end the two people record in writing the specific agreement they have reached.

During the training seminars, Kraybill reminds participants that there may be times when two people in conflict simply cannot see eye-to-eye. In some of these cases, he says, they may agree to having someone arbitrate. In arbitration the two people agree in advance to accept the solution that a third party proposes. These signed arbitration agreements are binding in legal courts, Kraybill says.

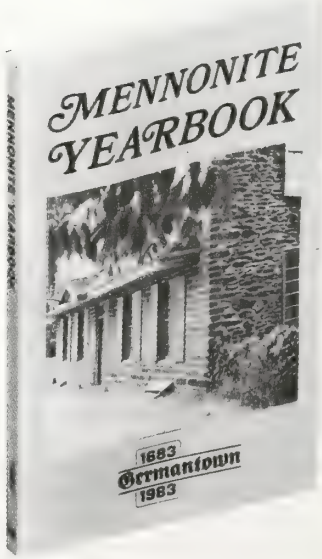
The most difficult part, notes Kraybill, is getting people to begin the mediation process. "It is possible to push people by guilt into reconciliation," he explains. But he believes that this is counterproductive. "We must invite people to be reconciled," he observes.

Traveling This Summer?

Interest can be added to your travels when you discover where other Mennonites live. To locate them, turn to the Regional Directory. Congregations are listed alphabetically according to state, town, and name. General Conference/BIC/MB/EMC/EMCC and EMMC are also included in the Regional Directory.

The 1983 edition has the most up-to-date information about the Mennonite Church—its organization, worldwide bodies, statistical data, and ministerial listings. In addition, the cover photo and two lead articles tie into the 300th anniversary of Mennonites in North America.

A lot of information at a modest price. Price $5.50 (USA); spiral-bound $6.50, plus postage. Available from Mennonite Publishing House, 616 Walnut Avenue, Scottdale, PA 15683, or Provident Bookstores.



MENNOSCOPE

Goshen College seeks an admissions counselor to begin this summer. Send letter of application (naming three references), résumé and transcripts to Norman Kauffmann, dean of student development, Goshen College, Goshen, IN 46526.

Applications are invited for an opening in teaching Old Testament and Hebrew at the Associated Mennonite Biblical Seminaries beginning academic year 1984-85. Send résumé and list of references to Jacob W. Elias, dean, Associated Mennonite Biblical Seminaries, 3003 Benham Avenue, Elkhart, IN 46517.

"People of Faith" will be the theme of the annual weekend retreat for the deaf and hard-of-hearing and their families and friends. Biblical studies will focus upon Heb. 11 and 12. This event, to be held June 17-19 at Laurelville Mennonite Church Center, will be coordinated by Pam Dintaman Gingrich and Nancy Marshall. For further programs and registration information contact the Center by calling (412) 423-2056 or the deaf ministries office, Mennonite Board of Missions, at (219) 294-7523.

New members by baptism and confession of faith: Melvin and Wilma Yutzy by confession of faith at **Sharon,** Plain City, Ohio. Pat Nugent Alderfer, Barbara Brouse, Marcia Ehrhart, and Michelle Musselman by baptism and Beverly Althouse Alderfer, David N. Alderfer, Donna Godshalk Barndt, David Benner, Lory Godshalk Blank, Jean Derstine, Joyce Detweiler, Paul Ehrhart, and Debbie Godshall by confession of faith at **Salford,** Harleysville, Pa. Charlotte Miller, Jeff Miller, Terry Roth, Debbie Schwartzentruber, Myron Steinmann, and Scott Wagler at **Steinmann,** Baden, Ont. Diane Gingerich, Eric Massanari, Mike Miller, Becky Summers, Becky Troyer, Larry Miller, Lynn Miller, Janelle Nafziger, and Paula Swartzendruber by baptism and David VanHouwe by confession of faith at **First Mennonite,** Iowa City, Iowa. Leanne Beidler, Sheila Ebersole, Tamera Eckert, Rodney Lefever, Tonja Martin, and Dean Peifer at **Forest Hills,** Leola, Pa. Richard Hostetter at **Neffsville,** Pa. Carol Nase, Ben Nase, Larry Alderfer, Carol Swartley, Jorge Araujo, Keith Alderfer, Jon Rittenhouse, Doug Kratz, Bob Nase, Julie Lapp, and Derwood Lapp at **Plains,** Lansdale, Pa. Five at **Neffsville,** Lancaster, Pa. Kenny Chupp, Eric Herr, Rita Imhoff, Lori Miller, Stacy Schweitzer, Matt Stutzman, and Carol Wiens by baptism and Dick Ostrom by confession of faith at **Portland,** Ore. Paul Kuepfer by confession of faith at **Riverdale,** Millbank, Ont. Mrs. Marion Landis by confession of faith at **Rockhill,** Telford, Pa. Doug Albrecht, Heidi Boschmann, Milton Glick, Dave and Marianne Landis, Mike Lawson, Lee and Charlotte Martin, Oren and Chris Mason, Chip Miller, Steve and Donna Quiring, Clara Rank, Dan Rosenberger and Sheila Swartzentruber at **First Mennonite,** Minneapolis, Minn.

READERS SAY

John Simpson, Downey, Calif. Regarding your 75th anniversary issue: Fine work and very enjoyable. I especially appreciated Ross Bender's thoughts on *change.* I'd like to see more in the same vein in your pages. While I understand where Phil Baker-Shenk is coming from, that he is making observations or a statement about today more than he is playing the role of seer (at least I think that's what he's up to), and while I agree with his standpoint for the most part, and think we who see ourselves as more mainstream in the Mennonite Church should guard against being so hard on the fundamentalists. This is not the first time negative statements about them have been in *Gospel Herald.* If there were to be a split and they were to leave the church, I'm not sure that those of us left (the large majority, I suppose) would be the stronger for it. At least I do not want to see them driven away by being put down so often. With the new typeface, I will be reading "Mennoscope" and the obits more often.

Melodie M. Davis, Harrisonburg, Va. I really appreciated your Apr. 12 editorial, "Peace and Holiness." It's healthy for me to know that you felt free admitting to the whole church (!) that something moved you to tears. Not only that, but your examination of why and reflections on Revelation were interesting.

I'm still trying to get used to your new typestyle and "look," for what it's worth! But then, I'm not an expert on such things. The pages seem so full and heavy and like too much of a burden to wade into.

Dawn Longenecker, Washington, D.C. I read with interest the Apr. 19 *Gospel Herald.* It was a very good issue. It was especially heartening to read of the witness for peace in Staunton, Va. Keep up the good work!

Connie Zehr, Scarborough, Ont. I was surprised and pleased to note the new attention given to the disarmament issue in the *Gospel Herald* of late. Your leadership in this way will, I think, have a great influence on American Mennonites—though your stand may be unpopular with some.

I am also glad for the ecumenical character of the "Items and Comments" page—these items certainly remind us of our commonality with faithful folk of many persuasions. Your editorials (and editorial policy) also reflect a far-reaching vision that is pushing Mennonites beyond our narrow ethnic borders.

Thank you for serving the church in these ways.

BIRTHS

Ahart, Charles and Kelly (Jantzi), Glendale, Ariz., second daughter, Brandy Marie, Apr. 6.

Alderfer, Timothy and Karen (Landis), Harleysville, Pa., first child, Heidi Renee, Apr. 9.

Baker, Mike and Patti (Kauffman), Lebanon, Ore., second child, first daughter, Audra LaVada, Dec. 24.

Bontrager, Wilbur L. and Sarah (Troyer), Middlebury, Ind., third child, second daughter, Amber Nicole, Mar. 19.

Bauchman, Doyle and Irene (English), Wayland, Iowa, third son, Aaron William, Apr. 16.

Chisenhall, Philip Leon and Sylvia Fern (Schneider), Greenwood, Del., fifth child, third son, Trent Leland, Mar. 28.

Clemens, Don and Carol Jean (Reber), Lowville, N.Y., second son, Micah Reber, Mar. 9.

Delagrange, Allen and Wanda (Miller), Millersburg, Ind., second child, first son, Gregory Allen, Apr. 5.

Diller, John and Mae (Sommers), Hartville, Ohio, first child, Joel Willis, Apr. 5.

Durell, Chip and Diane (Rheinheimer), Lumberville, Pa., first child, Lauren Alexis, Apr. 16.

Erb, Leroy and Rachel (Lauver), Milton, Pa., fourth child, third son, Daryl Ray, Jan. 12.

Friesen, Howard and Maribeth (Diener), Kettering, Ohio, second child, first son, Benjamin John, Mar. 19.

Gerig, Randy and Rhonda, Lebanon, Ore., second daughter, Katie Lee, Feb. 27.

Gingerich, James and Molly (Mayo), San Francisco, Calif., first child, Christopher Riggs, Apr. 2.

Haddad, Walter and Kathy (Shenk), Scottdale, Pa., third son, John Walter Edward, Apr. 8.

Jantzi, Bob and Faye (Yost), Milverton, Ont., first child, Jennifer Catherine, Mar. 3.

Kanz, Edward and Barbara (Yoder), Hartville, Ohio, first child, Kathryn Marie, Nov. 14.

Landis, Jeff and Karen (Stauffer), Harrisonburg, Va., second child, Chad Steven, Mar. 16.

Middleton, Glenn and Ardis (Schwartz), Colon, Mich., third child, second son, Stephen James, Apr. 4.

Miller, Duncan and Linda (Scherlin), Wayland, Iowa, first child, Adam Lee, Mar. 20.

Miller, D. Leon and Barbara (Martin), McVeytown, Pa., second child, first son, Layne Eric, Apr. 14.

Moise, Alex and Linda, Elkhart, Ind., first child, Mireille Martine, Apr. 3.

Mulder, David and Vicki (Toelke), Ridott, Ill., fifth child, second son, Ryan Roger, Apr. 20.

Nofziger, Tom and Jill, Lebanon, Ore., second son, Braden Lynn, Oct. 28.

Nolt, Marlan and Susan (Crowl), Ephrata, Pa., second child, Kristin Marie, Mar. 18.

Pellman, Kenneth and Rachel (Thomas), Lancaster, Pa., first child, Nathaniel Richard, Dec. 6.

Robison, Davey and Rebecca (Hochstetler), Sturgis, Mich., first child, Danae Lee, Apr. 14.

Roth, Cecil and Judy (Mariska), Milford, Neb., first child, Adam Jeffrey, Apr. 13.

Ruth, Charles and Joyce (Lepp), Duchess, Alta., first child, Melissa Joy, Jan. 21.

Schlabach, Joe and Roxanne (Foreman), Shipshewana, Ind., third child, second son, Jared Wesley, Apr. 2.

Shetler, Arden and Quenna (Thomas), Johnstown, Pa., first child, Shaun Michael, Apr. 10.

Stoltzfus, Craig and Linda (Fisher), Elverson, Pa., first child, Ryan James, Apr. 5.

Tennefoss, Thomas J. and Jolene (Neuenschwander), Greenwood, Del., first child, Thomas Jefferson IV, Feb. 27.

Unternahrer, Chris and Debra (Gesling), Wayland, Iowa, first child, Joseph Kent, Apr. 2.

Widrick, Bruce C. and Kathleen (Lehman), Croghan, N.Y., second child, first son, Ryan Daniel, Apr. 5.

Yoder, Jonathan and Dawn (Good), Tuscaloosa, Ala., first child, Robert Keith, Apr. 3.

MARRIAGES

Fisher — Blank. — Lester Edward Fisher, Narvon, Pa., and Naomi Faye Blank, Morgantown, Pa., both of Hopewell cong., by Merle G. Stoltzfus, Apr. 16.

Gerber—Nussbaum.—Steven Gerber, Orrville, Ohio, Salem cong., and Delores Nussbaum, Apple Creek, Ohio, Sonnenberg cong., by Edwin Bontrager, Apr. 8.

Graber — Sauder. — Wes Graber, Archbold, Ohio, Missionary Church, and Pam Sauder, Wauseon, Ohio, West Clinton cong., by Rocky Miller and Dennis Leinbach, Apr. 16.

Graybill — Miller. — Lincoln Graybill, Wakarusa, Ind., and Karen Miller, Wakarusa, Ind., Orrville cong., by Carl K. Newswanger, Mar. 5.

Landis—Shreiner.—Maurice W. Landis, Lancaster, Pa., Evangelical Mennonite cong., and Anne E. Shreiner, Lititz, Pa., Erb cong., by H. Howard Witmer, Apr. 9.

Miller — Keller. — Ronald Miller, Lancaster, Pa., and Debbie Keller, Lancaster, Pa., Neffsville cong., Apr. 16.

Mongold—Estep.—Marty L. Mongold, Bergton, Va., Valley

View cong., and Patty Estep, Singers Glen, Va., Baptist Church, by Michael Shenk, Mar. 19.

Nisly—Mast.—Gordon Nisly and Susan Mast, both of Hartville, Ohio, Hartville cong., by Richard F. Ross, Apr. 9.

Thomas — Riehl. — Warren Thomas, Ephrata, Pa., Neffsville cong., and Eva Riehl, Blue Ball, Pa., Worship Center, by Paul Burkholder, Apr. 2.

Tobias — Burwell. — Steve Tobias, Orrville, Ohio, Orrville cong., and Beth Burwell, Doylestown, Ohio, Church of God, by Charles Dameron, Mar. 1.

Weaver — Bruckhart. — Ronald B. Weaver, Ephrata, Pa., Hammercreek cong., and E. Rosene Bruckhart, Manheim, Pa., Harnley cong., by H. Howard Witmer, Oct. 23.

OBITUARIES

Boss, John, Sr., was born in Berne Switzerland, July 28, 1888; died at Albany, Ore., Jan. 20, 1983; aged 94 y. On Dec. 16, 1918, he was married to Ruth McDonald, who died in 1973. Surviving are 3 sons (Vernon, John, Jr., and Paul), 14 grandchildren, and 10 great-grandchildren. He was a member of Mountain View Mennonite Church. Funeral services were held at Johnson Funeral Home, Kalispell, Mont., Jan. 25, in charge of Virgil Hochstetler; interment in Fairview Cemetery.

Culp, Marvin R., son of David L. and Violet Marie Culp, was born at Goshen, Ind., June 28, 1920; died at Elkhart General Hospital, Elkhart, Ind., Apr. 3, 1983; aged 62 y. On Mar. 27, 1941, he was married to Violet M. Martin, who survives. Also surviving are 4 sons (Delbert, Don, Dale, and Dennis), 3 daughters (Carolyn—Mrs. Jack Heeter, Phyllis—Mrs. Robert Roe, and JoEllen), his mother, and 12 grandchildren. He was a member of Waterford Mennonite Church, where funeral services were held on Apr. 6, in charge of Del and Charlotte Glick and George L. Swank; interment in Yellow Creek Cemetery.

Herr, Lizzie S., daughter of Daniel E. and Frances (Snyder) Miller, was born on Feb. 13, 1892; died at the Mennonite Home, Lancaster, Pa., Apr. 4, 1983; aged 91 y. She was married to Oscar G. Herr, who died in 1931. Surviving are one daughter (Erma—Mrs. Jacob B. Siegrist), 11 grandchildren, 9 great-grandchildren, and one brother (Paul S. Miller). She was a member of Mt. Joy Mennonite Church.

Hostetter, John Jacob, son of Samuel E. and Catherine (Kornhaus) Hostetter, was born at Roseland, La., June 7, 1896; died at Harrisonburg, Va., Apr. 6, 1983; aged 86 y. On May 7, 1922, he was married to Ruth Edna Berkey, who died July 29, 1957. On June 7, 1959, he was married to Ruth Stoltzfus Stauffer, who survives. Also surviving are one daughter (Gladys—Mrs. Gerald Burke), one son (John J., Jr.), 7 grandchildren, one brother (Amos), and 7 sisters (Anna—Mrs. John Alger, Mary—Mrs. Joe Conner, Nora Hostetter, Sarah—Mrs. Frank Weber, Ada—Mrs. Milford Hertzler, Edith—Mrs. Richard Martin, and Eva—Mrs. J. Mark Stauffer). He was a member of Park View Mennonite Church, where funeral services were held on Apr. 9, in charge of Owen Burkholder and Ira E. Miller; interment in Lindale Mennonite Cemetery.

Huber, Mabel E., daughter of Harry E. and Kathryn H. (Erb) Shreiner, was born in Warwick Twp., Pa., Aug. 26, 1917; died of cancer at Lancaster General Hospital, Lancaster, Pa., Mar. 16, 1983; aged 65 y. On June 20, 1936, she was married to P. Elmer Huber, who survives. Also surviving are her mother, 4 sons (Elmer, Ray, Dale, and Larry), 3 grandsons and one sister (Susan—Mrs. Paul C. Hess). She was preceded in death by her father, 3 brothers, and one sister. She was a member of Hammer Creek Mennonite Church, where funeral services were held on Mar. 20, in charge of Parke Heller, Fred Heller, Richard Hurst, Ira Good, and Clarence Ulrich; interment in the adjoining cemetery.

Keller, Barbara, died at the Mennonite Home, Lancaster, Pa., Mar. 22, 1983; aged 90 y. She was married to Harry Keller, who preceded her in death. She was a member of Elizabethtown Mennonite Church. Funeral services were held at the Mennonite Home Chapel on Mar. 25, in charge of Elmer Hertzler and Ralph Ginder; interment in Risser Cemetery.

Landes, Carrie L., daughter of Abraham and Emma (Landis) Halteman, was born in Franconia Twp., Pa., Apr. 22, 1901; died at Eastern Mennonite Home, Souderton, Pa., Apr. 11, 1983; aged 81 y. She was married to Titus N. Landes, who died on Oct. 3, 1980. Surviving are one son (Curtis H. Landes), 5 grandchildren, and 7 great-grandchildren. She was a member of Franconia Mennonite Church, where funeral services were held on Apr. 15, in charge of Floyd Hackman and Curtis Bergey; interment in adjoining cemetery.

Rhinesmith, LeRoy, son of Charles L. and Bessie (Likes) Rhinesmith, was born at Kendallville, Ind., Apr. 25, 1912; died of a heart attack at Lagrange, Ind., Apr. 9, 1983; aged 70 y. On July 28, 1934, he was married to Laura Mishler, who survives. Also surviving are 4 daughters (Gloria—Mrs. John Ganger, Sharon Rhinesmith, Janelle—Mrs. Russell Graber, and Rebecca—Mrs. Kevin Mitchell), one son (Charles L.), 15 grandchildren, one great-grandson, 3 sisters (Dorothy—Mrs. Robert Bruce, Lucille Somes, and Leona—Mrs. Rollin Miller, Sr.), and one brother (Harold Rhinesmith). On Jan. 27, 1952, he was ordained to the office of deacon and served the Locust Grove congregation. He was a member of Locust Grove Mennonite Church, where funeral services were held on Apr. 12, in charge of Dean Brubaker, James Carpenter and William Hooley; interment in Locust Grove Mennonite Church Cemetery.

Roth, Clarence K., son of Christian and Veronica (Kennel) Roth, was born at O'Neill, Neb., Nov. 13, 1910; died at Brunner Nursing Home, Brunner, Ont., Apr. 10, 1983; aged 72 y. On Apr. 6, 1938, he was married to Alma Leis, who survives. Also surviving are 2 children (Lloyd and Doris—Mrs. Del Lichty), 4 grandchildren, 3 brothers (Elmer, Mervin, and Clayton), and 4 sisters (Irma—Mrs. Clayton Schultz, Viola—Mrs. Abner Leis, Mildred—Mrs. Melvin Shantz, and Marjorie—Mrs. Ervin Albrecht). He was preceded in death by one brother (Lester) and one sister (Gladys—Mrs. Jacob Spenler). He was a member of Riverdale Mennonite Church, where funeral services were held on Apr. 13, in charge of Glenn Zehr; interment in the adjoining cemetery.

Smith, Eva, daughter of Joseph and Zern (Dove) Dove, was born at Criders, Va., Dec. 5, 1904; died at Harrisonburg, Va., Mar. 15, 1983; aged 78 y. On June 25, 1924, she was married to Solomon D. Smith, who died on Jan. 14, 1978. Surviving are 4 daughters (Ruby Caplinger, Elaine Lantz, Leona Canoles, and Juanita Kiser) and 2 sons (Derwitt and Dean). She was a member of Valley View Mennonite Church, where funeral services were held on Mar. 19, in charge of Michael Shenk and Samuel Janzen; interment in Caplinger Family Cemetery, Criders, Va.

Stewart, John Lee, son of Melvin and Lela (Hostetler) Stewart, was born in Peoria, Ill., Sept. 25, 1955; died in an automobile accident, Apr. 6, 1983; aged 27 y. Surviving are his parents, one brother (Steve), one sister (Nancy—Mrs. Don Kennell), and grandparents (Ira and Velma Hostetler). Funeral services were held at Roanoke Mennonite Church, Apr. 9, in charge of James Detweiler, Kenneth Good, and Steve Ulrich; interment in Roanoke Mennonite Church Cemetery.

Stoltzfus, Orpha, daughter of Solomon and Sara Jane (Lenhart) Beechy, was born at Walnut Creek, Ohio, Sept. 10, 1898; died at Greencroft Nursing Center, Goshen, Ind., Mar. 28, 1983; aged 84 y. On May 29, 1919, she was married to Elmer Stoltzfus, who survives. Also surviving are 5 sons (Dwight, Robert, Edward, Glenn, and Eugene), two daughters (Evelyn—Mrs. LeMar Miller and Sara Ellen Stoltzfus), 23 grandchildren, and 20 great-grandchildren. She was a member of Waterford Mennonite Church, where funeral services were held on Mar. 31, in charge of Del and Charlotte Glick; interment in Elkhart Prairie Cemetery.

Thomas, Rick J., son of Aldine and Esther (Yoder) Thomas, was born at Goshen, Ind., Oct. 10, 1957; died of cancer at Elkhart General Hospital, Elkhart, Ind., Apr. 9, 1983; aged 25 y. Surviving are his parents, one sister (Richele), one brother (Michael), and grandparents (Ora and Mabel Thomas and Katie Yoder). He was a member of Clinton Frame Mennonite Church, where funeral services were held on Apr. 13, in charge of Vernon E. Bontreger; interment in the Miller Cemetery.

Unzicker, Emma O., daughter of John and Emlie (Havenstein) Schrock, was born in Woodford Co., Ill., Feb. 28, 1889; died at Gifford, Ill., Apr. 6, 1983; aged 94 y. On Oct. 30, 1924, she was married to Otto Unzicker, who died on May 2, 1970. Surviving are 3 sons (Floyd, Leonard, and Wayne Unzicker), 9 grandchildren, 8 great-grandchildren, one brother (Henry Schrock), and one sister (Amelia Unzicker). She was a member of East Bend Mennonite Church, where funeral services were held on Apr. 9, in charge of Ivan Birkey; interment in East Bend Memorial Gardens.

Yoder, Peter, son of Willard and Lois (Peachey) Yoder, was born on July 20, 1962; died as a result of a car-tractor-trailer accident near Mill Creek, Pa., Apr. 9, 1983; aged 20 y. Surviving are his parents, 4 sisters (Edith A., Lucy F., Phyllis K., and Mary Ellen), 2 brothers (Willard J. Jr., and Joseph R.). He was a member of Maple Grove Mennonite Church, where funeral services were held on Apr. 13, in charge of Leroy Umble and Louis Peachey; interment in Locust Grove Mennonite Cemetery.

CALENDAR

Mennonite Board of Missions Board of Directors, Elkhart, Ind., May 12-14
Mennonite Board of Education Directors, Elkhart, Ind., May 13-14
Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC-MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
North Central Conference, Red Top, White Chapel, Mont., June 3-5
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 10-12
Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3

CREDITS

Cover by Wallowitch; p. 329 by Keith Miller; p. 331 by Steve Fath.

ITEMS AND COMMENTS

Middle-income religious people called happier than less faithful

Does religion make people happier? It seems to for people who don't earn a lot of money, according to the Minnesota Poll, a service of the *Minneapolis Tribune*. In a copyrighted survey, it found that for adult Minnesotans earning less than $35,000 a year, those who are highly religious were much more likely than the less religious to call themselves very happy. Above that income level people were happier to begin with, and the very religious were no more likely than the less religious to call themselves very happy.

The poll discovered that nearly three fourths of all adult Minnesotans say they believe in an afterlife. Even more say they definitely believe in God. And nearly everyone report they pray at least once in a while. A majority say that religion is very important in their lives, while one third say it's fairly important and one eighth say it is not very important. But when the focus switched from belief to action, the numbers were less overwhelming. Although nine of 10 say they go to church at least a few times a year, not quite half say they attend every week or nearly every week. About one fourth say they have committed their lives to Christ. About the same proportion say they have tried frequently or sometimes to convert someone to their faith.

Alcohol in support of crimes

A survey of state prisoners taken in 1979 discovered that one out of four were heavy drinkers. As reported in *Network Newsletter*, "Almost a third said they had drunk very heavily just before they committed the offense for which they were convicted."

Marriage course enrollment up by 25 percent, says new study

The number of couples participating in the Catholic Church's marriage preparation courses has increased by at least 25 percent in recent years, says a new study. Based on data from all 173 dioceses in the United States, the survey said that half of the 353,375 couples who married in Catholic rites in 1981 reported some form of preparation besides their initial meeting with the parish priest. The average program offers 11 to 30 hours of instruction and in the process evaluates the couple's readiness to receive the marriage sacrament. The faith of the couple and their commitment to the church play an important role in the evaluation, Father O'Rourke said. Couples who are not practicing Catholics are often encouraged to review their ties to the church before continuing the preparation process.

Church editors name John Stapert to lead Associated Church Press

John Stapert, editor of the *Church Herald*, magazine of the Reformed Church in America, Grand Rapids, Mich., was elected president of the Associated Church Press at its annual convention in Boston. He succeeds Carolyn Purden, associate editor of the *Canadian Churchman*, the Anglican monthly newspaper. Other officers elected by the ecumenical association of some 130 Christian periodicals were James L. Merrell, of the *Disciple* magazine, St. Louis, first vice-president; Terry Schultz, of *Lutheran Women*, Philadelphia, second vice-president; and the Rev. Mark Brummel, *U.S. Catholic* magazine, Chicago, treasurer. The membership adopted with some amendments a statement of ethics and professional practice that had been recommended by the board of directors. A move to set up a grievance council to which persons who felt wronged could appeal was tabled till next year, when the group will meet in Chicago. The *Gospel Herald* is a member of the Associated Church Press.

Peripatetic Michigan bishop vows he'll never return to mansion life

Catholic Bishop Kenneth E. Untener of Saginaw has learned just how few personal belongings a man needs. "I've got it down to three duffel bags and a seabag," he says. No bishop's mansion for him. Not even a small house. Except for a few items like books in his office, the contents of those three duffel bags and the seabag are all he owns. For nearly two years, Bishop Untener has been moving from rectory to rectory, staying six to eight weeks in each. "I'm probably going to move in about a week," he said in an interview. "I'll call a couple of days ahead of time and see if this is a good time."

The bishop's $200,000, 23-room mansion is for sale. In May, the public will pay to see the house redecorated by area decorators as a benefit for the Junior League of Saginaw. The bishop hopes that will make the house sell more easily. The 45-year-old prelate acknowledges that such a life is not for everyone. "It depends on your temperament. If a strange bed makes you toss and turn, you shouldn't do this." But for himself, he says, "I'm glad I did it. I'm going to keep doing it. I've never done anything in 20 years as a priest that I've gotten such overwhelmingly positive reaction from. The more I do it, the more I'm sure I'll keep doing it."

Church objects to astrology in breakfast television fare

The Free Church of Scotland has complained to British broadcast authorities about the inclusion of astrology features in breakfast television programs. In letters to the British Broadcasting Corp., the Independent Broadcasting Authority and to the breakfast program producers, the commission of assembly said that many other Christians felt the way they did about the programs. "We are well aware that this feature is presented in a generally lighthearted way, but the underlying serious intent of what most people understand to be a distinct spiritual philosophy is not concealed," the letters said. "It must be a matter of general knowledge that the theory and practice of astrology is viewed by the large majority of professing Christians, from whom most of your viewing membership must be drawn, as strictly incompatible with their faith."

Prime-time television violence reached all-time high in 1982

Violence on prime-time network television reached an all-time high average of 8.7 acts per hour last fall, says the National Coalition on Television Violence. Its monitoring for the period Sept. 27 through Dec. 26, 1982, found a record of 28 high-violence programs accounting for half of all prime-time television programming. Preliminary data for January and February of 1982 show an even higher level, averaging more than 9 violent acts per hour. The coalition says the most violent series on network television is NBC's "The A Team," with 39 acts of violence per hour, followed by "Fall Guy" (ABC) with 34, and "Tales of the Gold Monkey" (ABC) with 31. ABC remains the most violent network with 10.2 violent acts per hour, followed by CBS with 8.3, and NBC with 7.6. Philip Morris is the number one violence advertiser, followed by Polaroid, General Motors, IBM, and Magnavox. Low-violence advertisers include Kodak, Hallmark, General Electric, Noxell, and American Home Products.

Dr. Thomas Radecki, psychiatric director of the Champaign County (Ill.) Mental Health Center and chairman of the coalition, says that "the first TV generation has grown up to be the most violent generation of young adults in America's history, murdering 300 percent, raping 400 percent, and assaulting 500 percent more often per capita than their parents' generation at the same ages."

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The arrogance of the learned

The phrase above leaped out at me from a Peter Drucker film on management. It had a familiar ring because we Mennonites have had mistrust of learning built into our psyches from ages past. Anabaptists were persecuted by scholars as well as kings and policemen and I am told that as late as this century, Mennonites had a saying which could be translated roughly as "the terrible taught ones." I remember also that George Wallace in an earlier style did his bit for anti-intellectualism with his phrase "pointy-headed intellectuals."

But I found that Drucker did not mean to direct his attention to intellectuals only. His warning was for all who know something other people need to know, but who dispense it in an arrogant manner. Thus anybody can be in the position of the "learned" and has the choice of moving out toward others or expecting them to do all the moving. In this sense all of us may at times display the arrogance of the learned.

What would lead us to be arrogant about what we have learned? Is not this arrogance like any other arrogance—an overblown sense of one's own importance? It is to insist that the game is to be played by my rules only and if you can't play that way it is too bad. To use another figure of speech, it is to teach with a ruler in one hand so that those who can't learn get their fingers slapped—as if that would pound the knowledge into them.

We have all encountered the arrogance of the learned in some form and were forced to try to deal with it. In some structured situations it may have been useful—when the facts one needed to know were pressed upon us even though we really did not want to receive them. In other cases we have struggled to maintain our self-respect because our own worth had been threatened.

There is of course also the arrogance of the unlearned. This is the attitude that leads people to stone the prophets or smash the microscope because the information presented is unpleasant. In both cases the arrogant show a closed attitude instead of reaching out toward others.

How may we relate to this problem? We might mount a campaign against learning. Let them keep their old knowledge if they want to be arrogant about it! In some situations, this could be a good solution. Our culture is polluted with information and some of it is better ignored. Yet there is also much that we need to learn and so we need to come to terms with knowledge.

On the other hand, we might decline to share our own information, lest we be accused of arrogance. There is an insight in this too. The Amish have taken this approach and the world is beating a path to their farmyards. Whether or not the world is learning what the Amish have to teach is another question. Of course, inaccurate interpretations are common in learning and so this method should not be downgraded simply because some people do not get the message.

But since the giving and receiving of information is an important part of being human, we may consider how to accomplish this in a reasonable and effective manner. As one model, I suggest that we look to the servant of the Lord, a mysterious person described in several chapters of Isaiah. Of particular interest is the servant's method described in Isaiah 42:2-3:

"He will not cry or lift up his voice,
or make it heard in the street;
a bruised reed he will not break,
and a dimly burning wick he will not quench;
he will faithfully bring forth justice."

It is important to note that the message and the concern of these servant songs grow out of the experience of Judah in the Babylonian exile. One might have thought that such a group would not have expected to have anything to share with others. But out of this trauma comes not only a message of encouragement for the exiles as in Isaiah 40, but a message of justice and law for others: "He will not fail or be discouraged/till he has established justice in the earth;/And the coastlands wait for his law" (42:4). The message is unusual and may be controversial, but the method is winsome and eminently patient.

Nobody has been able to say for sure who in the Old Testament scene the prophet had in mind. But Christians from the time of Philip (Acts 8:26-40) have seen the fulfillment of these servant prophecies in Jesus Christ. So we look to him as the model for us. As reported in the Gospels, Jesus was at times sharp with people. But we would not describe him as arrogant, for his communications were plain, straightforward, couched in common language. Also, he himself lived and was the message.

The arrogance of the learned grows out of an intent to confuse more than to comfort, to withhold rather than to instruct. In contrast is the attitude recommended to Timothy: "The Lord's servant must not be quarrelsome but kindly to every one, an apt teacher, forbearing, correcting his opponents with gentleness." (2 Tim. 2:24, 25a). Is this a deliberate use of the Old Testament servant language?

But are there not times when we must express our convictions with vigor and clarity? And will this not be interpreted by some as arrogance? It could be. Nevertheless, the word from Isaiah and Timothy is that arrogance is inappropriate. God does not need our arrogant defense.—Daniel Hertzler

GOSPEL HERALD

May 17, 1983

The Quakers: friends of peace

by Gerald Meyer

George Fox's Song begins with these words:

There's a light that
is shining
In the heart of man.
It's a light that
was shining
When the world began.

George Fox was the founder of the Religious Society of Friends, more commonly known as the Quakers. The song quoted above was written not by him but about him and the things he believed. It is often sung when American Quakers gather today. The song is an appropriately simple expression of the beliefs that, partly because of their simplicity, have had a profound effect upon our world.

When Quakerism began in the England of Oliver Cromwell's time, it seemed unlikely that it would make any important impact on society. Fox himself, living in an era when kings still claimed absolute power based on divine right, was an unlettered workman. When he first appeared, he seemed a ridiculous figure to the Puritan and Royalist powers of the mid-seventeenth century.

But as Fox made his ideas known, amusement and disdain turned to outrage. Everything he did seemed subversive: his refusal to take oaths of loyalty, his refusal to remove his hat in the presence of the "mighty," even his insistence upon calling churches "steeplehouses" because people, not buildings, were the church.

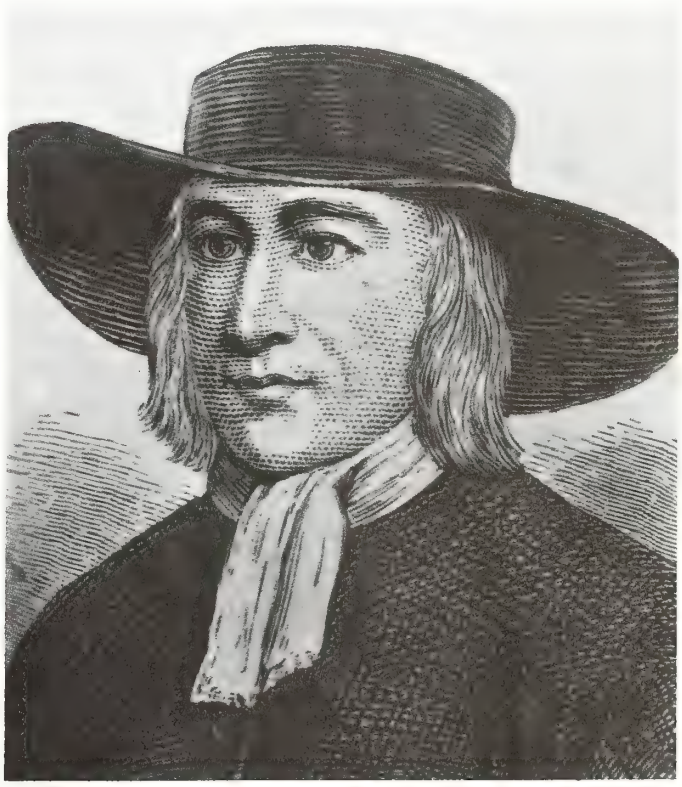
From early in his life, Fox was a hunted man who refused to be silent. He was beaten repeatedly and imprisoned under conditions almost unimaginable today. In the end his health was broken.

A spiritual force in the world. But across England, Fox had attracted followers. Although they too were persecuted and killed, their numbers continued to grow. They called themselves the Friends—friends to everyone. Their foes called them Quakers, tremblers. With characteristic humility and good humor, Fox's people accepted the derisory term. They have used it ever since as a kind of nickname.

Through many years of hardship, the Religious Society of Friends grew more and more numerous, becoming at last a spiritual force too powerful to be suppressed—and this remarkable force had as its foundation only one article of faith. It was faith in what the Quakers call the "inner light."

It's a light that
is shining
In the Turk and the Jew.
It's a light that
is shining
In me and in you . . .

The inner light is the light of "God in every man," as



George Fox, who refused to take oaths of loyalty or to remove his hat in the presence of the mighty. For these and other irregularities he was beaten repeatedly.

"The Peaceable Kingdom" by Quaker artist Edward Hicks. The Quakers set a high example of tolerance and fairness, an example that was seldom followed by others.

the Quakers explain it. It is for them the most basic and important aspect of human nature and life—and it is accessible to every man and woman willing to seek it.

From this solitary piece of Friends' doctrine has come a whole series of conclusions that seemed utterly revolutionary three centuries ago and still have momentous consequences when taken seriously today.

If all people share the inner light, all people have equal dignity and are entitled to equal respect. Social rank—practically a law of nature in Fox's time—makes very little sense to Quakers. And the privileges of rank make no sense at all. Violence or even the threat of violence becomes unthinkable no matter how villainous the target may seem. It becomes, in effect, a form of blasphemy.

Since all people share the inner light, the purpose of life must be to nurture that light in oneself and in others. Anything that cuts us off from the inner light and the guidance it offers must be avoided. Any act that threatens to smother the light in others is evil. Living well becomes a matter of living in simple harmony with the light's promptings.

Listening for the voice of God. These beliefs explain aspects of Quakerism that would otherwise seem bizarre. Why, for example, traditional Quakers worship by simply sitting together in silence—without sermons, songs, readings, rituals, or leadership. This "meeting for worship" is a communal searching for the light—a communal listening for the voice of God within. Quaker worship takes very seriously Jesus' promise to be present whenever two or more people gather in his name.

Like Christian seekers throughout history, Quakers recognize that the heart and mind must become quiet if that voice of God within is to be heard. They know instinctively, in other words, that "silence is the beginning of wisdom."

Will you swear on
the Bible?
"I will not," cried he,
"For the truth is
more precious
Than the Book to me. . . ."

The refusal of George Fox and his followers to take oaths of any kind, which caused great trouble in Quakerism's early years, has been explained in various ways. First and most obviously, it has been thought to be based on Jesus' injunction to "swear no oaths." But because Quaker faith is distinctly non-dogmatic (Friends are far from unanimous on the divinity of Christ), and because literal interpretation of the Bible is an alien notion to Quakers, such an explanation has limited value.

A more illuminating explanation is that Quakers have always rejected the notion that there could be two standards of truth, one that applies when a speaker is under oath and a more relaxed alternative for other occasions. A double standard of this kind would violate one of the most impressive characteristics of Friends: their seamless integrity. A person determined always to speak truthfully is a person undivided. It is such a person, not the habitual liar, who will find formal oaths unnecessary and offensive.

A virtually unknown fact but an important one in all our lives is that Quaker integrity changed the history of retailing. Many early Quakers, once they were free from persecution and allowed to "affirm" rather than swear in court, became merchants. It was their practice, an unheard-of one at the time, to determine a fair price for their wares and offer that price to all buyers. This brought them many eager customers and many imitators, and it dislodged haggling as the universal way of doing business.

Quakers in America. Quaker history is a remarkable chronicle of integrity and courage expressed as faithfulness to beliefs. The Quakers who settled in Pennsylvania and other colonies set a high example of religious tolerance and fairness in dealings with the Indians—an example that was seldom followed by other groups. And when a band of Quakers entered a colony where the Society of Friends had been outlawed, they took with them, in lieu of weapons, an ample supply of linen. The linen was for wrapping the bodies of those members who might be killed for refusing to obey the ban.

Quakers were the first Americans to protest against slavery. The underground railroad and the Abolition Movement were Quaker-inspired, Quaker-supported, and Quaker-led. But when the Civil War began, the

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Quakers resisted it too—just as they had always resisted violence as a solution to problems.

If I give you a rifle
Will you fight
for the Lord?
No, you can't kill
the devil
With a gun or a sword. . . .

When William Penn began to associate with the first Quakers, he was the fashionable young son of a rich and influential English admiral. Like other young gentlemen of his day he wore a sword, though less for combative than for decorative purposes. After a while, becoming uncomfortable with this adornment, he asked George Fox if wearing it was an acceptable practice.

"Wear it," Fox advised him, "as long as you can." A short time later, William Penn took off his sword forever. He had learned something not only about Quaker pacifism but about the gentle art of friendly persuasion as well.

The word "pacifism" is often confused with the very different word "passive." In the case of the Society of Friends, this confusion leads to serious misunderstanding. Quakers believe that the inner light calls us not simply to avoid violence, but to promote peace actively—to love our enemies and return good for evil. They have, as a result, a highly developed sense of social responsibility. Today, as throughout their history, they are found in the forefront of movements against war and against racial or economic injustice.

During the Vietnam War, for example, many otherwise sedate Quakers became intimately familiar with the inside of prisons. Among them were teachers, doctors, and grandmothers. Although Quaker men were routinely exempt from the draft, Quaker groups gave counsel and help to non-Quakers penalized for refusing induction.

Quakers seldom hesitate to disobey laws they regard as fundamentally wrong. They are generally credited, in fact, with introducing nonviolent resistance as a way of achieving change. In using this technique, they adhere to strict standards that make abuse of it nearly impossible. Quaker resistance must always be not only nonviolent but non-coercive too, since it is possible to do violence to the mind and spirit as well as to the body. It must always be done openly, with no attempt at concealment or evasion. And the lawbreaker must accept whatever penalty the civil authorities impose.

This was the method used by Thoreau at Concord, by Gandhi in Africa and India, and by Martin Luther King when he entered the Birmingham jail. It has proved its effectiveness in neutralizing the poisons of violence and hatred and oppression.

Quakers and society. It appears unlikely that Quakers will ever become numerically significant in the United States or elsewhere. The high demands they place on themselves are not appealing to all people and it seems obvious by now that the silent meeting with its absence of sacraments is unsatisfactory to the needs of Christians.

But Quakers are still important. However small their numbers, they are a vital, constructive element in the societies of which they are part. They are always involved in the endless process by which the ideals of charity and equality are transformed into realities.

For a long time now, Quakers have been, in their distinctive way, witnesses to the truth. In crisis after crisis, in nation after nation, they have kept faith with truths that, though essential to the message of Christ and obvious to the saints, are sometimes forgotten by Christian communities.

"In my old leather
britches
And my shaggy, shaggy
locks,
I am walking in the glory
of the light!" said Fox.

Quakers have often paid a high price for "walking in the glory of the light"—and they have always paid it cheerfully.

A Quaker responds

To me this article seems irenic, perceptive, and as accurate as a short piece can well be. And a Catholic article in a Mennonite paper with a Quaker commentary is surely an ecumenical event of which I am happy to be a part. Nevertheless, I am left sad, saddened as I think of the history of Quakers and the article's statement: "It appears unlikely that Quakers will ever become numerically significant in the United States or elsewhere." In the latter seventeenth century that statement would not have been so confidently made, for Quakers were the most active and growing people in England. They were fire in dry grass, and seemed capable of becoming a large denomination.

But they didn't. Why? The article suggests very high standards of life and the "silent worship" as causes. Like the Anabaptists of the sixteenth century in Europe, Quakers felt that the contemporary Reformation had not gone far enough, and saw themselves as going back to primitive Christianity. Hence they thought of their standards of life as based on the practices of the New Testament and the early church. Of course they had some practices that then and today seem strange; for instance, their refusal of "hat honor" to men, especially dignitaries.

But what attracted inquirers of their time was their proclamation that through the Holy Spirit men and women could experience Christ as a living, triumphant presence in heart and daily life. Those lacking such experience were to them no more than pagans. They went everywhere preaching this message. And people listened. Many found their message indeed true. Their "silent worship," too, was a revolt against the highly liturgical and to their minds formal and dead worship of the contemporary churches, both established and dissenting. Men, often themselves without experience of the living presence of Christ, had, they felt, put themselves between men and God. The Quakers wanted to hear God himself speak, so they waited together for the Spirit to open the mouth of some man or woman.

I suggest that other factors also entered into their failure to grow. One was success. And fear of corruption. As Quakers came to be tolerated and then respected generally for their sobriety and honesty, a good number

(continued on page 343)

From dead works to living faith

by Harold D. Lehman

No Cross, No Crown, edited by Ronald Selleck, Friends United Press, 1981. $7.95.

The last major task of William Penn before sailing for America to establish his famous colony was to prepare a second edition of *No Cross, No Crown*. He had written the original in 1668 while confined in the Tower of London. The charge against Penn was blasphemy. This book, like Bunyan's *Pilgrim's Progress* several years later, is in the tradition of literature from behind bars.

William Penn as a youth was a rebel. Even though he was the son of a famous naval officer he disliked the fashionable dress and manner of his associates. At Oxford he was expelled from Christ Church College because he opposed the university rule that everyone should belong to the Church of England.

At 23 Penn met the itinerant Quaker preacher, Thomas Loe, who convinced him of the truth of the Quaker faith. The diarist Samuel Pepys recorded the news that William "had become a Quaker or some very melancholy thing." Thomas Loe on his dying bed bequeathed to Penn the words which came to be the title of this widely known religious work, *No Cross, No Crown*.

The intent of William Penn's original 111-page pamphlet was the salvation of others. It was a young man's plea to eight of his personal friends to leave off the ways of the world. By the time of the 1682 edition the audience and the message were enlarged. The first line of the Preface entreats: "Come, Reader, hearken to me awhile; I seek thy salvation; that's my plot; thou will forgive me."

Christ's cross in Christ's way to Christ's crown. "If any man will come after me, let him deny himself, and take up his cross and follow me" (Mt. 16:24). Penn argued that the unmortified Christian and the heathen are of the same religion. Nominal Christianity in 17th-century England was barren, at best only a form of godliness. Therefore he called his contemporaries to look to the light of Christ which shows that the cross is central. The light and the cross are linked in the work of Christ.

The cross is the instrument of man's wholly dying to this world and being made conformable to the will of God. No crown, but by the cross. Christ set the example. "By the same Spirit, we are to do or suffer the will of God for his service and glory."

What is required of man? On the one hand, Penn called for a denial of the lawful self for the sake of Christ. The lawful includes the bounties which God has given—family, house, land, reputation, liberty and life itself. These are God's favors to be enjoyed and justly improved upon. But when God requires them, they are not to be preferred. Says Penn, "The true self-denying man is a pilgrim." Witness Abraham, Job, Moses, Isaiah, and Daniel.

"The Burning of John Noyes at Laxefield in Suffolk" from Foxe's Christian Martyrs of the World.

According to Penn the unlawful self—the sins of the spirit and of the flesh—strikes at two levels. Some practices detract from the true worship of God. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24). Penn described the foundations of worship to be spiritual and inward. He called for a denial of the ceremonial practices, ritual and pretense found in the established church.

Then Penn turned to the sins which concern "the moral and civil conversation in the world." The sin of pride shows itself in four ways: an excessive pursuit of knowledge, an ambitious seeking and craving after power, an extreme desire for personal respect and deference, and an excess of worldly furniture and ornaments.

Penn went to great lengths to reject the social conventions of his day, listing nine reasons for refusing honor. Titles, bowing before another, and pulling off hats were practices to be rejected.

The present volume omits Penn's chapter on the use of *thee* and *thou*. Quakers insisted that it was pride which demanded that *you* be used to persons of rank while *thee* and *thou* were used to equals and inferiors. Changes in the English language make this issue no longer relevant.

Another cardinal sin was avarice (covetousness)—the desire for riches and the hoarding of that which would benefit others. Penn already was developing a social

Harold D. Lehman is a member of the Park View Mennonite Church, Harrisonburg, Va.

conscience. He advocated a 17th-century style "trickle down" theory—"a levy on the rich by which the money that otherwise would be wasted in expensive self-indulgence should be applied to the needs of the poor."

Finally the sin of luxury is to be denied. Penn spoke against luxury in diet, in clothing, in use of spare time, in sports, in personal adornments, and in plays (the theater). His call was for the temperate use of the good and the rejection of the evil.

How does Penn speak for today? The introduction to this edition recognizes that *No Cross, No Crown* is not a systematic theology, nor is it the whole gospel. Penn had a vision for restoring primitive Christianity, saying, "I was come up into paradise through a flaming sword." He wanted a return to the state of Eden. His later social program, the "Holy Experiment," seemed to be shaping in his mind. Penn himself was not an ascetic. He valued outward and inward well-being, with the implication that he could enjoy wealth with a "Christian indifference."

Penn's views can be criticized as a religion of good works, an emphasis that righteousness is to be sought for its rewards. He barely mentioned repentance, nor did he stress the forgiving grace of God. Rather, the Christian is called to a high set of ethical conduct. Penn's emphasis is on obedience to God.

No Cross, No Crown is described as a corrective aimed at transforming a religion of dead works to a living faith. As such the message is contemporary. Its plea for self-denial is much obscured among Christians today.

The 1981 Modern English edition of *No Cross, No Crown* modernizes Penn's laborious literary style. Yet it tries to preserve the 17th-century flavor and the beautiful aphorisms. Note one of the jewels still accessible to the present-day reader: "True godliness does not turn men out of the world, but enables them to live better in it and excites their endeavors to mend it."

Ronald Selleck's edition includes an excellent introduction (to which I acknowledge my debt), a set of queries for the reader, and an appendix on Penn's devotional reading. On this anniversary of William Penn's contribution to the Mennonite story, we may profit by an acquaintance with this Quaker classic.

On further thought

Beware of ourselves

I must express some dismay with the article "Beware of the Historians" (*G.H.*, Mar. 1). There is a subtle implication that we as Anabaptist-Mennonites must be unified theologically. Note especially paragraph seven: "If Anabaptists do not believe in the recognized fundamentals of the faith, then what do they believe? If they do believe in the fundamentals, then why cannot we accept the identity of belief, for the essential part?" It is being inferred that "we" all should believe one way or the other, with the preferred theological category being, for the most part, fundamentalistic in orientation.

A further implication is that present-day scholarly voices out of Mennonite circles not expressing this perspective are encouraging confusion and quasi-humanism: "The voice coming from scholarly circles is confused, to say the least. One evidence of this is the present involvement with social action . . . a route laid out by Walter Rauschenbusch. . . ."

I would hasten to caution against such assumptions. This is verging on a liberal versus conservative debate, and as always, the outcome could only become fruitlessly mired in more anger and frustration than anything else. The conservatives would see the liberals as heretics in danger of hell fire, and the liberals would see the conservatives as hopelessly irrelevant. Rather than have this develop, it would behoove us to look at the central issue, the complex problem of interpretation.

We all have interpretations of how fundamentalism affected the Mennonite Church, and they are all a little different because we have differing experiences, perspectives, and orientations. We are dealing here not with facts, but with perceptions. Whether we are personally involved in the experience or looking back on it fifty years later, we all have interesting contributions to make to the issue. It would be unusual to find people with different convictions interpreting a religious movement similarly. Mennonites will never be totally on the conservative/liberal spectrum, and that is healthy, for it provides a type of "check and balance" enabling us to both grow and change, yet retain the perennial essentials of our past and present faith claims, while forging ahead with theological relevancy into an ever-changing culture and world.

I would caution all of us to be careful not to assume that our interpretation of ourselves, God, creation, and the Bible (as well as religious movements) are correct while our sisters' and brothers' interpretations are heretical or unrealistic. Of course, we should be objective when reading history ("beware of the historians"), but we should be just as objective when we look at our own interpretations and perceptions (beware of ourselves). It is never the task of Christians to mold others into little images of themselves through manipulation. Rather, we are obligated to allow people to remain consistent with their own experiences and perspectives, for religions are just that—expressions of cultural adaptation to perceived revealed truth. This is true of Christianity and more specifically Presbyterianism, Methodism, and Anabaptist-Mennonitism. Fundamentalism and liberalism, though broader or more general in scope, affecting all religious groups, are examples of how we adapt our personal experiences to what we consider to be the truth.

We should never force or expect others to change their outlook on life; rather, we should lovingly confront perceived error (realizing that we need to "beware of ourselves"—our own interpretation), if justice is being hampered, while continuing to unite in the ultimate call of the church—the building of the "kingdom of God," spiritually, physically, and socially—to which all of us can contribute, no matter what our theological persuasion.—**Alexander M. Bishop,** Telford, Pa.

The weight was lifted

by Lois Taylor Erb

Perhaps you noticed in the January 4 *Gospel Herald* "New Members" list: "Gordon Peden, by baptism, and Margaret Peden, by confession of faith at Mennonite Church of Hope, Australia." Whether you noticed it or not, it was there, a truly significant couple of lines. To begin with, it was the first Mennonite baptism on the continent of Australia; that's making history. In the second place, Gordon and Margaret are not two ordinary people. They are not even two ordinary Aussies. When they speak, it is with the soft burr of the heather and the highlands, for both are Scots. Aye, and they 'ave their doots aboot the weather and occasionally poot their foot down!

Both Gordon and Margaret emigrated from Scotland to Australia with their families: Gordon when he was eighteen and Margaret at the age of nine. Gordon had finished school and served three and a half years as an apprentice electrician, but couldn't be licensed before he was eighteen. When he got to Australia, he discovered the age there was twenty-one, so his training was of no immediate use to him. He got a job in the Mount Isa copper mine, and his father and Margaret's father worked together sinking a shaft for the mine. The two young folks met at a judo class when Margaret was fifteen. On her sixteenth birthday, they became engaged and seven months later were married, with Gordon smartly dressed in full tartan and plaid of his clan; Margaret, in her long white gown, came barely to his shoulder.

He was tall and of slight build, but Gordon was always a fighter. His temper had a low boiling point, and it didn't take much to trigger it. Once there was a brawl in which the local "man mountain" challenger came off the loser. When the police came the next day to arrest Gordon and saw his slight build, they couldn't help laughing, and let him off with a warning. But this was not his only brush with the law, for woe betide the fellow who dared knock off the chip Gordon constantly wore on his shoulder.

Married life didn't necessarily mean settling down. The mine paid high wages, and if a fistfight with the boss cost you your job, you pulled out in your caravan and went on to another in the next mining town. And when you had a pretty good wad of money saved, you simply hit the road and traveled around the continent, working when you needed to and living high in between. Even Gordon Jr.'s birth after three years of marriage didn't slow things down. When he was three months old they moved to the Northern Territory, where Gordon worked three weeks for another mining company, then headed for Western Australia over practically nonexistent roads.

On the four-hundred-mile stretch of dirt road along the west coast between Broom and Port Headland, they had one hundred and twenty miles of mud. At the halfway point they stopped to rest two days, only to experience cyclone Trixie. By tying the caravan down with steel bars, they managed to save it. On to Perth and Kambalda and another mining job.

In the second week Gordon broke his foot and was laid up for six weeks. Meeting car and caravan payments presented a problem, because compensation money was slow in coming. They pushed on to Adelaide with only thirty dollars left. No jobs were to be had, and as the money dwindled, they planned to steal a car and hold up the post office. Somehow, the street was full of police cars that day, and the plan couldn't be carried out. They went on to Canberra, where a job was available. Later, while visiting Margaret's parents in Melbourne, Gordon was offered a mining job and advanced to supervisor in six months. During the three years there, their second son, Duncan, was born.

When this mining job was finished, the family took a three-month holiday to Queensland, then on to a construction job in the Blue Mountains. Here they received a telegram from America offering work with Cementation Corporation. They agreed to go if they could stop off in the United Kingdom en route. In November of 1978 they left Australia, spent three weeks in Scotland and some time in England, then went on to Chicago, Albuquerque, and Crown Point. The six months spent here in sinking a shaft for uranium was danger-filled; lots of accidents happened on the site, but if you boozed and night-clubbed hard enough at night, you could forget about it.

Wilbur Erb welcomes Gordon Peden into the fellowship of the Mennonite Church in Australia after his baptism by Pastor Foppe Brouwer (at left)

Lois Taylor Erb is a missionary in Australia serving with Eastern Mennonite Board of Missions and Charities.

Back in Australia, they found Margaret's mother ill with cancer. They bought a house at Rathmines and then things started to go wrong. There was a mixup over the legal fees and another one over furniture they bought. Chopping wood one morning, Gordon put the ax through three of his toes and had to be hospitalized. For nine months following their mother's death, Margaret had the care of her eight-year-old sister. But then they sold their house for a huge profit. With $30,000 to spend, they bought a four-wheel-drive Land Rover, a big caravan, video set, color TV, new clothes all around, and once more hit the road.

At one caravan park they met a Christian couple who taught Margaret to play the guitar. They also met John Hore, an ex-alcoholic who worked with drunks. John and Gordon were employed at the same place and became real "mates," the Australian term for good buddies. They made big money and blew it as fast as they made it. The two men together applied for work in Fiji.

After four months, Gordon left and they went prospecting for gold. This was disappointing, so it was back to the Newcastle area and the Wangi caravan park. The calendar now said March 1982. Lying in bed one rainy night watching TV, they saw Evangelist Luis Palau on a "Talkback" show, and were impressed by his quiet assurance as he answered phoned questions on everything from marital problems to homosexuality. They thought: Let's go and see him at the Sportsground. What have we to lose? Life is so empty.

The next night, in spite of thunder and lightning, they went to the crusade and sat right down front, where they could watch this guy and see if he's a phony or for real. It poured rain and they were soon soaking wet, but they hung on every word. The evangelist preached on the life of Joseph, and how God had his hand on him all through a long string of circumstances.

When the invitation was given, both decided to go forward. As he slogged through the mud toward the platform, Gordon said, "God, if you're there, you'll have to let me know." He did! God met them both in a way that left no doubt in their minds. Gordon says he never knew he was carrying such a weight until it was lifted off him, and Margaret had an indescribably clean feeling inside and out. That very night when they went home they scrapped the movies and magazines, and the next day they went to church.

A counselor at the crusade told them to pray for a job. They did, and the next day word came that the job in Fiji was waiting for him—with John Hore as his superintendent! Gordon left for Fiji at once; Margaret and the boys followed three weeks later.

John Hore saw a great change in his old mate. The chip was gone. He read his Bible and could not tire of talking about Jesus Christ. In the second month on the job, John and a Fijian workman were killed when the cage fell eighty feet in the elevator shaft. Gordon had to identify John's body and then go and break the news to Mrs. Hore. Shaken to the core and sick at heart, he prayed for God to get him out of the mines. They left Fiji and came back to the old home area in Australia.

All their old friends dropped them as if they had the plague. The church they were attending didn't sponsor a nurture class for young Christians, and they felt rejected by their families. They clung to their faith in the Savior and learned to play their guitars together. Someone gave them a tape of Christian songs, and after being used to hard rock, they thought it was awful!

But soon the meaning of the words took over, and the soft, sweet music seemed somehow to fit, and before long they were playing and singing the "new songs" God had put in their mouths. They started a guitar class, and one of their pupils was Alice Brouwer, the wife of the Mennonite pastor. They became acquainted with others who attended that church, and before long, felt led to make the Church of Hope at Fennel Bay their church.

This is how it happened that on November 28, 1982, in the waters of Lake Macquarie at the foot of Pastor Foppe Brouwer's lawn, Gordon was baptized and Margaret, who had been baptized before, was received upon confession of her faith. They both testified how God brought them out of a life of self-centeredness and emptiness into one of fullness and purpose and meaning. As Gordon says, "God brought me all the way 'round the block!"

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of people began to join them for reasons other than deep convictions. And now a dilemma presented itself: how to maintain the purity of their faith. In spite of the opposition of a minority, the solution gradually adopted was the setting up of increasingly minute rules of life. Thus these deeply spiritual people in their sincere effort to maintain purity became as a group increasingly fearful and introverted. They were more concerned to keep what they had than to proclaim their message of the indwelling Christ. Instead of continuing a contagiously winsome movement they slowly hardened into a legalistic, isolated enclave with rules and practices that now seemed only queer. In their concern to be safe and pure they lost what had produced them in the first place.

Their "silent worship" also now became more a habit than a deeply felt manner of worship. Silence, not the voice of the Spirit, seemed the more important. And the Spirit spoke less and less frequently. So fearful were men and women of speaking merely human words, speaking "in the flesh," that they sat for hours, sometimes for a succession of Lord's days without a word.

Thus passed the eighteenth and much of the nineteenth centuries. And Quakers have never really recovered from those centuries. They remain for the most not evangelistic and growing only slightly in numbers, though respected, even admired, and often more influential in the world's affairs than larger groups. One Quaker has written recently that for him the word that best describes them is "placid." The fire of the seventeenth century is gone. Quakers as they now exist will never be numerically significant.

I am left wondering: can a movement that, once fiery like molten lava, loses its heat ever regain it? Or does the Spirit move on to others more pliable and bold, less fearful and rigid? I do not know the answer, but I wonder. And as a Quaker I grieve, quietly.—**Lauren King**

Lauren King is retired from teaching at Malone College, Canton, Ohio

CHURCH NEWS

Vietnamese delegation, l. to r.: Tran Minh Quoc (teacher); Do Xuan Oanh (jounralist and composer); J. M. Klassen, executive director of MCC Canada; Nguyen Thi Ngoc Phuong (medical doctor); Nguyen Nhu Kim (physicist).

Vietnamese delegation visits Canada

A four-member delegation from Vietnam, members of the Solidarity Friendship Committee, visited the Mennonite Central Committee Canada office in Winnipeg, Man., on May 2.

Do Xuan Oanh, leader of the delegation, expressed gratitude to MCC for arranging this trip and also for material aid assistance to their country from 1975 to 1981. "Food is not our only problem," he said. He indicated that they would require decades, even a century, to achieve Canada's level of economy and stability.

Purpose of this two-week visit was to provide an opportunity in which a deeper understanding of the situation and concerns of the Vietnamese can be gained by all parties concerned. While some of the questions and issues relate to governmental policy, the visit is not designed to deal with these primarily. Most of their time in Canada will be spent with Mennonite people and institutions and with representatives of other churches and organizations.

Since 1975 MCC has sent seven delegations to Vietnam in an effort to maintain the relationship established earlier.

Since 1975 MCC has contributed approximately $2 million dollars of aid to Vietnam. This was comprised of medical supplies, irrigation pumps, Rototillers, wheat flour, and various material aid like soap, vegetable seeds, milk powder, and clothing.

This visit by the four delegates is to reciprocate for the times when they have hosted our delegations and permitted us to learn of their country and its people.

Moderators, secretaries, and pastors of the Mennonite Central Committee Canada's constituent conferences had occasion to meet the delegation at a special evening meeting. The discussion surrounded the current situation in Vietnam. Mr. Oanh described life in Vietnam as impacted by various wars and natural disasters. He said he had experienced five major wars, all of which took place on Vietnamese soil, yet he carried no bitterness. He is 60 years of age. "We recognize," he said, "that wars are perpetrated by country leaders; the common people don't want war and suffering."

African leaders talk about peace in Uganda

"Since I returned from exile in 1980 I have been spending my Saturdays attending funeral rites. I wonder when it will end." With those words Bishop Benoni Ogwal reflected on the results of violence in his country during a peace and reconciliation consultation held in Kampala, Uganda, Apr. 8 and 9.

Kodwo Ankrah, a Goshen College alumnus and leader in the Church of Uganda (Anglican), and Eustace Rutiba, professor in religious studies at Makere University in Kampala, also participated in the meeting which was attended by Mennonite Central Committee workers in Uganda.

"Due to uncritical borrowing of imported theology, Africans have no theology of their own," Ankrah said. He explained that Europeans who brought Christianity to Africa did not stress peacemaking as part of their missionary efforts. They condoned the use of violence to solve problems as part of their just war beliefs. Today peace efforts within the African church are few since peace is simply not part of African church teachings.

Rutiba presented a paper dealing with the current situation in Uganda and its causes. He reminded participants that tribal factions within religious groups are still a source of strife. Historically more allegiance is given to one's tribe than to religious or political affiliation. He challenged participants to help Ugandans become aware of their responsibility and commitment to peace.

Peace, according to Rutiba, "... embodies the conditions of justice, common welfare, equality and respect, a state of wholeness of the human person and community." He went on to say "the only way to deal with peace in Uganda is to deal with individuals, not with the system. Coming in with package solutions will not work. Solutions for peace must come from Ugandans."

Bishop Ogwal encouraged volunteers to support, participate in, and stimulate reconciliation in Uganda. He reminded them of the need to understand the situation in Uganda with its variety of different groups—religious, political, and tribal. "We must find techniques to work through the institutions that exist."

Adolf Ens, professor at Makere University, shared a brief history of Mennonite interest in reconciliation. Mennonites have always held the view that God's kingdom cannot be brought by force, he said. Often Mennonites withdraw from conflict while the dispute is on, preferring to assist victims of natural and man-made disasters after the fact. He challenged participants to seek ways of being reconcilers in the midst of strife.

Uganda continues to experience chaos and instability. MCC's stated purpose in Uganda is to pursue peace and reconciliation in this situation. The consultation was one way to bring volunteers and church leaders together to help clarify the issues and seek direction on how to bring peace to the people of Uganda.

Mennonite workers may be found in four locations, working with various tribes in Uganda, and are able to bring different perspectives to the complexity involved in peacemaking in Uganda.
—Mary Yoder Holsopple

Virginia missions make changes in administration

The newly enlarged Powhatan Mennonite meetinghouse served as the setting for the Spring Missions Rally and board meeting of the Virginia Mennonite Board of Missions on Apr. 15, 16. The Powhatan congregation adequately hosted all of the out of town visitors and the new facilities provided spacious accommodations for the meeting.

Richard and Martha Keeler were reappointed for another year as missionaries in Trinidad. In July, Addona Nissley, who has been working full-time as director of overseas and home missions, will be working one-half time as director of home missions and serving as pastor of the new Mennonite Church in Christiansburg, Va. Willard Heatwole, VMBM president, will take on the additional role of director of overseas missions.

A summer Gospel Team to Jamaica was appointed. Nine young persons will be going for three weeks, leaving the middle of July, to assist with summer Bible school teaching and several work projects.

Mission Board business sessions dealt with budget and personnel items. The proposed budget for 1983-84 is $400,000. This is only slightly more than the previous year and reflects an attempt to "hold the line" in light of contributions not quite meeting expenses for the 1982-83 fiscal year. However, the new budget will allow another missionary couple to be sent to Trinidad—if someone is available and the Trinidad government gives permission.

Inspirational meetings at the rally on Saturday featured testimonies and mission happenings. It was exciting to hear what God is doing in areas where new churches are emerging. James Delp, pastor of the New Covenant Mennonite Fellowship in Harrisonburg, Va., brought two messages on "Motivation and Mission." He emphasizes that a burden for lost souls moves us to mission and the Holy Spirit motivates and empowers us for missions.—Richard Good

Marie Moyer reunited with old friends in India

Moyer under special assignment in India

Traveling in Jabalpur, India, is Marie Moyer (in sunglasses) with friends she met 32 years ago when she first served in Balogdahan.

She had a joyful reunion with two Lall sisters she met as orphans in Garjan Memorial Boarding School—Lalita (taking the photo) and her husband, John (left of Marie), and Usha and her husband, Premkimar (far right). Marie is "Nani" to Lalita and John's daughter Jasmine (Marie's lap) and Usha and Premkumar's children Robert and Rita Marie (far left) and Ruba (standing in the rickshaw).

While on her special six-month assignment in India, Marie managed time to have fellowship with these families, who plan to travel to Delhi in June to see her off.

An act of faith at AMBS

Shovels, spades, and buckets of water were the tools of the day on Apr. 26 at Associated Mennonite Biblical Seminaries, Elkhart, Ind., as the community pitched in to plant 1,200 tree seedlings.

The effort added clusters of white pine, Scotch pine, black walnut, sycamore, silver maple, and sweet gum trees to the campus that has been home to the seminaries for 25 years.

Several weeks earlier the seminary community planted 137 pin oak, crimson maple, October glory maple, European mountain ash, tulip, and green ash trees.

The 40-acre campus bears evidence of previous years of tree plantings, however none has been as ambitious as the current effort sparked by acting Mennonite Biblical Seminary president J. Winfield Fretz and coordinated by Joseph Hertzler, vice-president for business affairs.

Interviewed on Channel 28 news, tree planter and professor of church history C. J. Dyck quoted Martin Luther as saying that if he had only one day to live he would plant a tree. "Planting a tree is a sign of hope," Dyck said. "It's an act of faith in an age of pessimism."

Upstate New York churches to celebrate sesquicentennial

The Lewis County (N.Y.) Conservative Mennonite Churches will celebrate their 150th anniversary at the Croghan (N.Y.) Conservative Mennonite Church May 20-22.

John L. Ruth, Harleysville, Pa., church leader-historian and Ivan J. Miller, Grantsville, Md., retired Conservative Mennonite bishop will participate. They will speak on the history of Anabaptists, Mennonites, and Amish Mennonites.

Local speakers will present the specifics relevant to the occasion: Kathleen Zehr, a widely traveled teacher, also direct descendant of the first pioneer, and Arlene Yousey, church historian. The latter has been commissioned to prepare a commemorative history. Still in early manuscript form the book will not be published nor released until a later date.

Other program participants will include local ministers and selected singing groups, one of which will feature German songs of an earlier era.

In addition to three evening programs, chartered buses will provide Saturday afternoon guided tours of the immediate locality, featuring the

earliest homesites, old cemeteries, and a few other points of interest. Articles and memorabilia from the earlier periods will be on display at the church.

The church in Lewis County originated with the pioneering Amish Mennonites who came to America during the 1830s and thereafter from Alsace-Lorraine, France, and neighboring Germany. In June 1833, the Michael Zehr family members were the first permanent arrivals responding to the call for persons to pioneer the large virgin wilderness track east of Black River. Owned by Comte LeRoy de Chaumont, the comte authorized Joseph Keefer as his land agent whose influence back home brought good results during the next few decades.

Early family names included Zehr, Virkler, Farney, Moser, Hirschey, Yousey, Nafziger, Steiner, Roggie, Lehman, Widrick, Steria, Schantz, Martin, Lyndaker, Yancey, Bellar, Eversol, and other names with fewer descendants, but still common to the area. Many of them came to escape military conscription for the Napoleonic wars or to improve living conditions.

After a number of families had arrived they organized the Amish Mennonite Church in 1836 under the names of the first three married men to arrive—Zehr, Virkler, and Farney—who had all been ordained in the homeland, Farney as a bishop.

Meetings were first held in the log cabins, then frame houses until the group size necessitated building the first meetinghouse at Croghan in 1912. This has since been enlarged. It remained an independent unit until it affiliated with the Conservative Amish Mennonite Conference and first hosted the conference in 1914. This name was adopted and retained until 1955 when the "Amish" was removed from the official title.

The infant church nearly died within the first two decades of its existence after some ordained brethren and many church members withdrew to form another group, which was called the "New Amish." Doctrinal questions and family relationships were involved in the break. Although disagreements and divisions have since occurred, this early schism's impact was the most devastating. It took years for the churches to rally and regain strength. With the passage of time, hurts have healed, resulting in more wholesome relationships in general.

Today, about ten of the area churches, including the two in neighboring Jefferson County, are descendants of the early settlers. Altogether their impact upon Lewis County and its character has been great. Many of the above churches will be sharing in the celebration this May.

Congregational ministries plans staff changes, reviews programs, proposes new hymnal

A farewell dinner for David Helmuth followed by a preview of *The Weight* highlighted the regular meeting of the Mennonite Board of Congregational Ministries, Mar. 18-19, in Elkhart. Board members also enjoyed a noon luncheon addressed by Elaine Sommers Rich, author of *Mennonite Women, 1683-1983.*

Nearly 50 people gathered for the evening dinner, including all board members and staff persons plus spouses of those living in the Elkhart area. Board president Gloria M. Eby presented David with a letter of appreciation for his ten years of service with MBCM. On Apr. 17 David was installed as pastor of First Mennonite Church, Middlebury, Ind.

The board took several actions toward replacing David Helmuth. One action invited a hoped-for candidate to accept appointment to a half-time position as secretary for congregational education

Left to right: Willard M. Swartley, David A. Augsburger, Ross T. Bender, Bertha Harder, Leland D. Harder, Robert L. Ramseyer, J. C. Wenger, professors at AMBS

Associated Mennonite Biblical Seminaries faculty writers being published

Seven faculty members of the Associated Mennonite Biblical Seminaries were honored recently for their publication of books during the 1982-83 school year. The Institute of Mennonite Studies, a research agency of AMBS hosted the celebration tea for the AMBS faculty and staff on Monday afternoon, Mar. 28.

The authors honored were David Augsburger, associate professor of pastoral care for *Caring Enough to Hear and Be Heard;* Ross T. Bender, professor of Christian education, for his Conrad Grebel Lectures under the title *Christians in Families: Genesis and Exodus;* Robert L. Ramseyer, professor of missions and anthropology, for publishing the sixth unit in The Foundation Series, entitled *Sharing the Gospel;* Bertha Fast Harder, instructor in Christian education, for her *Intergenerational Learning in the Church* (coauthored with Marlene Kropf); J. C. Wenger, professor of historical theology, for *A Lay Guide to Romans;* Willard M. Swartley, associate professor of New Testament, for his expanded Conrad Grebel Lectures under the title *Slavery, Sabbath, War and Women: Case Issues in Biblical Interpretation;* and Leland D. Harder, professor of practical theology, for his massive study of the documents of Conrad Grebel under the title *The Sources of Swiss Anabaptism* (an 800-page volume to appear later this year).

These publications represent much research and significant contributions from all three departmental areas of the seminaries.

and literature. That person has since found it necessary to decline.

Another action appointed Frances Bontrager Greaser, Elkhart, as coordinator for family life education for leadership in the area to which David had devoted his other half time. The board already determined in November that projected income would be insufficient to employ a full-time equivalent person or persons to replace David. Accordingly, executive secretary Gordon Zook explored a VS-type arrangement with Frances in which she will contribute about one third of her time.

In addition to personal leadership in some family life projects, Frances will coordinate the work of several other persons assigned to particular tasks. The board also approved an outline of partnership understandings between MBCM and WMSC for sharing in family life education efforts.

Based on a proposal tested with conference leaders by Harold Bauman, staff person for congregational leadership, the board acted to call a Consultation on Mennonite Leadership Polity in April 1984. Described as a follow-up of the 1979-81 study on "Leadership and Authority in the Church," the consultation would look at continuing issues such as ordination, the role of overseers and conference ministers, and the relative authority of congregation and conference in leadership decisions. The consultation would involve about 70 persons, including two to five representatives from each conference. The initial proposal suggested up to 120 participants, but conference leaders urged that it be kept smaller to reduce costs.

The board received a progress report from coordinator Jo Bontrager on planning for the Bethlehem 83 Youth Gathering. Also eight persons were appointed to serve on the planning committee for a cross-cultural youth convention to be held in 1984, with two more still to be named.

The board reviewed a number of evaluation materials received from congregations using the Life Planning Program for youth ministry. Lavon Welty, youth ministry staff person, noted the growth of usage from 20 congregations in 1981, to 31 in 1982, to 49 at the present time. He projected a goal of 89 congregations and financial self-maintenance for MBCM in 1984. The board affirmed that promotion and use of the Life Planning Program should continue as originally charted.

Robert Yoder, secretary for Stewardship, commented on the content of his teaching ministry which is to appear in book form this fall. He also reflected on the proposed churchwide "Call to Faithful Stewardship" which he helped to formulate as a member of the General Board task force on stewardship. The board supported further development and implementation of the call.

Gordon Zook and Harold Bauman introduced a proposal for preparing a new hymnal in cooperation with the General Conference Mennonite Church and Church of the Brethren. The proposed hymnal would not replace *The Mennonite Hymnal,* but by the time of its availability in the early 1990s would be a welcome option for many users. Initial goals are to provide more contemporary hymns and inclusive language. For the Church of the Brethren, the proposed book would respond to the request by their 1982 Annual Conference to replace the 1951 *Brethren Hymnal.* The MBCM Board will give further consideration to the proposal in its June meeting.

Major discussion was given to the future of MBCM's audiovisual library. The board reviewed a proposal from Sisters and Brothers, Inc. to operate the AV library on behalf of MBCM. The board also reviewed responses from several other Mennonite AV libraries to Gordon Zook's inquiry whether some kind of inter-library cooperation might enhance service to the church.

The discussion was generated by MBCM's chronic shortage of funds for purchase of new films and other strengthening of AV services. While annual income from AV rentals has generally been $8-9,000, expenses allocated to AVs have usually been twice that. The board agreed this service to churches deserved subsidy, but the right amount of subsidy was less clear. The board asked the staff to develop additional proposals for strengthening the AV service within present channels before making a final decision in November among suggested options.

In peace-related issues, the board received from Edgar Metzler, staff person for Peace and Social Concerns, a summary of responses submitted by congregations who had studied "Justice and the Christian Witness." The small number of responses were mostly positive about the content of the report, but less than positive about the language and format of the materials.

James Thomas, Lancaster, Pa.; Brent Eash, Middlebury, Ind.; and Edgar Metzler were appointed as Mennonite Church representatives on the New Call to Peacemaking Task Force on Taxes. The board encouraged Edgar to propose ways to respond to current tax issues in the context of Bethlehem 83, especially concerns raised at Bowling Green 81. They also supported Edgar's suggestions to promote special prayer for peace and ways for congregations to share peace concerns with neighboring churches.

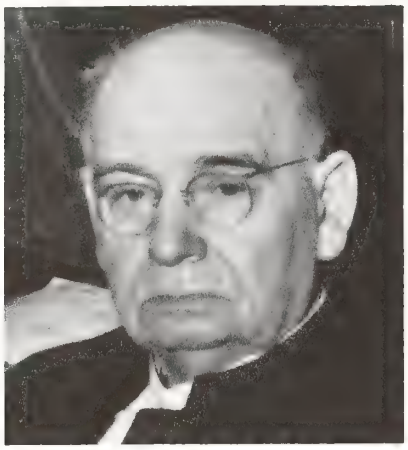
An active budget of $382,468 was approved for 1983, down more than $30,000 from initial projections in November. Major reductions were accomplished by cutting staff time for family life education, anticipating several months vacancy in congregational education staffing, reducing of proposed salary increases from 4 to 2 percent, and experiencing a much smaller year-end deficit than expected. The new budget is less than one percent above the previous year's budget, but 5 percent above actual 1982 spending and 9 percent above actual income.

Sponsors review *The Weight*

The MBCM gathering was the first group to see the newly completed film *The Weight* other than the producers, Sisters and Brothers, Inc., who were also present for the pre-premier showing. The first public presentation was scheduled the following evening in Kokomo, Ind. The special showing recognized MBCM's cautious endorsement of the film project in June 1981 and more recent agreement for MCM's audiovisual library to handle distribution.

Initial response to *The Weight* ranged from strong affirmation to disappointment, some of the latter relating to the inadequate sound equipment available that evening. In board discussion the next day, some members said the film did not meet their expectations for a strong peace statement, and some thought too much attention was given to escapades with beer, girls, and amusement parks. Others observed that the strength of the story was its exploration of what it means to become adult with the issue of conscientious objection only one aspect. Some questioned whether the story's rural Mennonite context would communicate to urban youth.

Generally, board members expressed readiness to stand by the original MBCM endorsement of the film project "as having valuable potential for congregational youth ministry in reflecting on various youth issues including conscientious objection, consistent peace living, use of alcohol, dating, and general life planning."



What was Daniel Kauffman really like?

Was Daniel Kauffman a mean spirited autocrat as implied by the old curmudgeon photo above? Not at all, say most people who knew him. According to A. J. Metzler, "He was the most humble and objective man that it was ever my privilege to work with."

You can read more about Kauffman "The Patriarch" of the *Gospel Herald* in *Not by Might*, a memorial volume to be published by Herald Press on August 1, 1983.

The 192 page, large size book will retail for $9.95, but you can get it from *Gospel Herald* for $6.65 plus 45¢ per book for postage and handling. (If we receive your order and check by July 1, 1983, we will pay the postage).

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General secretary submits resignation date

Ivan J. Kauffmann of Lombard, Ill., has submitted his resignation as general secretary of the General Board of the Mennonite Church to be effective Sept. 1, 1985.

As of that date he will have completed 13 years and 8 months of service for the General Board. He began serving on Jan. 1, 1972, when the General Board office was first located in the Chicago area. During the first five years and eight months, he was serving as associate general secretary along with Paul N. Kraybill, the first general secretary. As of September 1, 1977, Kauffmann has been serving as the general secretary.

Kauffmann plans to continue serving in some form of church-related work when his duties as general secretary are completed but specific plans are uncertain at this point.

The personnel committee of the General Board has formulated a set of procedures for seeking out and appointing a new general secretary. This process will be set in motion soon so that in the next two years wide counsel in the church will be taken and a new general secretary can begin serving by August 1985.

Canadian foodgrains bank formed

An interdenominational foodgrains bank was formed at a meeting held at the Norlander Hotel in Winnipeg on Apr. 13.

Members of the new organization include Canadian Lutheran World Relief (CLWR), Christian Reformed World Relief Committee of Canada (CRWRC), Baptist Federation of Canada Relief and Development Committee (BFCR & DC), Christian and Missionary Alliance of Canada (C & MAC), and Mennonite Central Committee Canada (MCCC). Observers considering membership are the Pentecostal Assemblies of Canada, the Church of the Nazarene, the Anglican Church of Canada, the United Church of Canada, and the Canadian Friends Service Committee.

Board member Peter Zwart of the CRWRC commented that "it was a good meeting; we've been looking forward to this for a number of years." Member agencies were united in a desire to share of their abundance in Christian response to the world's hungry.

The new Canadian Foodgrains Bank will become the umbrella organization for relationships with organizations such as the Canadian International Development Agency (CIDA) and the Canadian Wheat Board and Revenue Canada. It will also arrange for shipment of grain to the port in the receiving country.

Each denominational partner in the bank will be responsible for promotion within its own constituency, and contributions plus the matching grants from CIDA will be credited to the partner designated by the donor. Each partner will allocate its resources and specify the distributing agency.

Gratitude was expressed at the meeting to MCC Canada for the leadership it has shown over the past six years in the development of the food bank. A prospectus for the new bank, prepared by MCC Canada, has been the basis for discussion to this point, and will be used as a basis for the constitution of the organization.

Canadian disaster service reps review nationwide activities

The Mennonite Disaster Service (MDS) annual meeting for Region V, held in St. Jacobs, Ont., Apr. 8, was reminded to serve in humility. Amos Zook, Paradise, Pa., representing the Amish Mennonite Conference on MDS Section, was a guest speaker at the meeting.

Ten unit leaders from across Canada, and approximately 50 local contact persons from Ontario, were present at the annual meeting, to hear various reports and to plan for the future.

John Groves, Duchess, reported that Alberta volunteers were concerned about responding to local disasters but were also prepared to send volunteers to distant locations as requests come for assistance.

Saskatchewan volunteers have been active rebuilding homes damaged or destroyed by fire. Eldon Gerbrandt, provincial chairman, reported that disaster service workers helped rebuild several homes at Timber Bay Childrens Home, and annually assist with parking and cleanup at relief sales.

Art Cornelson from Manitoba reported on a new activity for MDS, namely the bagging and loading of wheat for a Mennonite Central Committee Canada Food Bank shipment destined for India.

The Ontario report stimulated a lot of discussion as information was shared about a recycling project of tin, glass, and paper which had raised approximately $14,000 for relief. The project was coordinated by MDS volunteers.

MENNOSCOPE

Bethlehem 83 visitors invited to stop in Lancaster
Mennonite Central Committee and the Lancaster-based Mennonite Information Center (MIC) have announced plans to host visitors in finding overnight lodging with area Mennonite families on Saturday and Sunday and in arranging tours of the Lancaster area. Rates for lodging will be on the scale set by the Mennonite-Your-Way. Those wishing to receive overnight lodging are required to make advance reservations. For more information, write Lowell Detweiler, MCC, Akron, PA 17501.

Willard D. Conrad has resigned from the pastorate at Bethel Mennonite Church, Colorado Springs, Colo., effective June 1. In the meantime, Willard and his wife, Hettie, are spending the month of May visiting their children Dan and Mary Ann Halteman Conrad in Paraguay, who are serving under a Mennonite Central Committee appointment. Dan is a medical doctor and is working in the medical program in Yalve Sange with the Lengua and Chulupi Indians. Upon their return to the states, Willard will be assuming the pastorate of First Mennonite in La Junta, Colo.

Anna Mary Frey, an assistant professor of English at Eastern Mennonite College, died on Apr. 23 at University Hospital in Charlottesville, Va. She suffered a massive stroke on Apr. 18 and was taken to University Hospital that same day. She was born on Jan. 21, 1923, in Ephrata, Pa.

A La Junta, Colo., reunion is planned for July 23. It will be held at Clinton Christian Elementary School, located five miles east of Goshen, Ind., on County Road 34. For information call or write Rollin and Velma Ulrich, 511 E. Lafayette, Goshen, IN 46526, phone (219) 533-4986; or Al and Elizabeth Schneider, 60481 CR 127, Goshen, IN, phone (219) 533-0865; or Don and Shirley Nunemaker, 29084 CR 42, Wakarusa, IN 47573, phone (219) 862-4698.

"**Applying Business Principles** in the Church and Biblical Values in Business" will be the theme MEDA/Laurelville jointly sponsored weekend retreat at LMCC June 24-26. Speakers to include Chester A. Raber, director of greenfield Associates; Leland Lehman, Bluffton College; and Neil Janzen, president of MEDA. This is an event for the family with activities planned for the children. For further program and registration information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Eastern Mennonite College has two residence director positions open for 1983-84 in the student life division: one women's residence hall director, and one split-wing residence hall director. Send résumé and request details from Joyce R. Eby, Personnel Office, EMC&S, Harrisonburg, VA 22801; (703) 433-2771, ext. 103.

Vacationers are welcome to Holly Grove Mennonite Church, Westover, Md., 3 miles off Rt. 13 on Mennonite Church Road, between Pocomoke and Princess Anne. Sunday school, 9:30; Worship, 10:30. Linford King, pastor. Church phone: 301-957-3463

New members by baptism and confession of faith: Victor Reeb, George Crago, Brian, Doyle, and La May Hostetler at **Beth-El,** Colorado Springs, Colo. Sarah Wolf and Douglas Lamoreux by baptism and David and Martha Book by confession of faith at **Freeport,** Ill. Dan Rosenberger, Chris Mason, Clara Rank, Doug Albrecht, Heidi Boschmann, Chip Miller, Milton Glick, and Sheila Swartzentruber at **First Mennonite,** Indianapolis, Ind. Allen Hershberger, Loren Hershberger, Miriam Hochstetler, Alan Miller, Galen Miller, Merle Schlabach, Ray Yoder, and Wayne Yoder by baptism and Ray Gingerich, Lillie Gingerich, Mary Ann Hershberger, Ben Miller, and Mary Lou Miller by confession of faith at **Grace,** Berlin, Ohio. Tim Graber, Jason Hershberger, Mindy Mast, Travis Mast, Shawna Stoltzfus, and Jenny Zumstein at **Sunnyslope,** Phoenix, Ariz. Cindy Brenneman, Kevin Brenneman, Craig Boyers, Gregory Gingerich, Monica Ross, Gerald Showalter, John Swartz, Ken Swartz, and Michael Weaver by baptism and Debbie Burkholder, Mr. and Mrs. Wesley Ross, Carolyn See, Brian Showalter, and Dean Showalter by confession of faith at **Springdale,** Waynesboro, Va. Keith Alderfer, Larry Alderfer, Jorge Araujo, Doug Kratz, Derwood Lapp, Julie Lapp, Bob Nase, Jon Rittenhouse, Carol Swartley, and Ben Nase at **Plains,** Lansdale, Pa. Andrew Dula, Peter Dula, Robin Frey, Derek Frey, Carol Ness, Steven Ness, and Philip Shenk at **Blossom Hill,** Lancaster, Pa.

Change of address: Willard Conrad from Colorado Springs, Colo., to 706 Belleview, La Junta, CO 81050 (effective June 1).

READERS SAY

Virginia Spicher, Irwin, Pa. Thanks for printing Abe Schmitt's article "Listening to the Betrayed" (Apr. 12). Only after reading about his deep hurt could I understand why he so effectively deals with the hurting person. Somehow the beauty of his ministry outshines the monetary gain and prestige he may have lost. Thank you, Abe, for sharing a painful segment of your story so candidly with the brotherhood.

David J. Smucker, Lancaster, Pa. The *Gospel Herald* editorial of April 12 contains the sentence: "I remembered too that the day of the rendition was Maundy Thursday of the so-called Holy Week. . . ." What do you mean by "so-called" and what criteria do you use to affix that phrase to periods of time in the liturgical calendar of Christianity?

I noted that Maundy Thursday is not "so-called" according to you. Is it more legitimate than Holy Week? Unless you have logical criteria for the use of this designation, I think you should avoid it or else be prepared to celebrate the birth of our Lord on so-called Christmas and his resurrection on so-called Easter.

I believe that the seasons and days in the liturgical calendar of Christianity provide crucial bench marks which can enable the believer to integrate his or her own story with the life of Jesus Christ and his church universal. Using the phrase "so-called" as you did in the editorial probably hinders that process; but I would not continue this exchange until you had the opportunity to reply.

What I meant to suggest is that for the Christian all weeks are holy. If one week in the year is designated as "holy" are the other 51 unholy? Nevertheless I do agree with Brother Smucker that these celebrations can be used to "enable the believer to integrate his or her own story with the life of Jesus Christ and his church."—Daniel Hertzler

Ruth Brunk Stoltzfus, Pandora, Ohio. Thanks for your helpful editorial, ". . . a single Bible?" (Apr. 19). It helps me to stay with using the NIV mostly, the RSV considerably. It's "neat" the way the editorial was a process to which you subjected yourself: "At the end of this editorial, I am less certain than I was at the beginning about the wisdom of using a single version."

Irene Hershberger, Sugarcreek, Ohio. Congratulations, editors, on a fine 75th anniversary issue. I did enjoy reading it. Then I went to my rack where I knew I had the 1964 "centennial issue"—and had fun perusing it. Church publications really do keep one up to date. Keep up the fine work.

David Luthy, director, Amish Historical Library, Aylmer, Ont. The postal system being as it is, two issues of the *Gospel Herald* arrived in today's mail, one of which was the lovely 75th anniversary issue. Generally I read each issue and clip any relevant material to file by theme; then I deposit the remainder in the "circular file." But anniversary copies are laminated and filed as is. I filed this Apr. 5, 1983, 75th anniversary copy right beside the centennial issue of Feb. 4, 1964. It isn't every day that we can file a 75th anniversary copy 19 years after the 100th anniversary issue was published!

I am well aware of the historical problem at hand but thought it too unique not to mention. Or had you hoped no one would notice? Best wishes during the next 75 years or 100, or whichever.

The 1964 centennial issue celebrated the beginning of Herald of Truth, *one of* Gospel Herald's *two predecessors.*—Ed.

Richard E. Martin, Lagrange, Ind. "The Mennonite Church and the World of 2008," by Phil Baker-Shenk (Apr. 5), in my opinion was unnecessarily inflammatory concerning the so-called "Split of '96." Even as predictory, somewhat light in tone, the mocking of the fundamentalist viewpoint and equating that uncritically with the rapture question is unkind and unbrotherly. There is a vast difference between being a "*F*undamentalist" and a "*f*undamentalist" but that is lacking in the article. It is unfair to those who believe in and live by the fundamentals of the Christian faith but who do not necessarily identify with the excesses of the "Fundamentalist" mind-set.

Linking the rapture question with fundamentalism is unnecessary as well as revealing, perhaps, a mind-set on the opposite end of the theological scale. Not all fundamentalists believe in a so-called "rapture" nor are all premillennialists believers in a pre-tribulation rapture.

I am afraid the general tone of that portion of the article will give more ammunition to our more conservative concerned brethren who have recently written such booklets as "A Crisis Among Mennonites." The "2008" prophecy may be self-fulfilling if that type of article and that type of writing in the Baker-Shenk piece continues, and it may be sooner than 2008.

Frederick J. Obold, pastor, Hoffnungsau Mennonite Church, Inman, Kan. The April 5 issue of the *Gospel Herald* is excellent. As a Christian with earlier fundamentalist exposure and as one with non-ethnic Mennonite background, I became interested in Christian pacifism in the late 1950s while a student in a state college in Pennsylvania. You will surely understand my appreciation for Phil Baker-Shenk's article. Articles by Philip E. Jenks and Vernard Eller were read and then reread. The writers mentioned above and Dale W. Brown are helpful in challenging us to be first, and certainly foremost, faithful to God in our day.

It is always refreshing to pick up copies of the *Gospel Herald* and read material written by and about persons whom I learned to know earlier while a student at the Associated Mennonite Biblical Seminaries.

Thank you for faithfully ministering to us in Christ's name through this excellent publication. As one of the respondents stated on page 242, I too ". . . would like to feel more vulnerability and open dialogue with the rest of us."

As an individual receiving a gift subscription to the *Gospel*

Herald, I have frequent opportunity to love and be loved by fellow laborers who have their (our?) press in Scottdale!

May God richly bless you in the work to which you have been called.

Susan Sommer, Tremont, Ill. This is for Gerry Hertzler, Goshen, Ind., whose letter recently appeared in "Readers Say" on Apr. 26. "Business like" is a raw deal? Why? I think it's a rare compliment. Let's stop looking down our collective noses at someone who has a talent for running business—something the editor of this magazine must have.

BIRTHS

Burkholder, Percy and Debbie (Viets), Waynesboro, Va., first child, Chad Edwin, Apr. 13.

Cremeens, Jon and Karen (Pankratz), Hopedale, Ill., first child, Shannon Sue, Apr. 14.

Dagen, Herbert and Colleen (Penner), Denver, Pa., first child, Amanda Elaine, Apr. 19.

Danylcuzuk, James and Jenny, Guernsey, Sask., first child, Katherine Denise, Apr. 1.

Dolinger, Bob and Barb (Smoker), Port Deposit, Md., third daughter, Rachel Ann, Apr. 12.

Eby, Jim and Rita (Greaser), Harrisonburg, Va., second daughter, Karmen Joy, Apr. 29.

Gingerich, James L. and Holly (Mayo), Jokarta, Indonesia, first child, Christopher Riggs, Apr. 2.

Gingerich, Merlin and Phyllis (Kauffman), Colorado Springs, Colo., second son, Jeffrey Jon, Mar. 17.

Good, Don and Diane (Clemmer), Telford, Pa., second daughter, Stephanie Renee, Apr. 16.

Graber, Doug and Dawn (Yoder), Goshen, Ind., first child, Andrew Paul, May 1.

Heacock, Vern and Diane (Miller), Goshen, Ind., second daughter, Carissa Lynn, Apr. 23.

Heatwole, David and Diana (Fitzwater), Harrisonburg, Va., third child, second daughter, Danielle Lee, Feb. 8.

Hiller, Gary and Doris (Keller), Ephrata, Pa., third child, second son, Darren Clayton, Apr. 21.

Hochstetler, John and Sheila (Chupp), Salem, Ore., first child, Chadwick Kyle, Mar. 29.

Horst, Doug and Karen (Brown), Evanston, Ill., third son, Christopher Michael, Mar. 27.

Horst, Ken and Becky (Bontrager), Lederach, Pa., second child, first son, Daniel Bontrager, Apr. 29.

Irmen, Bill and Kitty (McDonald), Minier, Ill., third daughter, Carissa Sue, Apr. 10.

Moyer, Glen and Donna Lynn (Derstine), Perkasie, Pa., first child, Jennifer Lee, Apr. 19.

Schlegel, John and Roxie (Jantzi), Shickley, Neb., first child, Benjamin John, Apr. 4.

Schwartzentruber, Ron and Dawn, Kitchener, Ont., third and fourth children, first and second daughters, Anna Marie and Beth Louise, Apr. 17.

Slaubaugh, Douglas and Carla (Shetler), Parnell, Iowa, second child, first daughter, Nicole Marie, Mar. 30.

Stauffer, Gene and Lora (Leichty), Burwell, Neb., first child, Joni Marie, Apr. 21.

Swartzendruber, Karl and Lynn (Cullar), Richardson, Tex., second daughter, Keri Ann, Apr. 14.

Troyer, Tim and Shelley (Pederson), Milford, Neb., second daughter, Melissa Loree, Apr. 29.

Underwood, Mike and Debbie (Hostetler), Colorado Springs, Colo., second son, Cole Daniel, Apr. 11.

Wagler, Wayne and Marilyn (Barnes), Tavistock, Ont., first child, Dana Marilyn, Mar. 15.

Walker, Exie and Jerelyn, Hesston, Kan., third daughter, Vicki Allison, Apr. 16.

Yoder, Marlan and Cheryl (Stoltzfus), North Canton, Ohio, first and second children, Joshua Kane and Graham David, Apr. 23.

Yoder, Robert and Cindy (Steiner), Apple Creek, Ohio, first child, Chadwick Ryan, Apr. 15.

Yantzi, Steven and Gail (Ramseyer), Tavistock, Ont., first child, Ryan Steven, Apr. 25.

Zirkle, Jerry and Janna (Weaver), Waynesboro, Va., first child, Jill Alison, Apr. 24.

MARRIAGES

Burckhart—Graybill.—Brian Burckhart and Diane Graybill, both from Souderton, Pa., Souderton cong., by Glenn Egli and Al Detweiler, Apr. 23.

Driver—Johnson.—James L. Driver, Waynesboro, Va., Springdale cong., and Dorothy Ellen Johnson, Stuarts Draft, Va., Mt. View cong., by Duane Gingerich and Roy Kiser, Mar. 26.

Fisher—Brooks.—Lowell R. Fisher, Goshen, Ind., College cong., and Judith Brooke, Syracuse, Ind., by Arnold C. Roth, Apr. 20.

Fleischer — Mathews. — Edward P. Fleisher, Belleville, Pa., Allensville cong., and Patricia Mathews, Belleville, Pa., Mountain View cong., by Timothy R. Peachey and Jonathan Yoder, Apr. 23.

Kennel — Gerber. — Arnold Kennel, Baden, Ont., and Sue Gerber, Tavistock, Ont., both of Steinmann cong., by Fred Lichti, Apr. 23.

Marshall — Brubacher. — Alan Marshall, Kitchener, Ont., and Betty Brubacher, Kitchener, Ont., Glen Allan cong., by Jacob Roes, Mar. 5.

Ollies — Gingerich. — Clive Gray Ollies and Patricia Joy Gingerich, both of Zurich, Ont., Zurich, Ont., by Clayton Kuepfer and Paul Johansson, Apr. 16.

O'Neil — Herschberger. —John O'Neil and Cheryl Herschberger, both of Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., and Sherman Kauffman, Mar. 26.

OBITUARIES

Kurtz, Amanda M., daughter of Isaac H. and Anna (Mast) Kurtz, was born in Lancaster Co., Pa., Oct. 17, 1924; died of congestive heart failure at Reading Hospital, Reading, Pa., Apr. 22, 1983; aged 58 y. Surviving are 2 sisters (Sadie—Mrs. Jacob D. Mast and Edna Kurtz) and one brother (Norman Kurtz). She was a member of Conestoga Mennonite Church, where funeral services were held on Apr. 25, in charge of Harvey Z. Stoltzfus, Nathan Stoltzfus, and Omar Kurtz; interment in Conestoga Cemetery.

Marner, John Earl, son of Eli and Elizabeth (Kinsinger) Marner, was born near Parnell, Iowa, Jan. 11, 1905; died at Pleasantview Home, Kalona, Iowa, Apr. 16, 1983; aged 78 y. On Nov. 20, 1927, he was married to Lydia Yoder, who survives. Also surviving are 2 daughters (Barbara Elizabeth—Mrs. Joe Kanagy and Lois Gayle), 2 sons (Clair Joseph and Marvin Paul), 14 grandchildren, 3 great-grandchildren, one brother (Ora Marner), and 2 sisters (Vertie Marner and Susan—Mrs. Ezra Roth). He was preceded in death by 3 children (Lucille Grace, Lowell Dean, and Verda Irene). He was a member of West Union Mennonite Church, where funeral services were held on Apr. 19, in charge of Merv Birky and Max Yoder; interment in West Union Church Cemetery.

Miller, Gordon C., son of Alva and Ida (Boller) Miller, was born in Washington Co., Iowa, Jan. 24, 1914; died at Mercy Hospital, Iowa City, Iowa, Mar. 29, 1983; aged 69 y. On Nov. 24, 1936, he was married to Rozetta Ropp, who survives. Also surviving are 2 sons (James and Lyle J.) and one brother (Glenn). He was a member of Kalona Mennonite Church, where funeral services were held on Apr. 1, in charge of Howard Keim and Elton Nussbaum, interment in Sharon Hill Cemetery.

Noe, Thelma Ferne, daughter of Edward H. and Ellen (Smith) Oyer, was born at Metamora, Ill., Oct. 12, 1910; died at her home at Goshen, Ind., Apr. 17, 1983; aged 72. On Aug. 3, 1946, she was married to Lloyd D. Noe, who died on Sept. 10, 1964. Surviving are one son (Randy), one daughter (Judy—Mrs. Jerry Gingerich), one brother (Harold Oyer), 2 sisters (Mrs. Ethel Yoder and Pauline Oyer), and 3 grandchildren. She was a member of Metamora Mennonite Church, where funeral services were held on Apr. 20, in charge of Larry Augsburger; interment in Olio Cemetery, Eureka.

Rhinesmith, LeRoy, died at the Lagrange Hospital, Lagrange, Ind., Apr. 9, 1983; aged 70 y. In 1934 he was married to Laura Mishler, who survives. Also surviving are one son (Charles L.), 4 daughters Gloria—Mrs. John Ganger, Sharon, Janelle—Mrs. Russell Graber, and Rebecca—Mrs. Kevin Mitchell), 15 grandchildren, one great-grandson, 3 sisters, and one brother. He was ordained to the office of deacon and served the Locust Grove Mennonite Church. He was a member of Locust Grove Mennonite Church, where funeral services were held on Apr. 12, in charge of James Carpenter, William Hooley, and Dean Brubaker.

Schrock, Anna M., daughter of Christian and Magdalena (Bachman) Schlabach, was born in Metamora, Ill., Apr. 2, 1895; died at Eureka, Ill., Mar. 21, 1983; aged 87 y. On Dec. 22, 1927, she was married to Daniel Schrock, who died on Sept. 27, 1972. Surviving is one sister (Laura Davis). She was preceded in death by one brother and 2 sisters. She was a member of Metamora Mennonite Church, where funeral services were held on Mar. 25, in charge of Larry Augsburger and J. W. Davis; interment in Stewart-Harmony Cemetery.

CALENDAR

Mennonite Mutual Aid Board of Directors, Goshen, Ind., May 19-20
Churchwide Youth Council GC-MC, Akron, Pa., May 17-20
Eastern Mennonite Seminary commencement, Harrisonburg, Va., May 20
Hesston College commencement, Hesston, Kan., May 22
Eastern Mennonite College commencement, Harrisonburg, Va., May 22
Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
North Central Conference, Red Top, White Chapel, Mont., June 3-5
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 10-12
Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22
AMMA Executive Board Meeting, Canton, Ohio, Nov. 4-5

CREDITS

Cover and P. 338 by Jan Gleysteen, P. 340, The World's Christian Martyrs; P. 344 by Robb Nickel

ITEMS AND COMMENTS

Government denies church group idle land to grow food for poor

The U.S. Agriculture Department has refused to allow a church group to plant vegetables for the needy on about 500 acres of cropland near Cottonwood, Minn., set aside to be idle under a government program. A nonprofit church-led organization, the Garden and Pantry Truck Project, sought to grow vegetables on the land for church food shelves and soup kitchens.

"The policy of the department is not to use this land for the production of crops that can be harvested," said Clarence Tardy, a deputy administrator of the Agricultural Stabilization and Conservation Service (ASCS) in Washington, D.C. The ASCS is running the government's payment-in-kind program, which offers grain and cash to farmers who agree not to plant substantial portions of their normal wheat and corn acreage. Minnesota farmers have pledged to idle about 5 million acres under the program. "I can understand the situation but policies are written on a broad basis," Mr. Tardy said.

Peace Pentecost Rally, May 22 and 23

Sojourners Peace Ministry in Washington, D.C., is calling for a national gathering of U.S. Christians on Sunday and Monday, May 22 and 23. The rally is to begin with a worship service at Washington Cathedral on Sunday evening at 7:30 p.m. This is to be followed by an all-night prayer vigil, further worship, a procession, and vigils on Monday. Interested persons may contact *Sojourners* Peace Ministry, P.O. Box 29272, Washington, DC 20017. Phone (202) 636-3637.

McSorley says bishops' pastoral not clear

Catholic theologian Richard McSorley has commented on the third draft of the U.S. Catholic bishops pastoral letter on nuclear armaments. "Draft III," he says, "is better than II in its treatment of Scripture [and] in its exposition of nonviolent action. . . ."

"It is worse than II in its treatment of two basic and intertwined issues: (1) the moral evil of intent to use nuclear weapons and (2) deterrence."

McSorley concludes that "as long as the bishops fail to relate their conclusions to the gospel, to the teaching of Christ, they are not going to have clarity. The just-unjust war theory existed with Cicero, Plato, and Aristotle before Christ. It has nothing of Scripture or revelation in it. It derives from reason alone and is a weak and shadowy guide. It is only by faith that we reach to God, and peace is so much a part of our relation to God that reason is a weak reed on which to rely."

Aid agencies seek alternatives to the 'starving baby syndrome'

The pictures of crying, diseased children traditionally used by private aid groups to promote charitable giving are becoming increasingly less popular—both with the public and with the agencies themselves, a group of development professionals was told here. Many of those involved in communicating the problems of countries in Asia, Africa, and Latin America to constituents in the United States feel that the "starving baby syndrome" fails to communicate the proper message.

"It reduces the victim to an object of pity," said Larry Hollon, director of Interpretation and Promotion for Church World Service, "placing emphasis on the physical manifestations of hunger, thereby highlighting symptoms but ignoring the causes of hunger. It also peddles, perhaps unintentionally, a view of the world that is out of date, out of touch with reality, arrogantly conceived and potentially dangerous." Mr. Hollon's remarks at the start of a two-day seminar on "Media and Communications Techniques for Development Education" at Columbia University Teachers College, were reinforced by evidence that the "pornography of relief" is backfiring.

El Al's policy of no Sabbath flights costs the airline $40 million a year

El Al, Israel's national airline, has returned to the skies, but has a policy that many assert is suicidal to any major carrier: it closes on the Jewish Sabbath. Officials hope that those who most express their appreciation of the Sabbath—Orthodox Jews and fundamentalist Christians—will make El Al their only airline to Israel. From Friday at sundown until nightfall on Saturday, El Al planes neither leave airports nor fly in the air. What happens if a plane is in the middle of the route as the Sabbath approaches? El Al officials say the plane would land and the airline would offer its passengers free hotel accommodations.

The airline did not make the decision to keep El Al closed on the Sabbath. That was done by the government of Prime Minister Menachem Begin at the urging of his Likud coalition partner, the ultra-Orthodox Agudath Israel. When the government announced the decision last year, El Al pilots staged walkouts and protests, a development that led to a shutdown of the carrier over four months. Economists are predicting that the policy will cost the airline, now wholly owned by the Israeli government, $40 million in the next fiscal year.

Unequal income distribution in Canada

The poorest fifth of the Canadian population gets 4.2 percent of the total income. The second poorest fifth gets 10.6 percent. The middle fifth gets 17.6 percent. The second richest fifth gets 25.3 percent. And the richest fifth gets 42.3 percent. This distribution pattern, documented in *The Canadian Fact Book on Poverty—1983*, recently published by the Canadian Council on Social Development, has changed little in the last 30 years. To help explain the continuing disparity it refers to both the tax and the expenditure policies of governments. Sales and property taxes, it says, are a relatively greater burden on the poor than on the rich, and even income tax, which would appear to take more from the rich, has many deductions, exemptions, and write-offs which are largely of benefit to the rich.

Bad news for farm families

The bad news is summed up by Dale Amick of the Missouri Catholic Conference: "Barring unforeseen changes, one farmer in 25 could be forced off the land or required to go out on the very edge of the financial limb to stay solvent in 1983." David Ostendorf, a United Church of Christ minister who is Midwest region director of Rural America Inc., calls the situation "very grim." Not since the Great Depression have farm foreclosures, bankruptcies, and liquidations been as high as they are now, he said. Last year, more than 400 farmers called Rural America's "hot line" in Des Moines for advice concerning their debt problems. Because of economic worries, farm families are increasingly troubled by stress and there are reports that suicides among farmers are up sharply.

The farmers' plight is due to greatly reduced farm income. It fell 40 percent between 1979 and 1982, excluding inflation. Land prices were hurt by the 1980 embargo on grain sales to the Soviet Union, rising interest rates and the current grain glut. All this has reduced the equity the farmers borrowed against in the booming 1970s. In the last nine years alone, about 3 million farmers have left the land, forced out either directly or indirectly by tough economic times. The number of farms in the United States has dropped about 1,200,000 since 1962.

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We pray in cliché

"We do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Rom. 8:26).

I attended a worship service in a historic meetinghouse of the high church tradition. We read from the Book of Common Prayer. I do not retain any mental images from the readings, but then of course the Book of Common Prayer is not familiar to me and at my age something new and casual is not likely to be retained.

I was glad to participate in this service, although I waited in vain for a sermon or even a "meditation." It was of interest to me to see how persons of another tradition worship and to reflect on what may be learned from the differences. The difference, as I understand, between the formal and the free church traditions is that the former uses standardized prayers instead of composing them "freely" on the spot.

It is a debate that can never end—between those who call for traditional words and patterns in worship and those who believe that one sign of the Spirit's presence and activity is free expression. On behalf of the former we may note that not all of us are poets and theologians. Therefore why not address God in the classical cadences of the saints of the past who addressed God with eloquence? If this practice requires biblical justification it can be found in the Psalms of the Old Testament.

On behalf of the latter it may be observed that prayer if it is meant to be serious is best composed out of a specific situation. This would suggest that the committee which prepared *The Mennonite Hymnal* was correct when they did not include No. 526 in the *Church Hymnal* ("Eternal Father, Strong to Save") inasmuch as there have probably been no missionaries "in peril on the sea" for 20 years.

Should prayer be classical or contemporary? That is the question. Is it more important to address God as an affirmation of the continuity over the generations or as a testament of faith for today and tomorrow?

Perhaps a more pertinent question is to what extent do any prayers address God directly and straightforwardly? As Paul has written, prayer at best is a fumbling discourse. Listen to the prayers in your local free church service. How many consist of familiar stock phrases used again and again Sunday after Sunday? Truly not many of us are poets.

So does it really matter whether we have a free service or a formal service if each ends with familiar terminology more likely to lull than to startle the worshiper? At the least we can acknowledge that Paul was right: when it comes to prayer, many may practice but few excel. What can be done?

Perhaps it would help to stop and consider the purpose of worship. Why address the Almighty? Prayers published in the Bible and in classical Christian texts generally boil down to confession of sin, calls for comfort or help, and intercessions for others. A common platitudinous prayer for today expresses the wish that God will help us to do what we already know we ought to do and probably have no intention of doing.

So how we pray depends on what we need. If the prayer is simply because of a need for comfort, to calm us down when the pace is heavy, standardized, familiar clichés may do as well as any. There is a place for the familiar in the spiritual life. Although in our theology, no one place is more holy than another, the use of the familiar Lord's Prayer as a reminder of what we already believe is appropriate even though we have prayed it a thousand times before.

It is not bad to use prayer as a source of comfort. In this it may even be better to use formal prayers such as in the Book of Common Prayer—as long as they don't put us to sleep! I have concluded that the popularity of crosses in churches is related to the need for the familiar and comforting. To the Christian a cross is nothing to be afraid of as it once was, not even a burden to carry as used in the Gospels. Rather it is a familiar comforting symbol that says, "God's in his heaven/All's right with the world." (If we wanted to use a symbol with some shock value, we might choose a gibbet. Nobody has died on a cross in recent remembered history. People do yet die on gibbets.)

If the prayer of comfort goes well in familiar phrases, what of the prayers of confession, of petition, and intercession? These are less well served by stock phrases. I once attended chapel for a time in a seminary of a denomination which uses the general confession. It made me uncomfortable, for I felt like a hypocrite repenting in general for sins I may or may not have committed and promising in general to do better. (There are two general confessions in *The Mennonite Hymnal*, 739 and 740. I have participated in the use of one or the other occasionally and found them only generally helpful.)

What do we want from God and why do we pray? When we have answered these questions we will be better able to know what language to use. Nevertheless we will find, as Paul wrote to the Romans, that prayer is not easy. We will probably discover also that at least in private prayer, we would do well to concentrate more on meditation—seeking to hear the voice of God in our inmost selves—than on speaking to God in our own poor words.—Daniel Hertzler

May 24, 1983

GOSPEL HERALD

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Making a case for abstinence

by Marvin Dyck

It is, I think, safe to say that most Christians believe that their faith must find expression in their lifestyle and day-to-day conduct.

A problem arises, however, because the Bible is not the type of rulebook that tells us what to do in every situation we find ourselves in. For example, it does not tell us that it's wrong to smoke marijuana, become involved in politics, or own a television. The number of "thou shalts" and "thou shalt nots" is, outside the Pentateuch, quite restricted.

Instead, principles are laid down, and we are expected to govern ourselves by them. We are told, for example, to love, to show mercy, and to honor "the king." The problem is compounded because different persons and different eras interpret biblical principles in different ways. Christians today disagree on the issue of participation in war. Movie attendance is not frowned upon the way it was thirty years ago.

The use of alcoholic beverages is another question that is neither forbidden nor commanded in the Bible and, consequently, it has been both discouraged and accepted in times past. Today, it would appear, many do not assume that abstinence ought to be the practice of dedicated Christians.

On what basis are we to make a decision? Often, the only question asked is "What's wrong with it?" Little time is spent discussing the biblical principles that should be taken into account.

I would like to examine some biblical guidelines and make a case for abstinence.

There are those who suggest that the issue is not alcohol use, but alcohol abuse, and that Christians should get involved in alcohol education and alcoholic rehabilitation instead of worrying about social drinking. They may argue, by analogy, that fire, properly used, can be beneficial. The use of fire is not wrong, even though fire out of control can cause great destruction and death.

A different fire analogy might be more appropriate. Whatever fire's beneficial properties in the hands of a responsible adult, we do not give matches to a three-year-old under any circumstances. We are more like the three-year-old than an adult. The Addiction Research Foundation of Ontario states that nearly half of all accidental deaths in the province are due to traffic accidents, that about 50 percent of driver deaths involve "more than a trace" of alcohol and that most have more than 10 percent. A 1976 Health and Welfare Canada report stated that an eight-province survey in 1971 showed 24,675 convictions for impaired driving.

Health and Welfare Canada estimates the alcohol-addicted population in Canada as of 1978 to be 635,000 people. This was an increase of 400,000 over 1970. The Ministry's *Special Report on Alcohol Statistics* (1981) estimated that 1.4 million people in Canada suffered from alcohol-related disabilities characterized by impairment in physical, social, or mental functioning.

The report further estimated that alcohol use was directly implicated in 2,520 deaths in 1978 and indirectly related in 5,668 more. It stated that alcohol was a factor

in approximately 9,000 divorces in 1978. Other 1978 estimates in the report included the following:

•Between 17,000 and 27,000 children between the ages of 1 and 14 were suspected victims of alcohol-related child abuse.

•Between 3.5 and 7 percent of the active work force experienced severe alcohol-related problems, which in turn contributed to lower productivity, absenteeism, lowered worker morale and accidents at work, with a loss of $21 million per day to Canadian industry.

•Between 30 and 51 percent of 149,524 reported crimes of violence were alcohol-related.

How much more proof do we need that Canadian society can no more handle its liquor than a three-year-old can handle matches? How many people have to die before we become willing to stop drawing lines between alcohol use and abuse. Are 1.4 million disabled people not enough?

Dale Aukerman, writing in the March 1982 *Sojourners,* comments, "I would say for myself that I might feel free to drink socially if I were living in a culture where alcohol was hardly any problem. But I live in a country and in a world where alcohol is causing the ruin of tens of millions of people for whom Christ died."

The fact that drinking is not prohibited in the Bible is not the end of the matter. It is only the beginning.

The case for social use of alcohol, despite the above statistics, would be stronger if there were, like fire, food, or money, some redeeming qualities to its use. Such attributes are, however, few and far between.

Perhaps part of the reason for increasingly liberal attitudes toward alcohol use has to do with the sheltered environment we live in and the beautiful people we surround ourselves with. I suspect that there would be more concern about the issue if we skipped our next few engagements and spent time in rescue missions.

I find statistics interesting, but not nearly as persuasive as my conversation with a man who could not remember what he had done to warrant a criminal charge against him because of his drunkenness at the time of the incident. Equally persuasive is my acquaintance with a man who, in certain contexts, cannot stop once he starts drinking. We must put a face to alcohol abuse if we want to come to an informed decision.

It is often argued that social drinking is permissible because Jesus made wine, and because the New Testament seems to approve of its use. Aukerman responds, "But 20th century western civilization is far different from first-century Palestine. There is a difference between an alcoholic in a sports car and an alcoholic on a donkey.

"It is said that within close-knit traditional Jewish communities in our time there is, along with social drinking, very little alcoholism. Jesus moved in that sort of social context. But ours is vibrant with pressures that impel toward alcoholism and has all too little of the communal cohesiveness that keeps social drinking within bounds."

I'm not suggesting a return to Prohibition, or advocating sermons and bumper stickers screaming out against demon alcohol. Nor am I saying that we should never associate with non-Christians in situations where liquor will be served. If anything, I would support our continued presence in such contexts.

I am advocating abstinence for two reasons.

First of all, we should abstain in support of those who need an example of an alternative lifestyle. In my limited experience, there seems to be an assumption that when one goes to a bar or to a party, one drinks alcoholic beverages. By restricting ourselves to soft drinks, we show that it's not necessary to drink alcohol in order to have a good time.

We also provide an example of an alternative to the persons who can't control their liquor consumption or who know they shouldn't imbibe because they have to drive home. The passages about the weaker brother in 1 Corinthians 8 to 10 apply here. We have traditionally read it to speak only of weaker Christians. However, is the non-Christian who is unable to handle liquor not also my brother? Do we not have a common ancestry? Did Christ not die for us both? When I abstain, I help my weaker brother.

Second, we should abstain in response to the question, "Who is my neighbor?" Based upon the story of the Good Samaritan, the answer is "everyone." My obligation as a neighbor is to identify with the wounded and to bring healing to them. Am I a neighbor to the abused child when I share a few drinks with his parent?

More generally, we as Christians are concerned about the health and welfare of those around us. We bring a message of healing and love. We should therefore cut ourselves loose from a substance that is responsible for untold death, injury and heartache, especially since it has so little to redeem it.

Will drinking hinder us from being a brother and neighbor to our non-Christian friends? What does it mean to identify with the oppressed victims of alcohol, or of an alcoholic husband or father? Is abstinence not a part of that identification?

Before we exercise our freedom to drink, we should face questions such as these in the light of the principles that Christ taught us. The fact that drinking is not prohibited in the Bible is not the end of the matter. It is only the beginning.

Marvin Dyck is a member of the Mennonite Brethren Church and is an attorney practicing in Hamilton, Ont. This article is reprinted from *Mennonite Brethren Herald.* Used by permission.

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A tribute to Anna Kay Massanari

by Edna Springer

Anna Kay Massanari, who departed just before her 57th birthday. "She showed us how to face death with faith and courage."

A worship celebration in memory of the faith and service of Anna Katherine Massanari was held January 26, 1983, at East Bend Church, Fisher, Illinois. Pastor Paul O. King was in charge of the services and gave a meditation from Psalm 34. This passage was a favorite of Anna Kay's.

"O magnify the Lord with me,
and let us exalt his name together. . . .
The angel of the Lord encamps around
those who fear him, and delivers them.
O taste and see that the Lord is good. . . ."

We knew Anna Kay as a sister in Christ, a friend and a laborer in the gospel. Hers was a steadfast faith and a life of devotion to our Lord. Our lives have been enriched by her love, compassion, and the joy in her heart. She was a missionary in Puerto Rico for 32 years. The past number of years she spent several months each summer in the U.S. visiting her brothers Karl, Bob, Joe, Russell, and Walter and their families. Much of this time was spent in Fisher. It blessed us and challenged us to hear her testimonies by word and song in our worship services. She gave her beautiful soprano voice to sing praises to our God. She loved Bible study and we felt it a privilege to have her in our Sunday school classes or in Bible study and prayer groups. As a friend we knew she enjoyed life itself. She enjoyed Christian fellowship and it was fun to play word games with her. When at Fisher she was one of our avid church library readers.

In her youth, Anna Kay felt a call to missionary work and decided to go to Goshen College for preparation. It was there that she was advised to study for a profession along with her Bible training. She chose teaching, which proved to be a good choice because of the love, kindness, and concern she had for children. Anna Kay went to Puerto Rico in 1950 and began teaching in the first and second grades in Betania Mennonite School. At the time they were adding third and fourth grades. Carol Glick told of some of their difficult experiences which included driving a ¾-ton truck to school—an hour's drive each way. They would gather up the children to and fro. Anna Kay was deeply involved not only in the school and its formation but in the production of music for *Luz y Verdad,* the Spanish broadcast. She was always active in the Sunday services through music, teaching, and through other means.

In 1960 Anna Kay injured her back while on playground duty and was advised to make every effort to avoid further injuries. She then took a job in the offices of *Luz y Verdad,* correcting correspondence lessons and counseling through letters for listeners. She had the opportunity to touch many persons in this way.

Another interesting epoch in Anna Kay's life was the development of her care and education for Maria Rosado, who became a foster daughter to her. Later Maria married, and Anna Kay claimed three foster grandchildren. She loved them very much. During Anna Kay's illness, Maria came and cared for her two weeks. She came again with two of her children shortly before Anna Kay passed away and then remained for the funeral.

It was in the year 1977 that Betania School needed a kindergarten teacher, and at this time, having recovered from her back injury, Anna Kay resumed teaching. Later she taught English classes at the school. In August 1982 Anna Kay was to begin an extensive Bible teaching program for kindergarten through grade four. After all, teaching the Bible was her first love.

She returned to Puerto Rico from vacation in the States on July 24, 1982. At this time she knew there was something wrong with her body but she helped get the school started and had taught only one week when Dr. Graber, after examination, made immediate arrangements for her to come back to the States. On the following Sunday in our sharing time, she told us about the growth in her abdomen, that the prognosis was not good and that she would be entering the hospital for tests. Then she expressed her faith and trust in word and song. The congregation was deeply moved. The hymn she sang was from Psalms 34—one they often sang in Spanish and that translated easily into English. Her testimony was that the Lord had delivered her from all her fears. Her desire was that the Lord would be magnified, whatever the outcome.

The diagnosis was malignant lymphoma. Even though the following months of treatments were difficult for her, we noted on various occasions during this time that she continued in her love and concern for others. She

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witnessed to many during these days of affliction. She deeply appreciated the care given to her by her family.

It seemed to us that her life was cut short on January 24, when she departed just before her 57th birthday. One of the verses of Scripture she had shared was "For me to live is Christ, to die is gain." One of her friends remarked, "She showed us how to face death with faith and courage."

Following is a poem she wrote on August 18, 1982:

The day is beautiful, Lord,
As is every day we live with you.
The sun rises, the sun sets,
Moon and stars come out.
Day after day, night after night,
Season after season, your world is ordered,
Nature follows a divine plan.
We trust that plan, for we see it has never failed.
Seedtime and harvest, you have said, year after year.
Shall our lives, then, be any less ordered?
One experience follows another in perfect sequence.
Even in seedtime and harvest, rain and clouds
Sometimes obscure the view ahead.
Clouds obscure the sun too,
But makes your plan no less orderly.
So what if clouds have now obscured
The sunshine of my Betania day?
I do not see the smiling children who wait
To hear about the "letter" you have written them.
But beyond those clouds the sun still shines, I know.
And night and day continue in succession.
So shall my faith cause me to rise
Above the clouds that hide Betania from my sight
And know that order still exists
In this life, because forever and eternally
I am yours.

John R. Mumaw: gentle conservative

by Joseph S. Miller

In the Shenandoah Mountains of Virginia one finds Mennonites huddled around Eastern Mennonite College like campers around a fire. The man who tended that fire for seventeen years was John R. Mumaw. Born in Wooster, Ohio, Mumaw was sent to Eastern Mennonite School when he was sixteen years old. "I regret that I have to admit it," says Mumaw, "but I was one of the problem students when I first came here. I fell in with the wrong crowd and was a troublemaker." After several scrapes with campus authorities, he finally saw the folly of his behavior and made a decision to follow Christ. He recalls that it took courage to return home to Wooster and tell his old buddies that he no longer lived the way they did. Years later, in 1948, Mumaw became president of the school he had once resisted.

The Mumaw years at EMC were characterized by a commitment to maintain a sound church school while also making it academically strong. He attempted to construct a healthy blend between a community of faith and a community of scholars. Under some criticism he worked to have EMC become an accredited member of the Southern Association of Colleges and Schools. Mumaw recalls that there were Mennonite supporters of EMC who did not want him even to meet with other Mennonite college presidents. "My belief has always been that it was vital that we should meet and share openly our concerns. It was important for the president of Bluffton and the president of EMC to have open lines of communication. Because of this, I chose to accept the criticism and pursue the course of mediation."

In 1965 Mumaw stepped down as president of EMC but continued to teach part-time at the seminary. He also served for a period of time as the executive secretary of the Mennonite Medical Association. Growing out of his interest in health, Mumaw has been active in programs for the mentally handicapped. His concern for the church and its people is indeed a holistic approach that works to heal both the soul and the physical body.

As an elder statesman of the Mennonite Church, Mumaw's voice is of value to the church which he helped to lead for many years. His is a conservative voice that seeks to call Mennonites to renewed faithfulness. Mumaw calls himself a conservative and does not apologize for his position.

Concerned about revisionism. Weighing heavily on his mind is the revisionist history that is being written today. "Some contemporary Mennonite historians are not telling the whole story of our church's past," states Mumaw. "I knew intimately many of the men who are being severely criticized. I believe that current historians tend to study only the letters, articles, and books written by these men. My testimony is that they were deeply committed to Christ and his church.

Frankly, many of my peers feel that part of good scholarship is not only to do research in the archives but to also listen and take seriously those of us who remember history. Granted, J. B. Smith, John H. Mosemann, George R. Brunk, and others were sharp with their pens. But basically they were gentle in spirit. In my personal contact with these men, they always were kind and considerate to me as a young man. I witnessed their humble spirit on many occasions and appreciated them greatly."

Joseph S. Miller is administrator for Mennonite Historical Library and Archives of Eastern Pennsylvania located near Lansdale, Pa.

John R. Mumaw: We need to find contemporary forums where various Mennonite groups can work toward common ground. It takes negotiation, prayer, and Christian love to keep the church together.

Mumaw goes on to suggest that the present debate among Mennonites over fundamentalism is overdrawn. He contends that the church leaders of the first half of the 20th century never lost their nonresistance. They never were typical of fundamentalism that embraced Calvinism and militarism. There were evangelical Anabaptist Mennonites who did not accept certain elements of the fundamentalism that appeared in the Protestant Church.

A further concern Mumaw has is how much the Mennonite Church has been overly influenced by the standards of the world. He believes that the Bible and not the culture around us is the proper model for Christians. Our enchantment with the secular world, he suggests, is exemplified by the emerging position on nonresistance and the ordination of women.

Mumaw fears an overshadowing of our nonresistance by the current emphasis on justice and social action. It has gotten to the point of Mennonites being involved even in political action. "I cannot agree with the prevailing emphasis of the New Call to Peacemaking," says Mumaw. "I came away from those meetings with the feeling that we are losing the real meaning of nonresistance as taught by Jesus. It has gotten to the point that I heard a Mennonite brother speaking of social justice as the gospel. I, for one, must be a voice of disagreement with liberation theology.

Mumaw is also distressed that women are being pushed into the church's pulpits. Again he cites the secular culture and specifically the secular women's movement as deviating from correct biblical thinking and practice. In his study of the Scriptures he does not see any basis for the ordination of women to the pastoral ministry. "I am not opposed to women being used by the church in appropriate areas of the church. My own mother was used by the church. I remember our minister coming to her for counsel. She was a woman who was listened to and taken seriously by the congregational leadership. I guess I am conservative enough not to agree with having women in the pulpit. Their gifts can and should be used by the church but the pastoral ministry for women is not according to my understanding of the New Testament."

Radio and TV? Mumaw's concern over negative influences affecting the health of the church is also directed toward the impact of radio and television preachers on the Mennonite Church. He is troubled by fellow Mennonites, some his own age, who have fallen into indiscriminate listening to media preachers. He believes many trusting Mennonite people need to learn to be selective in their listening habits. Not all, cautions Mumaw, who claim to speak for Christ on radio and television actually do speak for Christ and his church. Beyond that he is disturbed with the infiltration of liberal views of the Bible, its inspiration and authority.

Mumaw is encouraged by many things he sees within the Mennonite Church. He believes that the increased Bible study groups, particularly the small-group fellowships, are very productive. Further, having lay people involved in the serious discussions of theological issues and the practical applications has served to strengthen the Mennonite Church. The use of Mennonite business people has also been of value to church programs. Mumaw feels that these men and women can help the work of the church with their management skills. He challenges local congregations, however, to choose professional people who are dedicated Christians for advice and counsel.

Another area of great satisfaction is the awareness and improved sensitivity Mennonites have for handicapped persons. Mumaw credits, in part and indirectly, the Civilian Public Service work in hospitals for making Mennonites aware of the needs and potential of handicapped people. "I have personally been enriched by my participation in working with handicapped people. The Mennonite Church has more maturing to do in their acceptance of handicapped people, but we are definitely headed in the right direction."

More effort is needed to meet the needs of older persons in our church. There is still much that can be done to give older people a place in the church. Many persons are reaching retirement who should be given purpose after their professional careers have ended.

We need forums. Perhaps the most pressing issue for the Mennonite Church today is found in the pressures that work at pushing the church apart theologically. The answer to unity, reflects Mumaw, is not stridency but genuine conversation between Christian brothers and sisters. "I have spent my life trying to be a bridge between Mennonite people," says Mumaw. "We need to find contemporary forums where various Mennonite groups can meet to work toward common ground. I believe it takes negotiation, prayer, and a deep Christian love to keep the church together." He continues by calling for church leaders who start from a total commitment to the Word of God and to the church. Men and women who understand the diversity of the church and who will work to bring the polarized groups closer together. We have been hurt, thinks Mumaw, by some leaders who have not understood or have been insensitive to the various opinions within the church.

John R. Mumaw has a Christian hope that the church can, with some corrective influences, meet the challenge of the future. He is convinced that the church will be faithful to its high calling if it retains a high regard for the Scriptures as the inspired revelation of truth.

Gently nudge the new Christian

by Joan Martin

"Now that you are a Christian, my dear, I shall expect you to attend the women's prayer group on Wednesday morning and participate with the others in praying aloud." The older woman smiled as she instructed the younger one.

The following week the young Christian attended the meeting. Her heart beat wildly as she listened to each member give a beautiful prayer. Finally everything was silent except for her heavy breathing. "Dear Lord," she said shakily, "I thank you for making me a Christian—oh—I just can't do it yet." She ran from the room, threw on her coat, and left the church.

"Now, whatever would make her act like that?" one of the women asked.

How different this was from the small group of men who met one night to discuss a new family coming into the church. "They are so young, so fresh in the faith," one of the men remarked, "we must be very careful not to push too fast but to give them time to grow."

We cannot force-feed our children or our friends with the Word of God; we can only love them and share our own faith until they find out truths for themselves. For example, in our family we had taught our children Bible stories and discussed prophecy many times during their young years. Much later, our son began driving to work with a Christian man, and they listened to tapes of Bible studies as they drove.

One afternoon he rushed into the kitchen and asked, "Did you really know. . . ?" and he proceeded to tell me what he'd just learned. "Yes, dear," I replied. "I know that. We have discussed this many times in your presence. You just weren't ready to listen before."

People do not grow at the same rate. As God allows experiences and even pain to come into our lives we learn more and more. We cannot force another to understand our experience any more than we can completely understand his. Trouble never leaves us where it found us.

Sometimes a new Christian is thrown into a teaching position when he or she is not yet ready. It would be better to pray for that position to be filled with God's choice than to fill it quickly with someone who might bring harm out of ignorance.

A young Jewish girl had recently become a Christian. So full of enthusiasm and excitement was she that a friend asked her to speak to a group of women. Her dynamic presentation helped another young women find Christ. I was present in a Sunday school class of 30 people when she spoke again. After she was well into the middle of her presentation, she began talking about praying for her dead relative.

Suddenly I was caught up short. What she was saying was scripturally wrong. Although this young woman loved the Lord, she was still so young in the faith she did not always know what the Bible said. A new Christian needs to be nurtured by an older one, just as Timothy went with Paul and learned from him.

At no time should anyone belittle those who are learning. They could be pushed out of the nest of loving care too soon and never return.

Once I entered the Sunday school class of a college teacher. I had not attended before because I thought he might be a bore. As I listened a few moments I was caught up in his insights and presentation.

To people answering questions he replied, "Yes, that is a good answer," or "I hoped someone would say that." Some of the answers were not good ones, but he made each student feel special. No wonder his class was full—no babe needed to feel inadequate. He saw to that.

The Holy Spirit is quite capable of gently nudging the new Christian toward greater truths. We need only to share and to teach where we have the talent. My husband's teacher pushed him so hard to be baptized that he always refused. Years later, he told me he was a Christian even then, but he refused to allow this person to decide something for which only he and the Lord could be responsible.

I can remember wonderful teachers who patiently waited for me to see for myself something they had taught me. "I know you can pray a sentence," they said; so I did. "I can just see you up front sharing what you have told me," they encouraged; so I did it again.

Encouragement, love, affirmation, and patience were all mine as I took those steps forward, faltering and scared, but times of growth. Even when I fell, they were there to pick me up and suggest I try again.

One morning a woman who had great trouble in her life came to our Bible study as a sort of last hope. As she sat quietly she heard the one who brought her begin arguing about the worth of the translation we were using. Teaching the Word became impossible as each woman added her idea on the subject. It was time to go home and nothing had been decided or learned. The lady who started the argument drove home with her passenger. "Will you come again with me next week?"

"No," came the reply. "If none of you can decide whether it's the devil's book or God's book, I can't believe I'll receive any help there."

No amount of persuasion would change her mind and the Christian returned home with a heart heavy and great guilt. If someone had just suggested that they pray about the matter and leave it with the Lord—then get on with the study—no one would have been hurt.

Sometimes there are dry periods when the new Christian walks the road of development slowly. Old and young in the faith do not seem to blossom as much on

the mountaintop as in the valley. Sometimes we make the mistake of thinking the one older in years is also mature in knowledge and faith. That person may be more of a babe than the very new Christian.

One man whose father was a missionary had grown up in a Christian home but he did not discover the reality of Christ until he reached his seventies. He became so excited by his discovery that he never stopped sharing with everyone he met. Others nodded their heads in agreement and smiled to themselves. Although they knew these truths from many years of study, in no way did they belittle their friend.

There are some practical steps we can take in helping others along the road to greater maturity and understanding: First, we must never take for granted that all Christians have depth and perception. Nor should we assume that older people are prayer warriors and able to meet any crisis. Then before asking a new Christian—or any church member, for that matter—to take on responsibility, we might ask the Lord, as my friend always does, "Tell me what I need to know."

Small steps done well will lead to larger ones later which will be accomplished with joy. My friend Carol who began helping me by asking me to say a few words in front of a microphone enabled me in later years to witness before others as the speaker.

The self-righteous Christian will grow very little, and others who were once far behind in the race will overtake and pass. The one who cannot accept his brother because he sees things differently or shows weakness will never be able to become his teacher.

The greatest exercise for the heart is to bend down and lift another up. The greatest peace for the soul is to know you have helped another trust Jesus more.

Refreshing truths from a family tree

Great-Aunt Florence was visiting over the holidays, and with her she brought each family member a packet of information about our ancestry.

Each of the manila envelopes contained copies of pictures (both recent and aged) and a synopsis of our family on the Troyer side dating back to 1704.

The prose began with an account of a trip across the Atlantic made by Jacob Hochstedler, a 32-year-old Swiss ancestor who crossed the ocean because of religious persecution in his home country.

The saga continued with a tale about a run-in, to say the very least, that Jacob's family had with the Delaware Indians, who apparently weren't so keen on the idea that the Hochstedlers went to that area of Pennsylvania.

As the story goes, the Indians appeared at the Hochstedler door one September night in 1757, set the cabin on fire, and waited for the family to be forced out of the home.

Shortly thereafter, two of Jacob's sons grabbed their rifles and headed for the windows; however, the father, being a nonresistant Christian, refused to give his consent to shoot the Indians, even though shooting could have saved the family.

After an all-night bout, the fire became too much for the Hochstedlers, and out they went into the morning air. A daughter, a son and the mother, with whom the Indians had a particular vengeance because of an earlier incident, were killed.

Jacob and two of his sons were captured and kept for between three and seven years before they escaped or were released, Aunt Florence said, pointing out that some of the information in the packet came from a Hochstedler family book.

From there the story went through successive generations, although information from several decades was missing.

Also among the history was the amazing record of my great-great-grandfather's 29 children, two stepchildren, and 118 grandchildren.

From Emanuel Troyer, one of those 29 children, my grandmother and great-aunt were born. And then came my mom, and then me.

All that was from Aunt Florence's packet.

After she brought it, my dad and I began to look at our ancestry on his side of the family. In that search we discovered, through a book on the family of Moses Miller, that both sides of my lineage go back to Jacob Hochstedler, which was in itself fascinating.

Until Aunt Florence developed her packets, we hadn't realized that. And if she hadn't sought out the information, it very likely would have gone unnoticed for a couple more generations.

Looking over that family history was refreshing, and it's something I don't take time to do very often. Even though our blood ancestry matters little in what we do or who we are, knowing who our distant relatives were gives us a sense of roots, trite though that sounds.

In addition, I found out what a small world it still is, judging by the fact that my parents both were descended from the same person—about eight or nine great-grandpas ago.

I discovered that my relatives, my own relatives, really did live among the Indians, and through that I felt sympathy for both groups—those seeking relief from religious persecution and those whose land was taken as a result.

I understood, too, that nonresistance was as important to those ancestors as it still is to my family and church—and to me.

Those little refreshing truths and more came about because someone took the time to research our family tree, because someone felt it was important enough that we should know.

Among all the other things, I was thankful for that over the holidays.

Thank you, Aunt Florence.—**Keith Miller,** Kokomo, Ind.

CHURCH NEWS

GUATEMALA
—Listening to the crying

Twenty-two percent of Guatemala's 7.5 million people is now Protestant—a very significant and unusual percentage for Roman Catholic-oriented Latin America. Undoubtedly, the most prominent convert in recent times is General Efraín Ríos Montt. The "born-again" president of Guatemala, once a fervent Roman Catholic, four years ago became a devout member of the *Iglesia del Verbo* (Church of the Word), a California-based Protestant group. He has also related at times to a congregation that has recently affiliated with the Mennonites.

Soon after Ríos Montt took power in a military coup March 23, 1982, he publicly invited the elders of his church to assume the role of "spiritual advisers" in his government. Their staunch support, on the one hand, and their connections with American right-wing evangelical leaders, on the other hand, proved very advantageous to Ríos Montt's regime, which also received the approval of the United States State Department and the White House.

Early this year, U.S. military aid to Guatemala was resumed when the Reagan administration contended that human rights had been restored in this country. In spite of this claim and of Ríos Montt's protestations of religious piety, his government continues to use brutal means to repress the people of Guatemala, particularly those who live in isolated rural areas. Indian peasants' villages are being destroyed. Scores of families have been tormented and murdered when government soldiers suspected that they might have assisted insurgent forces.

Thousands of Guatemalan refugees (possibly as many as 100 thousand) who have fled across the border into Mexico, including hundreds of orphans, tell of the most incredible massacres and atrocities they have witnessed, of the misery, terror and persecution they have suffered at the hands of the army. Shortly before Pope Paul II visited Guatemala on Mar. 7, Ríos Montt permitted the execution of six men, ignoring a desperate plea from the Vatican to spare their lives.

The wave of conversions to Protestantism has revived enmity between Protestants and Roman Catholics. In recent months government death squads have killed 30 Roman Catholic priests and hundreds of lay workers who were labeled "communists" for their efforts to communicate hope and dignity to the defenseless and downtrodden sectors of society.

Life goes on in Guatemala despite the incessant turmoil

Last November, General Ríos Montt and other well-known church leaders spoke to a gathering of over half a million Protestants (*Evangellicos*) who had come together to celebrate the one hundredth anniversary of the founding of the Protestant Church in Guatemala. Enthusiastic reports from the Protestant community, both in Guatemala and the U.S., of Ríos Montt's participation in this outstanding event, and also of his faithful commitment to his congregation and his weekly sermons on radio and television, all point to the mutual supportive relationship between the Protestant church and missionary presence in this country and the government.

When missionaries, together with the national churches they help to establish, receive such approval and support from the government, they obviously will not speak to specific situations of injustice in the country. When the church fails to see that *its prophetic role and evangelism are intimately related,* then it easily blends in with the status quo. The message of the church is no longer a perturbing element in society; it is not relevant to everyday issues in the social, economic, and political spheres. The church loses its capacity to see what is wrong, to uncover the evil purposes and false pretentions of those in power; it ignores the clamor of the weak and the poor who suffer injustice. It forgets Jesus' warning: "Woe to you when men speak well of you. . . ."

On the deaths of three thousand peasants last year the Guatemalan Ecumenical Justice and Peace Commission declared: "Those deeds of death are not congruent with the offers of peace by the military authorities, who use the name of God as a pretext to achieve their own ends. . . . We should not be deceived: those who love God must also love one another. Loving God means ending the massacres and repression. Loving God means *listening to the desperate cry* of the many *campesinos* (peasants) who through every means at their disposal are trying to tell the world of their suffering."—Eunice L. Miller, Puebla, México

Whose story is our story?

The Franconia Mennonite Conference spring assembly met at Deep Run East Mennonite meetinghouse, Perkasie, Pa., May 7. The theme "Continuing in the Fellowship of Christ" provided an excellent way to observe the tricentennial of Franconia Mennonite Conference experience and life. The celebration included a special program Saturday and Sunday evening at Salford Mennonite meetinghouse which featured a slide presentation and the "Christopher Dock Cantata" by the Franconia Singers,

under the direction of Hiram Hershey.

The conference sessions moved from high point to high point, from movements of rejoicing to moments of concern, but all within the context of a profound sense of history—an awareness of failures, of continuing crises, of faithfulness, and of commitment to continuing in the fellowship of Christ.

J. Mark Frederick, Jr., of the Salem congregation, opened the conference with a devotional meditation based on Galatians 2:6-10, "The Right Hand of Fellowship." He noted the singleness of the gospel message—faith in Christ. Yet at the same time he noted the plurality of the church in viewpoint and activities. He called attention also to the continuing call to make provision for the poor.

The theme "Continuing in the Fellowship of Christ" was developed through two addresses: the first by John L. Ruth of the Salford congregation, and the second by Mary Jane Lederach Hershey also of the Salford congregation. This was a historic moment in that this was the first woman invited to address the conference.

John Ruth noted the many times "continue" appeared in the NT, and then leaping the centuries to the beginnings of the Mennonite movement, he illustrated with many stories how the fellowship has met one crisis after another—always discerning and continuing.

It was moving to see that most of the responses to his message came from those delegates who in recent times have chosen the Mennonite Church. Frances Jackson said that as she listened to John she searched for her share in that history—since she was black, a female from the South, and lives in the city. But she affirmed in Christ there is one great fellowship of love. Others shared thoughts like these: I want to help make new history; I want to be part of continuing the commitment from generation to generation. One with a Spanish background said, I hope that in the next centennial observance I might be included in the telling of the stories of the faithful.

Mary Jane Hershey spoke of her spiritual ancestors and then narrowed the perspective to her own biological forebears who were part of that stream of the faithful who early came to North America to continue in faithfulness. She also leaped the centuries to the present to ask the meaning of faithfulness today. She indicated that this may mean direct conflict with the religious and political establishment.

Hershey addressed four areas of concern. How does one follow Christ: 1) in the midst of affluence and materialism; 2) in the securing of justice; 3) when the government uses tax dollars for weapons and military buildup; 4) in meeting the needs of lonely and hurting persons?

The spring conference is largely inspirational. There were, however, reports from the General Board, a discussion of giving and conference budget, and a report of planning for Bethlehem 83. A major block of time was given to matters related to the educational program of the church. Albert J. Meyer, Fred Erb, and Richard Detweiler led these discussions.

Franconia Conference sessions always conclude with this action: "We affirm our desire to continue in and witness to the nonresistant and simple faith in Christ, looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ."—Paul M. Lederach, Scottdale, Pa.

Goodwill visit to Middle East nets insights

A delegation of seven Mennonite educators and church leaders visited Lebanon, Jordan, West Bank, Israel, and Egypt, Mar. 9 to 28, on a goodwill visit sponsored by Mennonite Central Committee.

The seminar exchange, in which Mennonites met with Middle East national and religious leaders, was suggested in 1981 by two Jordanian leaders, a government official and a church leader. They urged a visit in which delegates would hear directly the concerns of Middle East people and then serve as interpreters in North America.

As well as hearing regional concerns, the group's objectives included communicating deep caring for the people and circumstances of the region, supporting groups and individuals who are working seriously at peaceful ways to solve the region's problems, and listening to the churches in the region.

The group additionally visited workers and MCC-associated projects. Four of the delegates have served in leadership positions in MCC's Middle East programs. A fifth had earlier lived in West Bank.

In meetings with officials such as Jordan's Crown Prince Hassan and government leaders in Jerusalem and Cairo, tour coordinator Urbane Peachey spoke for the group: "The world is in the midst of escalating international hostilities. We are alarmed and concerned about the reliance of so many governments upon military solutions."

"We believe that people of goodwill, people of faith, and certainly those who believe in a mighty and merciful God ... have a unique moral obligation in this kind of world. We are here to gain a better understanding of the rich heritage of this region and to share our concerns for a more just and peaceful world," said Urbane Peachey.

The visit included a two-day seminar on peacemaking with both Israeli and Palestinian participants in Jerusalem. "This event was crucial in giving us insight into the difficulty and complexity of trying to arrive at a peaceful settlement," Peachey said. "On the other hand it was encouraging to work with so many courageous people who continue to serve in spite of many hardships."

The group reported that in the seminar and throughout their visits they heard "a very deep and broad appeal by Palestinians for a peace process that would include recognition of Israel," as well as a Palestinian homeland.

Mayor Elias Friej of Bethlehem, who participated in the two-day seminar, was one among many who called for Palestinians "to challenge Israel for peace" with proposals leading to mutual and simultaneous recognition. "We cannot continue to live with grudges in our hearts forever," he said.

Freij and others talked with deep concern of an Israeli resettlement plan that will have 100,000 Israelis in the West Bank by the end of 1985. Freij repeated a theme heard elsewhere during the week: "If there are no new developments by the end of 1983, there will be nothing left to negotiate."

Peachey reported that Palestinians spoke freely of their doubt that either Israel or the U.S. has a sincere desire to make peace a priority. Peace will be difficult to achieve, it was agreed, but will be impossible if there is not deep commitment to it.

The trip was the occasion for significant and cordial exchanges with Muslim and Jewish religious leaders. Meetings with Christian leaders included those from Armenian Orthodox, Evangelical, Greek Orthodox, Roman Catholic, Arab Episcopal, Lutheran, Anglican, Coptic Orthodox, and Coptic Evangelical groups.

Church leaders stressed the difficulties in a region where the church is a small, and sometimes threatened, minority. Christians are emigrating from the entire region.

Additionally, Eastern leaders gave the strong message that they feel the church in the Middle East is not respected by the churches of the West. The leaders cited the many independent groups who come into the Middle East to carry out evangelism, making no attempt to inquire about the living Christian churches or to learn from them.

Important to the visit was time spent in Jordan, a return to a country where MCC has maintained relations since 1950, although no direct programs have been carried on there since 1979.

Steve Moss, an MCC volunteer, is an ophthalmologist who works in Jamaica. Here he is performing eye surgery on Jamaican villager in the Savannah-la-Mar clinic which he visits monthly.

Nominating committee reports slate for moderator-elect and council on faith, life and strategy

The nominating committee of the Mennonite Church General Assembly announces that James M. Lapp of Goshen, Ind., has been nominated by the General Assembly delegates as moderator-elect for Mennonite Church General Assembly. His name will be placed on the slate for affirmation by the delegates at Bethlehem 83 in August. The new moderator-elect will begin a two-year term following the General Assembly in August and will succeed as moderator in 1985 for a two-year term.

The nominating committee also reports that Duane Beck of West Liberty, Ohio, Bill Detweiler of Kidron, Ohio, and Ruth Brunk Stoltzfus of Harrisonburg, Va., have been nominated by the delegates for positions on the Council on Faith, Life, and Strategy. Their names will also be placed on the slate for affirmation at Bethlehem 83 in August. Members of this council serve four-year terms, and those affirmed this year will begin following the General Assembly in August. CFLS serves the church by articulating vision, identifying issues, being a listening group, and exercising a prophetic function.

Each biennium the nominating committee works at the task of finding gifted persons willing to serve the Mennonite Church in these as well as other churchwide board positions to be chosen at General Assembly.

In response to strong delegate approval of the discernment process for selecting the moderator-elect and with further directives that its scope be enlarged, the process has also been used for the three positions on the Council on Faith, Life, and Strategy.

The nominating committee expresses appreciation for the readiness of the candidates to participate in this process. We would also affirm the excellent quality of delegates involved in the discernment process just completed. Further counsel would be welcomed so that the method might be made as effective as possible.

Missions pledges mushroom at Trissels

"Missions," "faith," "promises." How do they all fit together?

The Trissels congregation, Broadway, Va., found out the weekend of Apr. 20-24. Pastor Gerald Martin wanted to challenge the congregation to more involvement in missions. Not that they weren't already involved. About half of their offerings were going to agencies and outreach beyond the congregation. And yet Martin felt there was room to grow. The faith-promise plan of giving for missions sounded intriguing.

Homer Kandel, one of the pioneers of faith-promise giving in the Mennonite Church and formerly pastor of Countryside Chapel in Ohio, was asked to come and share his tried and tested plan for supporting missions. Kandel preached at congregational meetings held Wednesday through Sunday. He believes the main purpose of a congregation should be missions. He said the church should aim for the world. Representatives from the Virginia Mennonite Board of Missions were present each evening to share about the work being done by the conference mission board.

Faith-promise cards were distributed to each person and families were encouraged to talk together and decide what they would like to give weekly to missions in addition to supporting the regular budget of over $86,000. They were urged to exercise faith that the Lord would make the money available and promise to give it when he does.

The faith promises were collected Sunday morning. Children were asked to fill out cards, too, and amounts from 1¢ per week on up were handed in. As the treasurer added up the cards and translated the weekly amounts into an annual figure, this was recorded on a large "thermometer." It soon became obvious that the thermometer, which recorded $12,000, was going to go out the top. When the final tally was made Sunday morning, over $33,000 had been committed. Later additions brought the total to over $40,000.

Many in the congregation share Pastor Martin's new enthusiasm about missions and the faith-promise plan. One man promised a certain amount for the year, although he didn't know where it would come from. A few days later he remembered some stock he owned. In checking with a broker he discovered it had gone up in value enough in a few days to almost exactly meet the amount of his promise. He instructed the broker to "sell" and excitedly handed in the full amount.

Before the year is up, there will likely be many more faith building stories shared in the congregation as they "exercise their faith" and "watch it grow." Missions will be beneficiaries, too, as more funds are directed into the Lord's work.—Richard Good

Peace weekend leads to covenant

"We will add our voices and lives to peace in Berne, Lancaster, Elkhart, Ontario, Maryland, and Virginia. . . ." These words began the peace covenant shaped by participants at an Apr. 29 to May 1 peace weekend at Laurelville Mennonite Church Center, in Mt. Pleasant, Pa.

Twenty-three youth and adults agreed to support each other through prayer and letters and to follow through with their commitments to peacemaking.

Sue Clemmer Steiner, Ontario youth minister and author, led the discussion and Bible studies on the theme of Christian peacemaking. She drew extensively from her recent book for youth *Joining the Army That Sheds No Blood*, published by Herald Press.

Other resource people included Michael and Virginia Hostetler of Harrisonburg, Va., who showed the new film, *The Weight*, and a slide/tape presentation, "Trials of Faith," about two religious nonregistrants. Jim Amstutz, Mennonite Central Committee U.S. Peace Section draft counselor, updated participants on the current status of the draft.

The weekend peace event was planned by Laurelville Mennonite Church Center and MCC U.S. Peace Section.

Loving things that move

The ability to accept change as an inevitable and desirable part of life is an important key to human happiness, Sister Jeanne Knoerle told the 269 graduates of Goshen College during their Sunday afternoon commencement ceremony.

Knoerle, president of Saint Mary-of-the Woods (Ind.) College, acknowledged the difficulty of that kind of serene acceptance. "As we face all the changes in our world today, we're also faced with a profound paradox," said Knoerle. "That paradox is our strong love of self coupled with our lack of confidence in ourselves. We reject change because we fear that it will make us lose our tenuous hold on our own identity."

The women's movement is one example of an unstoppable process of change that many people find disorienting and threatening, Knoerle said. "Many of us accept in our heads the validity of what women are saying," she said, "until what they are saying is translated into action and begins to disturb the environment around us. Then we become disoriented, unsure of ourselves and those around us. We become angry. We say the old ways were better, not realizing that the reason the change is upsetting is that it makes new demands on us and makes us reexamine our ways of looking at the world."

Regardless of our opinion, Knoerle said, "the world will move on. It doesn't care if we ever adjust to new realities. And so, if we are intelligent and practical people, we will eventually adjust and accept change in our lives."

Knoerle told the graduating seniors, "A fundamental question that will have a profound effect on your future is 'How do I personally cope with change?' " She continued, "Can I love myself and others and the world while they're all in flux? The secret, I think, is to learn to love moving things.

Following the commencement address, the candidates for graduation were presented by Goshen College Provost John Lapp, and diplomas were awarded by President J. Lawrence Burkholder, Dean Victor Stoltzfus, and Registrar John Nyce. The bachelor of arts degree, with majors in 34 areas, was presented to 236 graduates, and the bachelor of science in nursing was presented to 33 graduates. In addition, two students were awarded certificates for completing a two-year program in Hispanic Ministries, and nine exchange scholars from Sichuan Province, the People's Republic of China, were given special certificates of recognition.

Also participating in the commencement service were song leader Dwight Weldy, retired professor of music; Aden J. Yoder, pastor of Hopedale Mennonite Church, Hopedale, Ill.; and Calvin R. Kaufman, pastor of Benton Mennonite Church, Goshen. All three are fathers of students in the graduating class.

The commencement service was the final event in a weekend of special graduation activities, including departmental receptions for graduates and their families, a senior class program, the nurses' pinning ceremony, and a Saturday night reception hosted by Lawrence and Harriet Burkholder.

MBM newsgrams

Dale Wentorf has resigned effective Aug. 31, as director of voluntary service for Mennonite Board of Missions. He plans to complete studies for a degree at Goshen (Ind.) College during the next year. Dale has been VS director since 1981 and a regional administrator for six years before that.

Word Books of Waco, Tex., published a book by Melodie Davis, a writer-producer for MBM in Harrisonburg, Va. Entitled *How to Raise Kids and Earn a Paycheck Too*, the book grew out of research and writing Melodie has done for MBM's *Your Time* radio program. "It offers inspiration for the rigors of raising kids while working in and out of the home," she said. The book will be made available to distributors of Choice Books, an MBM literature ministry, for sale on bookracks throughout North America.

John Driver was the main speaker at an Easter weekend retreat Apr. 1-3 for Christian intentional communities in Spain. Held in Burgos this year, the annual event attracted about 200 people from a dozen cities. Using 1 John in his messages, John encouraged his audience to clarify their vision and purpose in following Jesus and invited them to radical discipleship and witness through community and peace. "Some people decided to follow Jesus, others were baptized in the Spirit, and many were ministered to in various ways," reported MBM worker Dionisio Byler.

Doug Basinger has resigned, effective Aug. 31, as an administrator with MBM. Based in San Francisco, Calif., he served as western regional administrator for both voluntary service and student and young adult services. His future plans are uncertain.

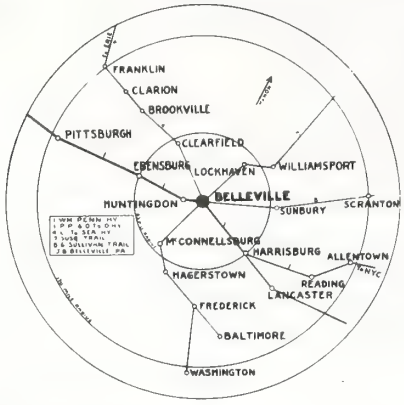
Applications have increased dramatically for voluntary service with MBM. During the first quarter of 1983, the number of applicants was 106, or 91 percent more than the same period last year. "We are excited," said VS director Dale Wentorf, "and feel the maturity and skills these applicants bring will continue to strengthen our ministry." MBM currently has 142 volunteers assigned to 27 households in 16 states, the District of Columbia, and P.R.

Mary Beyler, worker in Japan since 1974, moved to Kushiro in April after a one-year furlough in North America and six months of language study in Tokyo. She was reassigned to that city by Japan Mennonite Church to work with two local Mennonite congregations while earning her living as an English teacher. Mary's new address is Fujimi 2-1-41, Kushiro, Hokkaido 085, Japan.

Voluntary service of Mennonite Board of Missions has several urgent openings: Registered nurse in Philadelphia, Miss.; primary teacher in Browning, Mont.; activities aide in West Liberty, Ohio; church planters in Browning, Mont.; and carpenters in Mississippi, Texas, Montana, and Washington, D.C. Interested persons may contact the Personnel Department at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

New address and telephone number for Art McPhee of Mennonite Board of Missions: 12 Rich St., Waltham, MA 02154; (617) 891-8801.

Pontius **Joel Kauffmann**



Is Belleville really the center of the earth?

As you can see, Belleville is the center of this 1927 map published in the *Gospel Herald* to help Mennonites find their way to the General Conference. Included with the map were instructions on how to drive on Pennsylvania roads. You can read this article from the past in *Not by Might*, a *Gospel Herald* Sampler published in honor of our 75 years of publishing.

You can read a lot more too. The book which is due August 1 from Herald Press contains profiles of the editors and samples of published material from each year of the *Herald's* history. The price in bookstores will be $9.95 per copy for this 192 page large size volume, but *Gospel Herald* subscribers may obtain it at the special price of $6.65 per copy plus 45¢ per copy for postage and handling. (If your order is received before July 1, 1983, we pay the postage.)

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Peacemaking spots spark interest

A new series of radio and television spots on peacemaking have sparked keen interest across North America, according to Lois Hertzler, coordinator of media distribution services for Mennonite Board of Missions.

More than 100 pastors, media contact persons, and others have agreed to hand-deliver the spots to some 275 stations.

In Indiana, for example, Pastor Michael Loss of Locust Grove Mennonite Church in Elkhart is working on behalf of local Mennonites to place the spots on stations in the Goshen-Elkhart area.

In Virginia, John Corliss of Broad Street Mennonite Church in Harrisonburg contacted about 100 people in the area, asking them to write or call radio and TV stations to request that they use the peacemaking spots. Because of the letters and calls, stations which were previously reluctant to use the spots changed their minds.

The peacemaking spots, produced earlier this spring in Nashville, Tenn., are a cooperative effort of the Mennonite Church, General Conference Mennonite Church, and Church of the Brethren.

Unique fellowship begun at Crewe, Virginia

The Rescue Squad social hall in Crewe, Va., was the meeting place for the first official service of the new Nottoway Covenant (Mennonite) Fellowship on Sunday evening, Mar. 27. A carry-in supper was followed by the worship services in which Carolyn Nowlin was received in believer's baptism. Then she and her husband, Preston, a former Presbyterian minister, were commissioned to serve in the pastorate of the new fellowship. Eight other supporters, who are not yet members but who have been involved in a local Bible study for some time, were commissioned to help the Nowlins in developing the new church.

Bishop Roy D. Kiser was in charge of the services. He was assisted by Charles Ramsey. It was through association with the Kiser and Ramsey families over the past eight years that the Nowlins became interested in the Mennonite Church. Their pilgrimage was also assisted through personal Bible study, reflection on Anabaptist and Mennonite writings, and warm fellowship with other Mennonite believers.

Seventy local well-wishers and 20 members from the Waynesboro and Stuarts Draft congregations were on hand for the first service. Willard Heatwole, president of the Virginia Mennonite Board of Missions was also present.

The new congregation is affiliated with the southern district of the Virginia Mennonite Conference. The group is already involved in a spiritual counseling ministry, and plans are being laid for local prison and crisis pregnancy programs.—Roy D. Kiser

Pine Lake benefits from sale

An excited buzz prevailed as members of the Gulf States Mennonite Fellowship gathered at the Frank Cochran Civic Center in Meridian, Miss., for the second annual benefit sale and auction on Apr. 9.

Donations of baked goods, quilts, crafts, and wood items poured in from as far away as Indiana. Demonstrations of crafts such as sheep shearing, doughnut, noodle, and bread making fascinated onlookers. The doughnut making attracted the most attention. There was still a long line when weary friers sold the last of the 2,000 doughnuts made that day.

Pine Lake Fellowship Camp was targeted as the recipient of the proceeds from the sale.

Among the features that bolstered the fund-raising effort were a pancake and sausage breakfast, barbecue pork dinner, concession stand, and the auction. Revenue totalled $4,963.

Pine Lake, a 75-acre campground is located near Meridian. The camp, owned by the Gulf States Fellowship, holds four week-long youth camps in the summer. It is also available for rental by church and family camps throughout the year. The sale is useful in support of the program as well as for expansion and it provides opportunity for the fellowship to work together toward a common goal.—Elaine Maust, correspondent.

$356,208

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $356,208.22 as of Friday, May 13, 1983. This is 47.5% of the total needed. Contributions have been received from 342 congregations and 216 individuals. Individual gifts represent $77,709.46 of the total.

Goal: $750,000

MENNOSCOPE

The Science Ridge Mennonite Church, Sterling, Ill., will celebrate its 125th anniversary on June 12. Robert Kreider will be the guest speaker. Former members and friends are invited to the celebrations.

Percy and Lillian Gerig will be doing interim pastoral work at Harrisonville (Mo.) Mennonite Church beginning on June 1 in the absence of Cleon and Mary Ann Nyce this summer. The Gerigs recently completed interim work at Pleasant View Mennonite Church in Hydro, Okla. Their summer address will be 1100 Bird Ave., Harrisonville, MO 64701: phone: (816) 884-2855.

A One in the Spirit Conference is scheduled for Sept. 9-11 at Maple City Chapel, Goshen, Ind., with Dan Yutzy, Upland, Ind., and Richard Kline, Rockville, Md., as resource persons. Goals of the conference are to exalt Jesus as Lord, introduce persons to the fullness of the Spirit, unite Christians in Jesus, inspire Christians for service, call Christians to holy living, and provide an atmosphere for the power of God to be manifested. For more information, write Mennonite Renewal Services, P.O. Box 722, Goshen, IN 46526.

Goshen College has a one-year position for a nursing professor with expertise in psychiatric/mental health nursing. Send résumé, transcripts, and letter naming three references to Victor Stoltzfus, dean, Goshen College, Goshen, IN 46526, before June 1.

Mennonite Housing Rehabilitation Services, a nonprofit construction company, seeks a coordinator/director for a small home repair organization in Wichita, Kan. Experience in construction and business a must. Should be sensitive to the needs of the elderly, handicapped, and low-income persons. Write to Dave Blaha, Mennonite Housing, 2038 N. Broadway, Wichita, KS 67214, or call (316) 265-7558. Position open immediately.

Conestoga Christian School needs an administrator for this fall. CCS has an enrollment of 170 in grades K-10. Certification is required. Write Glenn Leamon, chairman of the board, R. 1, Box 143, Narvon, PA 17555, or call (215) 286-9112.

Marantha Christian School (approximately 120 students K-12) has openings for an administrator and for a kindergarten teacher. Contact Marantha Christian School, R. 1, Turbotville, PA 17777. Phone (717) 649-5464. Or Elam R. Stoltzfus, (717) 523-3697.

Positions open in September at Diakonia (emerging shelter/VS unit run by Allegheny Mennonite Conference in Pennsylvania and Maryland). City maintenance worker and nurse needed to serve as earning volunteers. One-year commitment. Write Laurel Martin, R. 1, Box 351, Ocean City, MD 21842, or call (301) 289-0923.

The dedication of Chalet Emmental, the newly completed conference and retreat center at Rocky Mountain Mennonite Camp near Divide, Colo., is set for June 5 at 2:30 p.m. Chalet Emmental is designed primarily for adult use for small conferences, retreats, seminars, board meetings, and workshops. When not reserved by adult groups, it is available for family use. Chalet Emmental is a self-contained, fully winterized retreat center with a relaxed atmosphere and a panoramic view of the Pikes Peak forests and tundra. Accommodations for 22 persons. It has: 11 private bedrooms, each with one double bed, 4 common bathrooms, a fully equipped kitchen, a dining room, a recreation/games room, and a large comfortable meeting room.

New members by baptism and confession of faith: Karla Logan, Doug Moberly, Dean Showalter and Clair Yoder at East Union, Kalona, Iowa. Tami Beachy, Myra Mast by baptism, and Jean Gingerich by confession of faith at **Howard-Miami,** Kokomo, Ind. George and Debbie Dalagelis at **Oxford Circle,** Philadelphia, Pa. Sue Hajba, Marcia Pankratz, Karen Yoder, Susan Otto, and Bryan Yoder by baptism and Martha Miller, Joe and Violetta Troyer, Levi Mast and James Schlabach by confession of faith at **Hartville,** Ohio. Theresa Hamrick, Starla Layfield, Ella Rimel, and Tim Zook at **Hi-Way Chapel,** N. Lawrence, Ohio. Rodney Gibson, Wendel King, Randy Yoder, Kimberly Hostetter, Gregory and Marcia Mock by baptism, and Larry and Linda Bennethum by confession of faith at **Maple Grove,** Atglen, Pa. Bob Bixler by confession of faith at **Crown Hill,** Rittman, Ohio.

Change of address: David and Wilma Shank from Ivory Coast to c/o Mennonite Board of Missions, Box 370, Elkhart, IN 46515. **Mary Beyler** to Fujimi 2-1-41, Kushiro, Hokkaido 085, Japan. **Cecil and Margaret Ashley** to C.P. 56, 06650 Itapevi E.S.P.; Brazil.

READERS SAY

E. Joe Richards, Lombard, Ill. How long must the uninformed remain silent?

The April 26 issue of *The Mennonite* arrived in our home recently with excellent coverage of their upcoming assembly, Bethlehem 83. This included nominees with pictures and brief qualifications, and a brief review of the issues and reports. The opportunity to review the nominees for conference positions (and even nominate from the floor) was a good strategy for people ownership. Also the *Messenger* (Church of the Brethren paper) arrived in our home this week with the same kind of review/preview of their conference in Baltimore. Lay persons in our sister conferences have the opportunity to stay abreast with the issues, nominees for leadership, and programs through their church organs.

As the Mennonite church seeks to fulfill its mission in this decade, the entire membership should have the opportunity to have ownership, be involved and be informed on the issues, selection of leaders, and decisions. "The more people know, the better" is strategy for long-range planning, gift development, and trust building!

I'm looking forward to the Bethlehem 83 issue of the *Gospel Herald* which will make me as informed on issues and nominees as I now am of the General Conference Mennonite Church and the Church of the Brethren.

The Mennonite Church preassembly material is to come out as an issue of *News and Notes* and is scheduled for mailing about June 1.—Ed.

Helen Lindhorst, Cambridge, Ont. In the March 1 editorial, "Noncomformity as Holy Folly," Charles Shenk remarks, Could we accept miracles today? My answer is, Not if we are not open to them. There are miracles happening, but they would happen much more often and in many more areas if we would permit them to, by being more open and yielded to the Spirit. We say he lives in our bodies, and these house him so he can now work. Where is the hindrance, not on the Spirit's part for sure—so it must be us. I myself can tell if miracles that have and are happening in places and I believe Acts 3 or Acts 12 can, could happen today—but these must be only to glorify Christ, *never* man.

Marilyn Studer, Roanoke, Ill. I want to tell you how much I appreciated the article in the April 12 issue, "Listening to the Betrayed," by Abraham Schmitt. I could certainly tell in my spirit it was of God.

Mary Sprunger-Froese, Colorado Springs, Colo.

In response to Rebecca Stoltzfus' letter (Apr. 5) about the Ash Wednesday prayer witness at Rocky Flats, I'm sending the follow-up about our trial. Many thanks to all those who prayed with us during these days.

Pat and I were released April 18. Judge John Moore sentenced us immediately after the trial. We were each given a $500 fine, suspended on the condition that we not break the law for two years. He mentioned his appreciation for the strength of our convictions (religious, not judicial!), along with his determination to impose a sentence because the law required it. "There are times when the law and morality must go their separate ways," he concluded. I was glad that this choir member in a Catholic parish at least admitted that law and morality are not synonymous.

Pat and I are grateful that we were able to say to the jury all that we had prepared. We stated in several ways that the arms race causes suffering and death now, because money and resources are given to planning destruction rather than to serving the needy. Despite the judge's pre-trial warning that this trial would *not* deal with questions of morality, public policy, or religious motivations, we were able to speak to those issues without interruption.

It was good to be able to introduce myself to the jurors as part of a larger praying community that participated with us. It is *that* community which enables us to confront the enemy without losing hope. To be loved keeps us from growing cynical! And so as I grieve over the apathy that keeps many opinionless about nuclear weapons (and thus excellent juror candidates), and the schizophrenia of those who *see* the rightness of our act, yet choose to comply with the unjust institutions that perpetuate spiritual slavery, I rejoice over the growing company of misfits who try to live as if God really were ruling!

Jean N. Oberholtzer, Elizabethtown, Pa. Last night after coming home from work I read Nancy Witmer's article "The Ministry of Encouragement." Just lifting out one sentence from the article which I liked: "Encouragers do not need a degree in psychology; but they must be sensitive to the Holy Spirit, willing to be used, and concerned about others."

Thanks for this worthwhile article, Nancy. I want to be more of an encourager since I read this.

Robert Roberg, Montreal, Quebec. The article "Marriage, Divorce, and Healing" (Mar. 1) says, "We have seen from Scripture that divorce and remarriage are wrong." Then the article goes on to say that if divorced and remarried people will only confess this sin, they can go on living together forgiven and healed. That's like saying if a bank robber will only confess his sin he can be forgiven and healed and go on robbing banks.

Divorce and remarriage was the sin of Herod. John the Baptist lost his head for telling him that his relationship was an abomination in the eyes of God. Perhaps I'll lose my head for echoing John, but people who are divorced and remarried need to repent: turn around and go the other way—make a clean break with your adulterous new partner.

Jesus said: "Whosoever shall marry her that is divorced committeth adultery" (Mt. 5:32). And He said: "If a woman shall put away her husband, and be married to another, she committeth adultery" (Mk. 10:12). Paul

taught the same thing saying: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7:2).

The main argument for remarriage is based on 1 Cor. 7:15 which if you read it carefully permits separation, but does not permit remarriage. And incidentally, this is not even Scripture, for Paul states that it is his own opinion.

BIRTHS

Armstrong, Larry and Beverly, Archbold, Ohio, fourth child, second daughter, Debra LeAnn, Apr. 23.

Brenneman, Tony and Becky (Stichter), Broadway, Va., first child, Sara Marie, Apr. 1.

Grieser, Stephen and Geri (Bowen), Rantoul, Ill., second child, first daughter, Amanda Kay, Apr. 16.

Hess, J. Richard and Mary (Buckwalter), Homestead, Fla., third child, second son, James Ryan, Apr. 5.

Miller, Edgar and Carmen (Strite), Harrisonburg, Va., first child, Caitlin Eliza, Dec. 12.

Mottice, Frederick and Martha (Linder), Louisville, Ohio, third son, Jarrod Allen, Apr. 20.

Verghese, Thomas and Brenda (Alger), Leola, Pa., Samuel Alger, born on Feb. 3, 1983; received for adoption on Apr. 18.

Short, Ron and Mary (Kauffman), Archbold, Ohio, second child, first son, Brian Dale, May 2.

Showalter, Wayne and Joanne (Landis), Broadway, Va., third daughter, Karen Marie, Mar. 13.

Wenger, Rodney and Janice (Hershberger), Wayland, Iowa, second child, first son, Jared Ryan, Apr. 24.

MARRIAGES

Eichelberger — Scott. — Dan Eichelberger, Mackinaw, Ill., Hopedale cong., and Rachel Scott, Hopedale, Ill., Methodist Church, by Aden Yoder and Walter Scott, Apr. 30.

Foster—Murray.—John C. Foster, South Bend, Ind., and Kathleen K. Murray, Kouts, Ind., both of Olive cong., by John F. Murray, father of the bride, Apr. 9.

Grider — Unzicker. — Tim Grider, Gibson City, Ill., Methodist Church and Joan Unzicker, Gibson City, Ill., East Bend cong., by Paul O. Kint, Apr. 23.

Kievith — Kurtz. — John Kievith, Sarasota, Fla., and Sandra Kurtz, Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., Feb. 12.

Kurtz—Byler.—Mauri Kurtz and Rosann Byler, both of Sarasota, Fla., Bayshore cong., by Sherm Kauffman and Ivan E. Yoder, Apr. 9.

Roth—Epp.—Laurel Roth, Wood River, Neb., Wood River cong., and Debra Epp, Henderson, Neb., Bethesda cong., by Albert Epp and Cloy Roth, Apr. 16.

Stoltzfus—Stutzman.—James Stoltzfus, Hickory, N.C., Hickory cong., and Janelle Stutzman, Wood River, Neb., Wood River cong., by Irvin Nussbaum and Cloy Roth, Apr. 30.

Weber—Byler.—John Weber, Ephrata, Pa., and Marjorie Byler, Belleville, Pa., Locust Grove cong., by Gerald Peachey, Mar. 26.

OBITUARIES

Baer, Lawrence Joseph, son of Joseph N. and Katie (Schrock) Baer, was born at Pettisville, Ohio, May 20, 1918; died as a result of an automobile accident at Waterloo, Ont., Apr. 13, 1983; aged 64 y. On May 15, 1940, he was married to Myrtie M. Frey, who survives. Also surviving are 2 sons (Curtis L. and Edward), 4 daughters (Linda—Mrs. Robert Wenger, Miriam Baer, Esther—Mrs. Jack Lewis, and Connie—Mrs. Steven Blake), 15 grandchildren, 3 sisters (Cora J. Baer, Huldah—Mrs. Floyd Sauder, and Rosella—Mrs. John Schell), and one brother (Clarence J.). He was preceded in death by an infant son and 3 sisters. He was a member of West Clinton Mennonite Church, where funeral services were held on Apr. 17, in charge of Edward Diener and Rocky Miller; interment in Pettisville Cemetery.

Brubaker, Maggie, daughter of Noah G. and Lydia (Kurtz) Good, was born in Brecknock Twp., Pa., Dec. 21, 1892; died at West Willow Rest Home, Lancaster, Pa., Dec. 25, 1982; aged 90 y. On Dec. 3, 1947, she was married to Henry K. Stover, who died on Oct. 26, 1966. On Oct. 10, 1967, she was married to Landis Brubaker, who survives. Also surviving are foster son (Bartam Leaan), 3 stepsons (Noah and John Brubaker and John Stover), and 4 stepdaughters (Elizabeth, Anna, Leah, and Elizabeth Stover). She was a member of Bairs Codorus Mennonite Church. Funeral services were held on Dec. 29, at Blue Rock Mennonite Church, in charge of Benjamin Eshbach, David Wadel, and Paul Ebersole; interment in the Bowmansville Mennonite Cemetery.

Byler, Wilmer T., son of Thomas J. and Ada (Glick) Byler, was born on July 8, 1921, died en route to Lewistown Hospital on Apr. 21, 1983; aged 61 y. He was married to Nancy Y. Stoltzfus, who survives. Also surviving are 4 daughters (Rhoda Byler, Wilma N. Byler, Christine J. Byler, and Twila Yoder), 3 sons (Glen W., Calvin R., and Jay I.), 13 grandchildren, and 4 brothers (Marvin D., John M., Sr., Frank R., and Thomas J.). He was a member of Locust Grove Mennonite Church, where funeral services were held on Apr. 24, in charge of Gerald Peachey, Erie Renno, Leroy Umble, and Floyd Weber; interment in Locust Grove Cemetery.

Hackman, Linford D., son of Joseph and Katie (Derstine) Hackman, was born in Souderton, Pa., Dec. 21, 1906; died of cancer at Edmonton, Alta., Apr. 11, 1983; aged 76 y. On June 15, 1925, he was married to Ada Clemens, who survives. Also surviving are 3 sons (Lowell, James, and Arlin), 2 daughters (Twila Steckly and Martyne Kempel), one brother (Walter), and 3 sisters (Susan Moyer, Verna Moyer, and Dorothy Martin). One son (Leon) died in 1932. He was ordained to the ministry in 1944 and served congregations in Carstairs, Alta., and Hubbard, Ore. He was a member of Holyrood Mennonite Church, where funeral services were held on Apr. 15, in charge of Roger Hochstetler; interment in Zion Mennonite Cemetery, Carstairs, Alta.

Kauffman, Erma M., daughter of George J. and Marie (Friesen) Rempel, was born in Meade, Kan., Sept. 13, 1940; died of aplastic anemia in University Hospital, Columbus, Ohio, Apr. 18, 1983; aged 42 y. On Mar. 21, 1964, she was married to Kenneth L. Kauffman, who survives. Also surviving are 2 children (Jerry and Julie), 5 brothers (Herman, John, Walter, Will, and Ed), and 4 sisters (Margaret—Mrs. David C. Reimer, Marilyn Rempel, Eileen—Mrs. Burt Kaufman, and Helen—Mrs. Howard Day). She was preceded in death by 3 brothers (Pete, Eldon, and Donald). She was a member of South Union Mennonite Church, where funeral services were held on Apr. 21, in charge of Howard S. Schmitt; interment in South Union Church Cemetery.

Nafziger, Eva M., daughter of John and Fannie (Steckley) Sutter, was born at Beaver Crossing, Neb., Feb. 21, 1898; died at Restmor Nursing Home, Morton, Ill., Apr. 26, 1983; aged 85 y. On June 6, 1915, she was married to Daniel B. Nafziger, who died on June 8, 1975. Surviving are 4 sons (Delmar, Herbert, Donald, and James), 5 daughters (Vietta Heffner, Fannie Urish, Mary Livesay, Irene Frakes, and Ruth Mason), 26 grandchildren, and 9 great-grandchildren. She was preceded in death by 3 brothers and 5 sisters. She was a member of Hopedale Mennonite Church, where funeral services were held on Apr. 30, in charge of Aden Yoder; interment in the Hopedale Mennonite Cemetery.

Rush, Raymond, son of Jacob and Mary (Moyer) Rush, was born on June 30, 1900; died at his home on Apr. 29, 1983; aged 82 y. On Nov. 18, 1922 he was married to Sally Leatherman, who survives. Also surviving are 4 daughters (Mildred Bower, Olive Rush, Mary Jean—Mrs. Martin Worth, and Ruth Ann—Mrs. Robert Moyer), 6 sons (Clyce, Robert, Harold, Willard, Herbert, and Darwin), 23 grandchildren, 9 great-grandchildren, one brother (Theodore), and one sister (Adeline Wismer). He was a member of Deep Run East Mennonite Church, where funeral services were held on May 1, in charge of John Ehst; interment in the church cemetery.

Showalter, Joyce Asenath, daughter of Truman F. and Mildred (Brilhart) Showalter, was born at Waynesboro, Va., Apr. 10, 1944; died at Waynesboro, Va., Apr. 22, 1983; aged 39 y. Surviving are 5 sisters (Esther, Sharon, and Carolyn Showalter, Irene Wade, and Erla Showalter) and 3 brothers (Dennis, Ernest, and Kenneth). She was a member of Springdale Mennonite Church, where funeral services were held on Apr. 24, in charge of Duane Gingerich, Roy Kiser, and Richard Showalter; interment in Springdale Cemetery.

Zehr, Evelyn M., daughter of Emanuel and Ella (Ulrich) Schetz, was born at Eureka, Ill., Dec. 29, 1912; died at Champaign, Ill., Apr. 28, 1983; aged 70 y. On Dec. 22, 1935, she was married to Alton Zehr, who died in September 1977. Surviving are 2 sons (Ron and Randy), one daughter (Rita Zehr), 2 grandchildren, and 2 sisters. She was a member of East Bend Mennonite Church, where funeral services were held on Apr. 30, in charge of Paul King; interment in East Bend Memorial Gardens.

CALENDAR

Goshen Biblical Seminary commencement, Elkhart, Ind., May 27
North Central Conference, Red Top, White Chapel, Mont., June 3-5
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 10-12
Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22
AMMA Executive Board Meeting, Canton, Ohio, Nov. 4-5

CREDITS

P. 360 from Jan Gleysteen collection; p. 362 by Ron Braun.

ITEMS AND COMMENTS

Salvation Army's U.S. feeding program doubled in last year

During the past year, the Salvation Army has substantially increased its nationwide feeding programs to respond to the "new poor" created by high unemployment, the denomination's national office reported. A number of divisions have reported a doubling or tripling of persons served through soup kitchens, mobile canteens, food pantries, and other feeding programs. An estimated 10 million meals were served in 1982 to some 5 million people, and others have been helped through food pantries.

Because unemployment and economic hardship cause great personal stress, the Salvation Army says it has also seen an upsurge in clients at programs serving alcoholics, abused children, and battered women.

Reagan urged to enforce obscenity laws

More than 400 business, religious, and professional leaders have presented U.S. President Reagan a petition urging him to vigorously enforce the laws pertaining to obscenity. Signers of the petition included 44 Catholic bishops, 16 United Methodist bishops, and the heads of 21 religious denominations. Included in the denominational heads are those of the Southern Baptist Convention (largest Protestant denomination in America), The Moravian Church, Assemblies of God, Church of God (Anderson, Ind.), Church of the Lutheran Brethren, Church of the Nazarene, and the American Baptist Association.

Various other religious leaders, including bishops from the American Lutheran Church and the Episcopal Church also signed the petition along with a host of broadcasting leaders. Donald E. Wildmon, executive director of the National Federation for Decency, said the petition is a follow-up to a meeting a group of leaders held with the president on Mar. 28 concerning the problem. The anti-obscenity drive is being led by Morality in Media of New York, headed by Father Morton A. Hill.

Unethical fund-raising practices called an obstacle to evangelism

Suspicions aroused by the mishandling of money and unethical fund-raising practices are the greatest hindrance to cooperation in evangelism, says the Lausanne Commission on Evangelical Cooperation. These and other points are made in a new commission study paper based on the 1974 International Congress on World Evangelization held in Lausanne, Switzerland, and a follow-up 1980 conference in Pattaya, Thailand. The report will be published in June as Lausanne Occasional Paper No. 24.

Entitled "Cooperating in World Evangelization: A Handbook on Church/Para-church Relationships," the book examines problems in five areas: dogmatism about nonessentials and optional scriptural interpretations, threat to authority, wrecking of relationships, rivalry in ministries, and suspicion about finances. In examining the last item, the book asserts that "this type of problem does more to hinder cooperation in evangelism than most, if not all, of the problems already discussed." It cites "obscure" financial reporting, "alarming" overhead, "unethical" use of mailing lists, and "questionable" fund-raising techniques as areas of special concern.

Next on U.S. Catholic bishops' agenda is pastoral on the U.S. economy

With their pastoral letter on nuclear arms behind them, the nation's Catholic bishops will now take up an issue even more fundamental to U.S. policies—American capitalism. Church aides say the letter will address bread-and-butter concerns of Americans and be put through the same long and open-ended debate that marked the sometimes stormy proceedings on the war and peace document, now official church teaching. A very rough first draft of the next pastoral will not be ready until the bishops' annual meeting in November, say church aides.

Actually, the bishops' committee drafting the economics letter has been at work on it for two years, having been chartered at their 1980 meeting. "It's not just a statement on housing or unemployment," said Ronald Krietemeyer, the bishops' top aide on domestic issues. "It's a letter about the structures of our economy." The bishops will not align themselves with any abstract economic ideology, be it "capitalism or socialism," added Mr. Krietemeyer. "It will be an empirical judgment about the existing ecocomic situation in America in light of Catholic social teaching."

Israeli Christian group sees itself as a 'symbol of change'

A Christian kibbutz in Israel, started in 1965 to atone for the Holocaust and to show solidarity with Jews, hopes to become "a symbol of change" for a new style of Jewish-Christian relations, two representatives of the group said in New York City. Called Nes Ammim ("sign of the nations"), the experimental Christian village in Galilee stresses dialogue and learning from Jews and rejects any missionary activity to convert Jews. "We are a village of Christians living together with our Jewish neighbors, as a sign of a living solidarity," said Mrs. Christine Pilon, widow of the founder, Johannes Pilon, a Dutch Christian physician and theologian.

"We want it to be a symbol of change" to reverse the centuries of Christendom's "negative attitudes toward Judaism which influenced society and made it possible for the Holocaust," she said. Mrs. Pilon and Dr. Simon Schoon, a Dutch theologian and former pastor at Nes Ammim for six years, reported on the village at a gathering here sponsored by the American Jewish Committee. Nes Ammim is "one of the historic phenomena of our times," said Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee, in introducing the two visitors. "They are held in esteem and love and gratitude by Jews."

Group offers 'alternative' clinics in evangelical assault on abortion

A series of pregnancy counseling clinics—meant to persuade clients against having abortions—is being organized by the evangelical lobby known as the Christian Action Council as an "alternative" to abortion clinics. Thirty of the "TLC Clinics" have opened nationwide, with 10 more planned as part of a "holistic approach" to anti-abortion strategy, according to leaders of the Washington-based group. Some basic "services" are offered, such as pregnancy testing and aid for expectant mothers. But the clinics' real specialty is what Norm Bendroth of CAC called friendship counseling.

"You can talk about abortion in philosophical or medical terms, and counselors often assume that all the needs are physical," said Mr. Bendroth, who visited south Florida recently to help organize a clinic in Boca Raton, 20 miles north of Fort Lauderdale. "But ultimately it comes down to estranged, often broken relationships. "We see that there are all kinds of relationships involved: husband-wife, boy-girl, the mother and her unborn baby, even the person and her Creator. If that's not cared for, she'll go back to the same unsatisfying relationships that led to the pregnancy. We believe abortion is basically bad, for individuals as well as for society, but it doesn't do much good just to pass a law against it. We want to provide alternatives."

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The really real

One reason television annoys me is that it is always talking. Hour after dreary hour the hapless set articulates, articulates, articulates. It would not be so bad if it had something to say, but the significance of much of it is something less than small talk. Verbal communication is a precious gift—it is one of the indications of our humanity—and it is a great pity to see it prostituted. What we really need is communication that speaks to our condition.

The question is, as Waldemar Janzen once put it, "What is the really, really real?" Pontius Pilate, whether in sobriety or jest we cannot be sure, put the question another way: "What is truth?" (Jn. 18:38). In some sense, all human communication is concerned with this question.

If this is so, much of it is unsuccessful, for like television, it muddies or muddles the question more than clarifying it. But here and there as we listen and read are messages which we recognize as truth. This recognition comes in various manners for various truths. At the elementary level it is because we have witnessed the same event as the speaker and are able to document that the words are true. At the level of ultimate values we cannot demonstrate it as simply as this. At this level, witness to the truth becomes a statement of faith. We have chosen a given way, we have taken a stand and on this basis what is said is true—or false.

At this opposite end from objective observation and reporting are found poetry and fiction. In these forms of communication, the measure of truth is not so much whether it happened or whether it can be demonstrated, but whether it is in tune with reality. Poets and novelists have been notorious at times for presenting their messages in obscure forms which the uninitiated could not understand. Indeed some have written irony and satire—messages intended to be read in reverse.

There is considerable poetry and some fiction in the Bible. This is no doubt one key to its enduring usability, for I am persuaded that there is more truth per word in poetry than in objective reporting or philosophical analysis. "The Lord is my shepherd/I shall not want." I suppose it would take a philosopher a hundred pages to say as much.

Nevertheless, it is not necessary to pit forms of communication against each other since different purposes are being served. If the weather report were given in rhyme it might be interesting, but we really don't have need for that. What we want is to have some idea of what the weather will be tomorrow. Poetry would be a distraction.

Styles and patterns of communication change from time to time. According to Virginia Stem Owens in *The Reformed Journal* (April, 1983) testimony is a style which is coming into its own. She cites as examples three sources which one would not expect to find together: Annie Dillard, Norman Mailer, and *Guideposts* magazine. What these three have in common, she finds, is testimony. Mailer did it, for example, with *Armies of the Night*, an account of the 1968 Democratic convention which was accompanied by riotous excesses. Dillard does it by writing about more or less ordinary happenings of life in her books, the latest of which is entitled *Teaching a Stone to Talk*. *Guideposts* does it by publishing the testimonies of people who faced or recovered from tragedy or peril.

The danger in testimony writing, as Owens observes, "lies in the writer's necessarily being his or her own main character. All testimony demands a first-person narrator." Accordingly, Dillard has written from a variety of local contexts, "Mailer appears unable to write without a steady supply of street riots, rocket launches, or prematurely paroled convicts. Even *Guideposts* reinforces the notion that it is impossible to get a good testimony together unless one has survived a tornado, plane crash, or cancer."

Yet testimony has a basic, rock bottom quality that commends it to us. What testimony has to offer is not so much a bag of objective facts, as the situation as we have lived it—reality as we perceive it. This is not the whole for, as Paul wrote, "Now I know in part" (1 Cor. 13:12). But this partial knowledge is all I am capable of in this life. For me it is as close as I will come to the really, real.

The power of the Scriptures is not only that God is in them and that they provide a marvelous record of a people called Israel. It is also in the intensity behind them. In most cases, they are not random musings, but testimony-type writings reflecting experiences of trial and deliverance. What does God expect of us? How have we failed? What does repentance involve? Where do we go from here? If we are concerned about such questions, we will find help in the Scriptures, for most were written and compiled as response to questions such as these.—Daniel Hertzler

May 31, 1983

GOSPEL HERALD

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Unemployment: a concern of the church?

by John D. Yoder

Across the United States the human consequences of the current economic crisis are increasingly visible.

New York City recently opened three new shelters for some of the 5,000 homeless people who seek shelter in the city every night. When Pittsburgh city officials advertised 100 cleaning jobs, stipulating that they would take applications only from persons in families where no one was working, 10,000 people showed up to apply.

The Women's Refuge in Oakland, California, offers temporary housing to women who have been evicted after failing to qualify for welfare or unemployment compensation or who need to escape violence at home. The refuge receives requests for housing from 450 women a month. A year ago they received 150.

Even the sunbelt states are not immune to the current recession. Texas had an unemployment rate of 8.8 percent in February 1983, up from 5.8 percent a year earlier. When reporter Penni Crabtree toured the "arc of hope" from Tulsa to Houston last fall for the *National Catholic Reporter*, she discovered thousands of Northern refugees crowding Catholic Worker houses and Salvation Army soup kitchens where they could get food and shelter for a few days.

These "new Okies" are skilled welders from Michigan, coal miners from Pennsylvania, and construction workers from Ohio who failed to find work in the latest land of promising job opportunities. Now they survive on handouts or by scavenging in the dumpsters behind fast-food restaurants. They told Crabtree that Kentucky Fried Chicken has the best garbage: "they throw out good stuff." McDonald's is the worst: "they don't waste anything."

The homeless thousands who roam the cities and the new Okies are victims of the worst recession since World War II and the human side of the government's impersonal unemployment figures. According to the Bureau of Labor Statistics, U.S. unemployment in March 1983 was 10.3 percent of the civilian labor force—the seventh month in a row it was over 10 percent. That means 11.4 million Americans were out of work.

Almost half of Canada. Numbers so large require comparisons to be meaningful. Eleven and a half million people is more than the entire population of Belgium, Cuba, or Portugal. It is almost half the population of Canada and more than the combined populations of Belize, Nicaragua, Panama, Honduras, and Costa Rica. It is also 35 times the number of all the Mennonites in North America.

The 10.3 percent unemployment rate is the average for society as a whole. To really understand the problem of unemployment we need to look at the rates for subgroups in society. For example, blacks at 19.9 percent have a rate that is twice that of whites at 9.0 percent. The rates for Hispanics is 16.2 percent. Workers in manufacturing have an unemployment rate of over 15 percent.

But unemployment is most severe among young people. Teenagers between 16 and 19 have an unemployment rate of 23.5 percent. The rate for black teenagers is 43.5 percent, nearly twice the level of national unemployment at the depth of the Depression. Knowing the odds against finding a job in the civilian labor market, it is not surprising that some young black Mennonites see military service as a ticket out of an employment wasteland.

As grim as these statistics are, they present a healthier picture of national employment than is actually the case. The positive bias in the unemployment figures results from the government's optimistic definition of employment. According to the government, if you are out of work but mow a neighbor's lawn for pay, you are no longer "unemployed." The government says that any work above one hour a week constitutes employment, no matter how low paying or temporary. In March 1983, 6.2 million Americans worked between one and 34 hours a week but were looking for full-time employment.

In addition, the government says that people who are out of work but who are too discouraged to look for a job are no longer unemployed: they have "dropped out of the labor force." In the first quarter of 1983 there were 1.8 million "discouraged workers."

The total of the unemployed (11.4 million), those who would like full-time work (6.2 million), and those who are jobless because they have given up looking for work (1.8 million) comes to 19.4 million people or 16.1 percent of the labor force. That total is more than the population of Australia, Taiwan, East Germany, the Netherlands, Greece, or Iraq.

Even though these massive numbers suggest that unemployment is a national (and international) economic problem, Americans tend to see joblessness as an individual's problem. Having found jobs through what they perceive as their own diligence and skill, many employed Americans believe the jobless lack the will to find work. Seeing scores of ads for jobs in major newspapers, they wonder why the unemployed don't take them. They might consider that an unemployed bricklayer cannot easily fill a job opening for a dental assistant or a robotics engineer, and blaming the jobless for their situation ignores economic forces beyond the control of individual workers.

Employment trends in Elkhart County, Indiana, are a good example of how a shift in the world economy created unemployment. Elkhart County has many recreational vehicle plants and other auto-related industries. Ten years ago, when gasoline was 35 cents a gallon, the county had an unemployment rate of less than 3 percent. About 2,000 people were out of work. In January 1983 the unemployment rate was 10 percent, down from 12.5 percent in January 1982. About 7,700 people were out of work.

What happened between 1972 and 1983 to increase unemployment over 250 percent had little to do with the desire of Elkhart's resident to work or not to work. No evidence suggests that thousands of workers suddenly became lazy. The key factor that put them out of work was $1.20 a gallon gasoline that dramatically reduced the demand for the products the county makes. The actual number employed in transportation-related industries in the county fell from 14,500 in 1972 to 8,100 in February 1983. When demand for recreational vehicles increased dramatically in March 1983, unemployment in

John D. Yoder, Goshen, Ind., became especially interested in unemployment when he lost his job in an advertising agency as described in "And Then Suddenly I Was Out of Work" (*Christian Living*, May 1983).

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Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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Elkhart County dropped from the second highest rate in the state of Indiana to the second lowest within three months time.

What happens to the unemployed? What happens to people who are unemployed? The consequences of unemployment are often devastating, despite unemployment compensation, food stamps, welfare, and Social Security that help ease the economic burden of joblessness. While these programs help the unemployed survive, they do nothing to heal the wounded spirit of the ex-worker.

"People who lose jobs and can't find work tend to feel like nonpersons," said Hannah Levin, professor of psychology at City University of New York. "They are depressed, apathetic, disoriented, and withdrawn. They feel dispossessed, helpless, and are often irrational. In this society, they have lost a primary source of a sense of identity, self-esteem, status, meaning, and autonomy."

I learned about the difference a job can make in a person's self-esteem from a stranger when I was a Mennonite Central Committee volunteer in Atlanta, Georgia. One afternoon a middle-aged man appeared on our front steps. From the look of despair in his eyes and the stoop of his body, I took him for a beggar. When I asked him what he wanted, he said that he had gotten out of prison that morning and that he desperately needed a job. He had come to me because someone had told him that I could find people work.

The possibility of our small church making a difference in unemployment seems absurd. But remember how Jesus fed 5,000 with five loaves and two fish.

I had never found anyone a job, but the man looked at me so hopefully I hesitated before telling him I was not the person he thought I was with the power he thought I had. As I stared into the distance trying to think of what to say, my eye caught sight of a "Help Wanted" sign down the street.

Not wanting to arouse unrealistic expectations, I told the man I did not know of any jobs, but that the factory down the street had had a "Help Wanted" sign out front for the past week. The job might be taken by now. When he saw where I pointed, he thanked me and hurried off.

The next day he came to the door again. At first I didn't recognize who he was—his personality was so different. He stood upright, a smile across his face. He put out his hand, looked me in the eye and said, man to man, "I just wanted to let you know how much I appreciate your helping me find a job." Overnight a job had given him a sense of dignity and worth.

The psychological effects of unemployment go beyond the loss of self-esteem. The unemployed often express their frustration and despair in the form of violence against their families or themselves. A recent national meeting of community mental health service directors in Detroit reported a sharp rise in counseling cases related to joblessness. These cases included "an increased level of severe quarrels, wife-beating, child abuse, depression, suicide attempts, excessive alcohol use, insomnia, and fatigue," according to a report of the conference in the *New York Times*.

These findings confirm the systematic research of M. Harvey Brenner, professor of health services administration at Johns Hopkins University. His study concludes that every increase in the unemployment rate in this country has been followed by increases in suicides, homicides, and admissions to mental hospitals and prisons.

The current economic recovery only heightens the exasperation of the unemployed because they are not participating in it. As companies have begun to increase production and make profits again, workers who are still laid off feel a sense of doom: the place where they had the best chance of finding work (their former employer) doesn't need their skills. In the drive for corporate solvency, their jobs have vanished. Chrysler corporation, for example, made record first quarter profits in 1983 in part because it cut its work force in half.

Several levels for the church. Is unemployment an issue that should concern the church? I think the church should be involved with the unemployed on several levels. Using the resources of organizations like MCC and Mennonite Economic Development Association who have experience in economic development we should continue and expand programs that attempt to create jobs. The task is difficult, but not impossible. It requires a commitment of time, money, and creative thought, but the rewards are enduring. The best way to feed the hungry and clothe the naked is to help them find employment so they can feed and clothe themselves.

We could help the unemployed achieve self-sufficiency on a larger scale if we could persuade the government to spend our taxes for nutrition and health care, civilian public works programs and job-retraining programs, instead of for tanks, planes, and other military toys. MCC Peace Section, Bread for the World, and Jobs with Peace are three organizations that are expressing this concern about our national spending priorities.

Job retraining is particularly crucial because many of the jobs lost in industry during the current recession will never be refilled—200,000 in the auto and auto-supply industries alone, according to David Verway of Wayne State University. Meanwhile, new jobs in the service and high tech industries will require skills that workers from manufacturing industries do not possess.

Creating jobs is an important first step, but we should also be concerned about the quality of the jobs we create. Jobs can give a person a sense of dignity or be demeaning and a source of exploitation. (Slavery, after all, was a form of steady employment.) Our goal should be to create meaningful work that uses the skills of the unemployed to the fullest possible measure.

In addition to our concern for the unemployed in society as a whole, the time has come for the church to become concerned about the unemployed workers in its midst. Since Mennonites tend to work in farming, service, and other nonindustrial occupations, our employment rate is considerably below the national average. In a survey I made of 28 churches in the Indiana-Michigan Conference this winter, 40 percent had no unemployed members and most of the other 60 percent had less than

2 percent unemployed. One church, however, reported a 15 percent unemployment rate and another a 5 percent rate. But even a small number of unemployed persons is significant, for the anguish they feel is very real.

How can the church support members without work or those struggling to find the job that is right for them? Fortunately, we have already begun on a small scale. MCC's IMPACT program, designed to provide minority and disadvantaged Mennonite youth with job training, is a creative and much needed beginning. More financial aid for minority students so they can attend Mennonite high schools and colleges is a major need as well. It would be a tragedy for the church if a generation of minority young people felt they had to choose military service in order to acquire vocational skills.

Local churches are already ministering to the unemployed. Pastors in my survey reported that their congregations have responded to unemployed members with emergency food, financial assistance for medical and housing expenses, leads for jobs, job counseling, and encouragement.

Probably the best thing a church can do is to form a support group for the unemployed. A support group attacks the loss of self-esteem and alienation that the jobless feel. It encourages an exchange of ideas about job possibilities and is an opportunity to share mutual frustrations. As part of a group people realize that they are not alone in their struggle. More than any other institution, the church can communicate the assurance that people have value, regardless of their employment status.

A better theology of work. An equally important theoretical task for Mennonites is to develop a healthy theology of work. If we avoid a nuclear war, the automation and computerization of the work place is going to make the meaning of work one of the major issues facing the church for the rest of the century. Yet Mennonites have no real theology of work, other than our own high-octane version of "the Protestant work ethic," which teaches us that idleness is evil. This belief in super-conscientiousness is of no help to the unemployed and, in fact, contributes a great deal to their sense of despair. Surely a church that exalts the ideals of love and community can develop a better theology of work than that.

At times the possibility of our small church making a difference in national unemployment seems absurd. Then I remember how Jesus met the needs of 5,000 people with five loaves and two fish, and I remember that day in Atlanta when I discovered I had information that could help a stranger find a job. Perhaps great resources are not as important in solving problems as is our willingness to let God use the resources we have.

12 Memorial Day myths

by Robert Lee Hartzler

Our neighbor's two sons served in Vietnam. Neither was seriously injured. But the parents still worry about their sons' emotional and psychological scars. We talk about it.

Tax time is upon us. Then comes Memorial Day and the Fourth of July. The drums will roll, the bugles blare, the flags will fly, and the guns fire. All are effective reminders of the place of war in American history.

I respect my more military-minded neighbors. Their desire and that of their sons to serve and do right are unquestioned. I stand in silence for the pledge of allegiance and even sing a line or two of the national anthem at appropriate times.

On the other hand our respect for fellow Americans with different convictions about war and violence should not and dare not keep us from thinking straight about the way of peace. Christ's kingdom values are often at loggerheads with traditional American concepts. The issue of war and bloodshed is a prime example. America says Yes while Jesus says No.

At this most patriotic time of the year, there are many popular and patriotic myths abroad. They must be exposed for what they are and challenged if the momentum taking us toward nuclear annihilation is going to be slowed and/or stopped.

Following is a list of twelve Memorial Day myths. There are many more but these are at least representative. Nor are my arguments exhaustive. I'll leave that to the reader.

1. **War is inevitable as a fact of life.** And so are colds, cancer, and heart disease. Was Jesus' prediction of wars and rumors of wars meant to justify them. No, he was trying to encourage and comfort the disciples in the midst of crisis. Some diseases can be avoided. So can wars. Someone has proposed an annual exchange of ten-year-olds between the White House and the Kremlin. The leaders of both nations could agree to kill the fifty children with their own hands before the first thermonuclear weapon is fired. It could be an effective preventative. War is not inevitable.

2. **The armed nation is our source of security.** The mythmakers would have us believe that our security depends upon weapons of war and military strength. But suppose that I fill the basement of my house with dynamite, gasoline, ammunition, grenades, and incendiaries. What would people think? They would think that I am crazy and am setting myself up for a tragic accident. Several years ago in Indiana a house like that exploded and was scattered over several miles. Such security measures can be counterproductive.

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3. **The demise of the USA is the ultimate peril.** Could there be anything worse than the fall of the United States to a national enemy? Yes. Jesus says that the ultimate peril is the soul's destruction. Such destruction comes from disowning Christ and his way of life. Let us not forget that there are Christians surviving under other forms of government. It's not easy, but the Master did not promise ease.

4. **It is a noble thing to die in war.** A militaristic hymn says, "As he [Christ] died to make men holy, let us die to make men free." It makes war appear both glorious and noble. But let us not forget that the object of war is not to lose but to win—not to die but to kill. John 15:13 is probably the most quoted Scripture verse on military grave markers. But that does not make killing any less wrong. Warfare is often a sneaky way of threatening suicide in order to have one's own way. Is that noble?

5. **One's duty to country is paramount.** The sixth commandment says, "Thou shalt not kill." Some say it refers only to murder. Is all killing murder or does the motive make a difference? Jesus reduced the ten to two. Love God with all you've got and your neighbor as yourself. The first rules out the idolatry of blind patriotism and the second any ill to fellowmen. The country can never be number one for the Christian.

6. **Fireworks are just so much innocent fun.** God made the lightning, thunder, and rainbow. We make candles, M-80's, and megaton bombs. The *Selling of the Pentagon* should have alerted us to the likely connection between the "pop" of a carbine and the blast at Hiroshima. If and when (God forbid) the mushroom cloud envelopes America, it will be an expression of human rebellion and man's proud desire to be like God. Fireworks may be fun, but they are not as innocent as they may seem.

7. **The bomb is a necessary evil.** It's like rat poison and DDT. We don't like it, but what else can we do? No! It is evil, but not necessary. Some Japanese refer to the Hiroshima and Nagasaki weapons as the "Christian bomb." I say they were bombs, but not Christian. And it follows that those who make and use such weapons are bombers but they are not necessarily Christians. Evil? Yes. Necessary? No!

8. **Technology will save us from nuclear disaster.** We have been building nuclear instruments for forty years and we still have no safe and permanent storage for nuclear waste. Dale Aukerman says that by the year 2,000 there will be a billion cubic feet of it, enough to pave a four-lane highway a foot thick from Los Angeles to New York City. Technology had better hurry up. I'm not counting on it.

9. **We cannot disarm first.** We don't want to be the first to disarm and give the enemy an advantage. Suppose the heart surgeon tells you that there is a 20 percent chance of death in surgery and a 100 percent likelihood of death in the next year without surgery. Which will you choose? Nations can also choose the lesser risk, even if it means taking the initiative in disarmament.

10. **We are the noble and enlightened ones.** We are the Pharisees accusing the adulterous woman. We are right and the others are wrong. Does anyone see any similarities between what the Nazis did in Europe and what we do in Indochina and Central America? Yet our papers are full of letters to the editor damning dogs in the streets and cats in the garbage cans while our lives and checks continue to bless the bomb.

11. **It can never happen here.** The peoples of Noah and Lot's days had little reason to suspect judgment. Oh, there were a few wild-eyed preachers around, but.... Like them we are so immersed in earning, consuming, building, and enjoying that we are sure it couldn't happen here. Don't bet on it. That's what they told Jeremiah in a different time and place. His reply? Read chapter 4, verses 23 to 28.

12. **We will escape by way of the millennium.** It would be nice. The millennium has become the ultimate air-raid shelter for some conservative Christians aligned with the military-industrial complex. But the history of Israel and the life and teachings of Christ indicate otherwise. The people of God bear the cross of human suffering. They are exiles salting and lighting the world in all of its misery and gloom. Such is the path of Christian discipleship.

Jesus weeps. I believe he weeps over the world today just as he wept for Lazarus, Jerusalem, and the women on the way to Calvary. He weeps for us his erring children and all the danger and grief of our troubled world.

Is there any hope? Yes, there is hope from at least two quarters. The first is God's patience. We don't know exactly how long it has been since creation, but we can be sure that we are here today only because of his patience. Perhaps the end is in sight unless something changes soon.

Second, there is hope because repentance is always an option. Maybe we can and will repent of our idolatrous dependence upon weapons of war. The alternative is defenselessness. It is Christ's way. Those who overcome will do so by the blood of the Lamb. We dare not hide that reality.

My neighbor and I will continue to lawn and garden together, trade tools, and drink coffee on the patios. His sons will drop by in their fatigues. On July 4 he will go to the VFW service at the cemetery and I'll go to the peace picnic at the church camp. And we will talk about the myths. I won't use all the words and arguments that appear here. I think he is leaning toward peace. I hope that he and the world both change before it's too late. In the meantime beware of the myths.

No scents

The credibility
gap in our communication
with God is evident
in the way we launder
our thoughts and feelings
so our prayers present
no hint of doubt
no trace of question
and no scents of anger—
and only half our hearts.
—Thomas John Carlisle

I can wait

by Edgar A. Miller

A search for faith is by nature personal. I hope that by sharing my pilgrimage I may be of help to others who may also be struggling for a defensible position on some of God's more unbelievable affirmations.

For me this has been a forty-year struggle. Some of the promises that have caused me problems are these: "Whatsoever he doeth shall prosper" (Ps. 1:3). "Blessed are the meek, for they shall inherit the earth" (Mt. 5:5). "The prayer of faith shall save the sick" (Jas. 5:15). I've even had problems with "If any man be in Christ he is a new creature, old things have passed away, behold all things have become new" (2 Cor. 5:17). My struggle has been to square these promises with life as I have observed it.

Since second grade I have had a visual problem, which has become progressively worse. The cause of my problem is not really known. My prayers of faith, and those of other fine people, have not even slowed the progress of the disease. Can I continue to believe James 5:15 in the light of this experience?

But my problem is not only with disease; it is also with sin. After forty years of being "in Christ," I still have some of those "old things" hanging on. How can I bear witness to 2 Corinthians 5:17?

Questions like these have motivated my search for answers.

Early in my ministry, in an eagerness to exonerate the Lord, I remember that I spiritualized many of God's promises. Now I believe that was a mistake. I believe Psalm 1:3 is meant to include material as well as spiritual prosperity, and even physical and mental wholeness. I have accepted the ancient Hebrew concept of *shalom* as God's will for all his people.

In short, even though it makes my position even less tenable than before, I must reject the spiritual solution as being too limited. In spiritualizing God's promises, I make him too small, just as surely as if I were to externalize those same promises and say that he promises only political peace, only physical healing, only material prosperity.

Another attempt that I have observed, at explaining God's ways, is a kind of dispensationalism. I say "a kind of" because, not being a theologian, I may not know or understand all there is to know or understand about this theory. But I believe I know enough about it to reject it.

It seems to me I have heard people trying to make excuses for God by saying, on the basis of this theory, "The gift of healing was for apostolic times only." We are supposed to believe that God dealt with people on a different basis at different times. In this theory the present church is just an afterthought, which will end in failure.

It seems to me that such an approach to Scripture makes God into a kind of "trial-and-error" deity, which he certainly is not. God is not like any human being; his foresight is just as good as his hindsight. I do not need an approach that limits God, but one that enables me to believe with integrity in an infinite God.

The approach which I have found helpful to me, is to view *all* of God's promises as prophecies, let's call it the prophetic approach. This has been helpful to me because: 1) it sees the promise as having immediate meaning and relevance, 2) it permits the possibility of, and even hopes for, immediate fulfillment, 3) it does not insist on immediate fulfillment.

Perhaps you are as surprised as I am that I could have been some twenty years in the ministry before I really understood this principle. It's really been there all the time. God's promises are prophecies, which may or may not be immediately fulfilled. This frees me to believe that God will keep his word in his timing.

I can say, "Even though God has not blessed me with 20/20 vision, I know that he will." "If I'm poor now, I know that God will make me prosperous." "I am confident that God will bring peace to our world, and I also believe that he will make me a new creature in Christ Jesus."

In the words of our title I will say, "I can wait" for God's fulfillment. Isaiah 40:31 takes on some new meaning. The eagle's wings are mine because I don't waste my energy in worry and defensiveness anymore.

But something more needs to be said about this approach to faith. "I can wait" can be a beautiful statement of deep faith in God, or it can be a shallow excuse for idleness. Waiting on the Lord is not waiting to take action, but waiting for God's promised response. The prophetic approach to Christian living is to step out immediately in obedience, whether God's response is immediate or not, because I know that he will respond, and I can wait for that response.

The Israelite priests of Joshua 3 could have taken the "wait and see" approach. When God told them to step down into the water of the Jordan River, they could have said, "We can wait just as well on the bank." Such "faith" would never have gotten them into the Promised Land. When they took the first step of faith, prepared to look foolish if need be, prepared to wait, God did not let them down.

I believe a truly prophetic understanding of God's promises enables me to be a more credible and a more powerful witness to the relevance of faith in God for our time. I can bear witness to a holistic gospel, the good news of the reconciliation of all things to God.

I can hardly wait, but I can wait!

Edgar D. Miller is pastor of Meadow Mountain Mennonite Church, Swanton, Maryland.

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Mennonites in the future

Three Mennonite historians consider what may be before us.

John Friesen: The real test will be whether we desire to be faithful.

Four areas of opportunity

Mennonites in North America are a diverse group. Some have North American roots which go back three hundred years; others have immigrated since the Second World War. Some can trace their Mennonite ancestry to the sixteenth-century Anabaptist beginnings; others have made the Anabaptist-Mennonite heritage their own less than a generation ago. Some have thoroughly adopted the lifestyle and values of the Canadian or American cultures; others have developed their own counterculture. Some witness to their faith in God through active programs of missions and evangelism; others witness by living their faith in quiet simplicity.

The world in which Mennonites in North America live is constantly changing. During the past three hundred years Canada and the United States have changed from colonial outposts of European countries to major partners in the community of nations. Pioneer frontiers have been transformed into bustling, modern societies. Travel has changed from stagecoach, to railway, to cars and to planes. The quiet, secluded, rural enclaves of the earliest settlers have been sucked into the stream of urbanization. The simple ethical mores of the stable, rural village and community have been overwhelmed by complex lifestyles created by a mobile and rootless society.

"Mennonites in the Future" is the last of a series commissioned by the Meetinghouse editors in honor of the 300th anniversary of the Germantown Mennonite settlement.

The future promises even more change and less security. The threat of nuclear war continues to hang over our heads. As we become ever more affluent, the energy shortfall will threaten this affluence and cause anger and fear. The economic dominance of the northern nations will be challenged by southern nations. The combined threat to national prestige, wealth, and power may create new, irrational nationalisms which may lash out in unpredictable, destructive fury.

I can foresee opportunities and challenges for Mennonites to express the best in their heritage. Our Anabaptist beginnings were in the crucible of a changing and exploding world. Anabaptism was led by people who were breaking out of established molds: former priests, women, middle-class artisans, lesser nobility, and former peasants. Even though in the intervening centuries the radical beliefs of the Anabaptists were often incarnated in safe, secluded, stable, rural enclaves, there is no reason why these revolutionary beliefs cannot to be expressed again.

I would like to identify four areas in which I believe we will have opportunities in the future: communicating our beliefs and values to others; being peacemakers; establishing community; and fostering economic sharing.

1. Mennonites will have opportunity to be a witnessing church. During the past decades we have been entering every facet of North American society. Never before have we had such an opportunity to communicate and express our values and beliefs. The issue will probably not be whether we will witness, but how.

The pessimist in me says that we will continue to copy the programs of mass evangelism. Our message will be individualistic, "spiritual," and concerned with techniques and numbers. Our evangelism will save the souls of people who will go on expressing racial prejudice, economic injustice, and militant nationalism. The optimist in me hopes that we will discover the biblical understanding of witness, and learn to witness to the person and to the society, combine word and deed, and base our witness in the dynamic of the church.

2. Mennonites will also face the challenge to provide a peace witness. For four and a half centuries we have been known as a peace church. We have rejected the idolatry of nationalism, refused to take the lives of fellow human beings, and have said that peace must express itself in acts of reconciliation.

The pessimist in me quakes at the prospects of witness in this area. I fear we will be unable to relate peace to our understanding of salvation and that we will relegate peace to the position of a Mennonite peculiarity. I fear that as America's energy supplies are threatened, we will be caught up in a new, militant nationalism

within which we will be unwilling to raise the biblical questions about the demonic nature of this nationalism.

I fear we will not be able to free ourselves from the corroding influence of a civil religion which will link God and country in a righteous crusade against the evil forces which seem poised to destroy our supposedly Christian lifestyles.

The optimist in me hopes that we will allow our views on peace to be shaped as we read our Bibles, listen to God, learn from our forebears, and dialogue with each other. I hope that we will forge ahead to create new structures of peacemaking, reconciliation, and justice. We may even find new avenues for strength as we cooperate with people from other confessions who are also convinced that peace is God's will.

3. A third challenge we Mennonites will face is to rediscover the dynamic, vitality, and strength of community. During the past three centuries the context of decision-making for our understanding of salvation, our programs of evangelism, our economic patterns, our choice of vocation, have shifted from the community to the individual. In the world of the future we will need to discover how to create community—a new sense of belonging to each other in commitment. We learned to create community in one setting. Will we learn it in another?

The pessimist in me says we will probably fail. We are already too enthralled with the lure of individualism and with the freedom from accountability that it provides. I fear that the weak and the strong among us will not be able to see their destinies intertwined.

The optimist in me believes that new patterns of commitment and mutual responsibility can be created. In our history we have frequently lived in contexts in which mutual responsibility among people of diverse ethnic and economic backgrounds was not to be taken for granted. I believe it should be possible to create new structures which will express this biblical emphasis.

4. A fourth challenge that Mennonites will face will be to learn to share economically. Our forebears in the sixteenth century critiqued the economic injustices and exploitations of their age in a variety of ways. The critiques all included some form of sharing, equality, and concern for the needy. In the intervening four and a half centuries we have expressed this belief unevenly.

During the next century when Canada and the United States may well be going through some serious economic adjustments, we will have the opportunity to contribute this dimension of the gospel. How well will we do it?

The pessimist in me argues that our religious ideals will be shaped by our economic system. In our history it has become evident that our economic patterns have a greater influence on what we believe than our beliefs have on our economic patterns. I fear that the economic individualism of capitalism, its success orientation, its assumption that the poor deserve their fate because they must be lazy, will be too strong to be reshaped by our beliefs.

The optimist in me argues that the gospel of Christ is strong enough to overcome all bondages, even the bondage of economic determinism. If we will be willing to create new forms of community, alternative economic patterns can also emerge.

In many respects the future of Mennonite churches may be very bright. Memberships may well rise, budgets may be high, and programs in missions and evangelism may flourish. The real test for us will, however, not be in these areas. Rather, the issue will be whether we desire to be churches which are faithful to the witness of Christ's life and teaching as recorded in the Bible. Our challenge will be to contribute to this complex, shrinking, defensive world that which is liberating, humanizing, and saving in the fullest sense of the Christian gospel.—**John Friesen,** associate professor of history and theology, Canadian Mennonite Bible College

J. B. Toews: The essence of the gospel supersedes time and circumstances.

Renewal and recommitment

The spiritual pilgrimage of the Anabaptist Mennonite movement over 450 years records eras of spiritual decline and renewal. This applies also to the Mennonite Brethren Church. Cultural environment and exposure to twentieth-century theological and institutional pluralism has affected the understanding and application of the Scriptures.

There exists a trend toward accommodation to the American culture in the frame of American fundamentalism. The centrality of a personal relationship to Christ, the experience of salvation in conversion, the life of discipleship and self-denial in obedience to Christ, has changed in precept and expression for many people. The utilitarian ethos of American evangelicalism with its emphasis on personal benefits and profit in the context of a creedal faith has for many influenced the basic understanding of redemption and Christian life. The focus has shifted from the giver to the gift.

The statement of Carl F. H. Henry, "Fundamentalism has exalted the work of the cross as a benefit but has been strangely silent about the way of the cross and the demand of discipleship," describes the spiritual character of a wide circle in the Mennonite Brethren fellowship. The trend towards an "easy way to heaven" theology, expressed in a gospel of escapism adapted to the human nature of selfishness, will continue to make inroads in large segments of Mennonite Brethren circles and lead to a gradual accommodation to popular

American Evangelicalism.

The reaction to the above trend is an emerging emphasis on institutional "Mennonitism." The precept of redemption here is a process in contrast to a conscious choice and commitment to the person of Christ as Savior and Lord. Social services and concern for peace provide the focus of mission; evangelism, repentance, conversion, and discipleship are deemphasized. The cultural values of a people known as Mennonites replaces the priorities in the relationship to the church fellowship and responsible stewardship of material possessions.

There also exists a growing renewal movement. It centers in a search for a renewed identity in a relational theology, an identity where the character of the church reflects the evidence of true newness in Christ, a love for the Word of God, a life of discipleship in self-denial, a conscious interdependent fellowship and an evangelistic witness to a needy world. The call for the restitution of a New Testament Church dominant in sixteenth-century Anabaptism and the nineteenth-century awakening in Russia (the birth of the Mennonite Brethren Church in 1860) are points of reference in this concern. The expressional form of such a renewal in the context of the twentieth and twenty-first centuries will be quite different from that of the past. The renewal, however, promises the same result in the character of being, commitment, and mission, because it accepts the Scriptures in dependence on the Holy Spirit as the guide.

The evidences of renewal and the promises of Christ to build his church provide the assurance that the Mennonite Brethren fellowship will continue to reflect the true character and purpose of a New Testament church. Where these qualifications are being lost, there will come renewal and recommitment to the essentials of a new life with a central focus on the Bible, the Christ of the cross, his redemptive provision for a lost world, the community of an interdependent church fellowship and a mission with a call for repentance and faith.

The forms in the expression of these essentials in years to come may vary. Historical events and changing cultures impose such variations. The essence of the gospel, however, is unchangeable and supersedes time and circumstances.—**J. B. Toews,** director, Center for Mennonite Brethren Studies, Mennonite Brethren Biblical Seminary

Three possibilities

It runs against the grain of this historian to predict the future, at least without a word of caution. Predictions are perilous and they may be foolish. Perhaps historians are wary of predictions because they know that one cannot simply project trends of any one point in time into the future and expect them to continue. The more pervasive, deeper trends of any culture are the ones most difficult to discern. A classic example is the Roman Pliny's assurances about the impermanence of the new religion, Christianity, in his letter to Emperor Trajan, at the beginning of the second century.

Historians are too conscious of novelty in the affairs of people and nations, and many Christian historians are too conscious of free will, to rest easily with prediction. Still, predictions are interesting and perhaps they

John S. Oyer: If ethnic Mennonites do not respond to God's leading, other people will.

are even useful if we do not take them too seriously.

In the midst of uncertainty, the best procedure is to offer several scenari for the directions of Mennonite history in the next 100 years.

Scenario A: Continuation of present Mennonite church trends. Mennonites will increasingly enter the larger society and absorb not only its standard of living but also the entire range of its attitudes—about the human being, society, culture, and the arts. Within this encounter a distinctive sense of Mennonitism will diminish in some Mennonites until they begin to search for another set of ethical and religious emphases, clusters of attitudes that one might label secularism, spiritualism, intellectualism, salvationism, each by itself captivating and meaningful.

But in the process, a distinctive Mennonitism will disappear in some Mennonites. Historically, Mennonitism has meant (1) a biblicism based on congregational discernment and understanding, (2) a community of economic sharing, (3) an ethic of love which rejects participation in war and even often in the larger society's decision-making processes, and (4) a salvationism grounded in the local form of God's people whom one joins as a young adult out of personal inner conviction. These emphases have generally made Mennonites different from many other Christians.

Within Mennonites' trend toward an absorption by the larger society, the principal foes of Mennonitism are professionalism and individualism. Both destroy a communitarian Christianity. Each propels its adherent toward a type of religious emphasis that is individually salvationist. We know the fundamentalist form of that salvationism; we are probably less prepared to accept the equally individualistic high church form of it, a eucharistic salvationism, which an increasing number of ethnic Mennonites will find attractive in the next 100 years, both for religious and aesthetic reasons.

I would guess that within 25 to 50 years a Mennonitism which has absorbed the larger culture will divide in the same manner as Christians in that larger society will divide, into two camps that will include both Catholics and Protestants: (1) those for whom religion is

exclusively a matter of personal salvation, and (2) those who see in Christianity an impelling social ethic. Such a division may well dwarf the vehemence of the older Catholic-Protestant split.

I seriously doubt that Mennonitism can survive without a planned pattern of separation from the world. Ironically, in this respect the Amish appear to me to be much better off than we are, more likely to survive. They know what they are up against; Mennonites seem not to want to recognize the degree to which their own rapid acculturation has and will so dilute their Mennonitism that scarcely any of it can survive. Perhaps we should be less scornful of physical forms of separation from the world.

Scenario B: The West turns totalitarian, in either an Orwellian *1984* or a Bolshevik manner. It seems to me probable that the range and magnitude of problems will be so gigantic that people will begin to think that only a drastic change in *form* of government, instead of a mere change in personnel, will solve those problems. Historically, democracy has been fragile and short-lived.

One can briefly list society's problems: (1) economic malaise—an economy that rejects a large segment of its working people by phasing down industrial production in favor of social services and technological production; (2) racism—whites against both blacks and Latinos, beyond the ability of local authorities to control; (3) breakdown of cities—physically and socially so that they become too dangerous for habitation; (4) pollution—massive poisoning of our environment; (5) drug addiction—a large body of people destroying themselves with drugs, like China in the 1890s with opium; (6) determinism—a growing biological-psychological determinism in the populace as a whole. People who think they are free will resist a totalitarian state; those who think themselves the pawns of larger forces will not.

Although I do not want totalitarianism, I think Mennonitism has a better chance of survival under it. Malcolm Muggeridge suggests that the most important development of the past 75 years of world history has been the utter failure of a determined totalitarian atheism to destroy Christianity in Russia. Although I would not hold up the Russian Mennonites as models in every particular of Mennonitism, at least they show us a Christian vitality that has durability—precisely the durability of eternity—which one finds frequently throughout the sweep of church history.

Historically, Mennonites have understood, in their bones perhaps more than in their heads, that their enemy is the state; they have endured states that offered their own religions as supreme: Constantinian Christianity, pagan nationalism, or spurious spiritualism. Usually Mennonites have withstood the insistent pressure of that kind of enemy, and knew in what direction their own God-given salvation lay.

Scenario C: Mennonites take seriously their very special calling among Christians. Mennonites have no right to expect that God will act on their behalf so that they, or Mennonitism, might merely *survive* as ethnicity. What Christians can expect is that God will indeed so direct affairs that some type of Christianity not unlike our best expectations of Anabaptism-Mennonitism will be called forth within his providence, and that if ethnic Mennonites do not respond to it, other people will. If Mennonites do respond, some of the following would occur:

(1) They would develop a vigorous mission outreach, both local and international, based upon the attractiveness of the "city set upon a hill" and their own oral witness—in short, a church that would exemplify the humility and attractiveness of Jesus.

(2) They would engage in an economic sharing that would reduce the economic disparities among us now and make us a brotherhood-sisterhood under Christ. It would need to be an economic sharing that extended beyond the church body, locally and internationally.

(3) They would exercise a thorough discipling among themselves, one which would reduce individualism to manageable proportions, in which the individual would again be subordinate to the group. Only such a group-church could be attractive enough to invite and hold those restless spirits that are weary of Western materialism—in short, to attract converts to a genuine Anabaptism-Mennonitism. This would need to be a discipline that encourages and builds mutual trust and confidence, in which a leadership responsive to needs on all sides could emerge and function for the benefit of all.

Ironically our gradual losing of Mennonite distinctives comes at a time when those Mennonite particulars are being examined with growing approval by a shrinking Western Christian populace that finds in Mennonite ideals a valid biblicism for secular times. May God help us.—**John S. Oyer,** editor of the *Mennonite Quarterly Review*, Goshen, Ind.

Bethlehem '83

Bring us together, Lord;
Call us to our roots.
Swaddle us
  in rich warm soil and
Strengthen us
  with winds of resistance.
Water us
  by Bethlehem's streams and
Let us grow
  in splendid simplicity
Beside the Cornerstone.

Forgive our plastic
  pretenses and purposes,
Our catalogued expressions
  of faith and beauty.
Bless our intent
  to blossom honestly
According to the truth
  that is in us.
Bundle us together, Lord,
  into bouquets—vulnerable, open,
Capable of bearing
Seed for the future.

—Ruth Naylor

Twenty-five years at AMBS*

Faculty and students at 1954 joint summer session which led eventually to cooperation between Mennonite Biblical Seminary and Goshen Biblical Seminary. Left to right, first row: H. S. Bender, Erland Waltner, Donovan Smucker, David Janzen, William McGrath, Hans Wiehler, C. K. Lehman. Second row: Harold Bauman, Perry Beachy, David Derstine, Dean Slagel, William Klassen, John Garber, _____, Peter Dyck, Heinz Janzen. Third row: Donald King, Gerald Studer, Daniel Hertzler, David Shroeder, Ellis Croyle, Edward Stoltzfus, Norman Bergen, J. Marvin Nafziger. Fourth row: Gideon Yoder, Archie Penner. Can someone identify the student between John Garber and Peter Dyck? If so, please send his name and we will publish it.

On 25 years of cooperation

In a sparsely filled Kansas auditorium a lecturer-preacher one evening in the early 1950s mused that it might be time for a new effort in inter-Mennonite theological education. Previous efforts had all eventually failed, but the vision had not died.

Mennonite Biblical Seminary was at this time located in Chicago, cooperating with Bethany Biblical Seminary since 1945, and Goshen College Biblical Seminary was located at Goshen, Indiana. There were more than 150 geographical miles between them.

The idea of Mennonite inter-seminary cooperation kept me awake for a while, especially since I had spent a 1949 MCC-sponsored summer in Europe, teamed up with Harold S. Bender (Mennonite Church) and C. J. Rempel (Mennonite Brethren). I was delighted to be able to participate in 1954 in a joint summer session of MBS and GBS at Goshen. It seemed to go well. Shortly after these sessions I wrote a letter to Harold S. Bender and to Orie O. Miller asking whether we might indeed be at a new point in possibilities for inter-seminary cooperation.

By fall of that year a series of "exploratory meetings" began to consider the "feasibility and desirability" of a joint venture in theological education. I was then a member of the Board of Trustees of Mennonite Biblical Seminary, but also a candidate for a staff appointment. The story of these exploratory meetings and their outcome is well told by S. F. Pannabecker in his *Ventures of Faith: The Story of Mennonite Biblical Seminary* (1975).

The explorations were precarious and complicated indeed. Sometimes they nearly died, but were kept alive by a slender hope and the persistent efforts of a few students in each of the Mennonite seminaries and a few other visionaries. The General Conference Mennonite Church "fear of domination" by a larger Mennonite group was paralleled by a "fear of contamination" on the part of the Mennonite Church. H. S. Bender's invitation to MBS to move to Goshen proved unacceptable. The proposal that GBS move to Chicago was dismissed as impossible. What had appeared as a dream seemed to be turning into a nightmare.

Some fifth-decade Mennonite "shuttle-diplomacy" turned up a proposal that Elkhart be considered as a possible neutral location for the seminaries. Just how neutral it might be was soon a matter of hot debate in

*AMBS stands for Associated Mennonite Biblical Seminaries

some circles, but this did look like the beginning of movement out of an impasse. After a great deal of testing and discussion in both Mennonite Church and General Conference Mennonite Church constituencies, the concept of the "Associated Mennonite Biblical Seminaries" emerged and was inscribed into a Memorandum of Agreement eventually signed by the official representatives of the negotiating schools.

By 1958 Mennonite Biblical Seminary had relocated from Chicago to the newly constructed and quite modest Elkhart campus located at 3003 Benham Avenue, while GBS remained at Goshen College. The agreement had been that for a time at least this two-campus operation would prevail.

"What does *associated* really mean?" was the question often asked tauntingly in those days. With ten miles between the two campuses, with joint classes held only two afternoons of each week (in nonthreatening subject areas), with minimal student and faculty interaction (not even in chapel), this was far from close association.

It was out of such precarious beginnings, out of such primitive pioneering, and such unwillingness to let a dream die that a significant cooperative effort in theological education has emerged which has interested more than the supporting constitutencies. Now we may celebrate twenty-five years of the continuing operation and service of AMBS with a significant impact not only among Mennonites, but on many other friends of "the Anabaptist vision."

Through this quarter century we have all learned that cooperation, whether in theological education or in any other area of service, does not come easily. It involves the integrity of the good faith of all negotiating partners. It calls for openness to new possibilities and a willingness to reexamine old assumptions. It requires some readiness to take initiative, to take risks. It calls for mutual respect at every level, for a spirit of mutual servanthood and sacrifice, and for dedication to a larger good rather than the advantage of either partner. In short, it calls for obedience to God who sent Jesus in order that we might understand our oneness with God and with each other in the community of faith and discipleship. It is indeed, nothing less than a gift of God and a work of the Holy Spirit among us.—**Erland Waltner,** former president of Mennonite Biblical Seminary

Looking toward the future

The future of the Associated Mennonite Biblical Seminaries depends partly on conserving and adapting the best of the past. This means maintaining the commitment to be *biblical* seminaries. The name "Biblical Seminaries," almost unique among North American seminaries, constantly reminds us of this commitment. Language requirements and firsthand study of the biblical texts reinforce this commitment. Confronting all theoretical and practical issues with scriptural perspectives implement this commitment.

Conserving and adapting the best of the past means cultivating several additional emphases. AMBS brings together several Mennonite historical traditions. Learning from those traditions and interpreting their relevance for the church's contemporary ministry and mission constitute one such emphasis. Biblical and Mennonite perspectives have also implied giving particular attention to Christian ethics. The truth is not only something to believe, but also a way of life to practice. Further, preparing men and women for church ministry and mission has also meant educating people according to their calling and the needs of the churches.

Finally, AMBS has emphasized the *context* as well as the content of seminary education. This means being a Christian community of teaching and learning, not simply a place to purchase courses. It means experiential learning and training by supervision in ministry settings as well as education in the classroom.

But the future of the Associated Mennonite Biblical Seminaries also depends on creative and appropriate responses to current challenges.

During the past few years Mennonite seminaries and conferences have cooperated in developing conference-based theological education. These programs make pastoral and theological education accessible to people already exercising leadership ministries. They enable people considering pastoral or theological training to begin their preparation before moving to a seminary campus. They use teachers from the seminaries as well as others who are available in the area. Such programs are functioning well in Pennsylvania in the Mennonite Church and in Ontario and Kansas on an inter-Mennonite basis.

This kind of seminary and conference cooperation should strengthen pastoral and church leadership education in the coming decades. Instead of three such locations, we may one day see ten conference-based and inter-Mennonite theological education centers in North America. Such centers would offer courses in Bible, in history and theology, in church ministries and supervised practical experience.

Appropriate patterns of congregational leadership ministries constitute a second major challenge. Part of the challenge arises in the context of North American culture which simultaneously calls for "strong leaders" and roundly criticizes the "authorities." Part of the challenge arises from the New Testament vision of shared ministry which reflects the "fullness of Christ."

A third significant challenge has to do with the way Mennonite churches and seminaries express what it means to be a "believers' church" in our time. In the past, we have often thought about believers' church identity as a corrective to mainstream Protestant or Roman Catholic churches or as justifying a separate ethnic existence. Today thinkers and activists in many Christian churches are seeking for viable faith, action, mission, and community in a world where Christianity has become a minority "religion." Today the ethnic existence is crumbling. We would do well to begin thinking about being a believers' church in terms of a comprehensive vision rather than primarily in terms of justifying a marginal ethnic existence.

Finally, the future of the Associated Mennonite Biblical Seminaries depends upon sensitivity to God's purposes in the coming years. God likely has more surprises in store for the churches and the seminaries in the next 25 years than we currently perceive. Let us look toward the future in the trust that God will indeed both sustain and surprise us.—**Marlin E. Miller,** president, Goshen Biblical Seminary

CHURCH NEWS

Yoder visit to Poland completes recent exchange

Last year, the Ecumenical Council of Poland invited John H. Yoder to lecture in Poland from May 11 to 20. His lectures in Poland were a continuation of the East-West dialogue in which Mennonites have participated since the 1950s. Yoder teaches in the theological faculty at Notre Dame University and at Associated Mennonite Biblical Seminaries.

In addition to the visit to Warsaw, Yoder will spend several weeks intinerating in western Europe. He will address various groups, including the annual conference of EIRENE—a peace and service agency, a meeting of south German Protestant leaders, a study retreat of the German Mennonite Peace Committee, a study conference of Dutch Mennonites on mission and development, the annual gathering of the German Evangelical Kirchentag, and various groups in London.

During Yoder's trip, his wife, Anny, with their 14-year-old son John-David, will visit their daughter Elizabeth in Egypt where she serves with Mennonite Central Committee, and then visit relatives in France.

While the current discussions center in interchurch peace matters, Mennonites also have a historic interest in Poland. Mennonites of Dutch origin settled in what is now Poland, in what was then Danzig, beginning in 1535. Some left for imperial Russia in the late 18th century, others went to Germany in 1945, fleeing before the retreating German army.

Mennonites of Swiss origin settled in southern Poland during the 18th century. Most of these Swiss Mennonites and Amish emigrated to the U.S. around 1874.

Don Blosser (r.), Lester and Mary Beth Lind, Patrice Hochstetler.

Rain dampens retreat but fellowship warms volunteers

Although cool, wet weather greeted some 40 Voluntary Service workers and staff as they gathered Apr. 8-11 along Massanutten Mountain near Harrisonburg, Va., worship and Bible study warmed their fellowship.

Focusing on the theme *Justice-Jubilee-Jesus*, the group dug into the Bible to answer three important questions: Who are you? What are you doing? and Why are you doing it?

The participants came from Mennonite Board of Missions VS households in the East. Retreats for VSers in the Midwest and West are being held in May.

Don Blosser, Bible teacher at Goshen (Ind.) College, posed several questions to guide the group in their exploring: What do you believe about Jesus? Why are you a Christian? and What is Christianity all about?

He noted that many people pick up the Bible today and read it out of their own experience only rather than out of the experience in which it was written.

To really understand Jesus, "we must examine not only what he said and did, but also all that the Old Testament foretold about him," Don said.

He challenged the group to recall and discover God's acts of history among them and noted that the justice and jubilee themes of Jesus (Lk. 4:18-19) are rooted in Isaiah 62:1-2 and Leviticus 25.

During a Sunday morning worship service led by VS administrators Clair Hochstetler (Eastern Region), Marty Kolb (Richmond Discipleship), Em Yoder (Ohio), and Lester and Mary Beth Lind (Harman Discipleship), the group recounted stories of God's action of giving grace and deliverance in their lives and of making faithful responses.

East German Lutherans request forgiveness from Anabaptists

During festivities to mark the opening of the Luther Year, East German (GDR) church officials expressed regret on three occasions for Luther's and his adherents' sins against the Anabaptists. These celebrations took place on the Wartburg near Eisenach on May 4.

In an address carried on national television, the bishop of Thuringia, Werner Leich, cited Fritz Erbe, an Anabaptist farmer, who died without recanting his beliefs after nine years of imprisonment on the Wartburg.

"Our thankfulness for the legacy of Martin Luther is linked with a plea for forgiveness from all, against whom our fathers in the heat of the Reformation sinned," he then added. A liturgical prayer stated, that "Martin Luther was a sinner like unto us, and is therefore no less dependent upon God's mercy than we are." It was also mentioned that Luther and Lutherans had sinned against Jews and the peasant followers of Thomas Müntzer.

Though its results have not yet been publicized, these statements are obviously a response to the recent dialogue between the Evangelical (Lutheran and United) Federation and the Baptist Union of the GDR. These talks concerned the further validity of the anti-Anabaptist article contained in the Augsburg Confession of 1530.

Knuth Hansen, pastor of the East German Mennonite church and an official guest at the Wartburg festivities, expressed satisfaction concerning the request for forgiveness: "It's new that such a request is stated openly and (is) not restricted to private halls of learning."

On May 4, the viewers of East German television were for the first time treated to Bible verses such as "It is better to take refuge in the Lord than to put confidence in princes" (Ps. 118:9). This was also the premiere event for a live East-West transmission of a church event into both German states since such biblical admonitions are not frequent in West German mass media either.—Bill Yoder, correspondent

From the general secretary on budgets for church's missions*

At its April meeting, the General Board of the Mennonite Church approved the 1984 budgets for the churchwide boards and agencies and directed the staff to release the information to the conferences and congregations to assist in their financial planning for 1984.

The 1983 *Mennonite Yearbook* reports that for each dollar contributed through the offering plate about 65 cents is spent by the home congregation; 16 cents goes to district conference program, 17 cents to Mennonite churchwide program, and 2 cents goes to non-Mennonite program. (See Chart A for the specific figures.)

In 1984, nearly 58 cents of each contributed dollar will be used for missions at home and overseas; 33 cents will be spent for higher education including college, seminary, minority education, and Board of Education administration. About 6 cents will be for the work of the Board of Congregational Ministries. A little more than 3 cents will be for General Board administration, black and Hispanic offices, and Historical Committee and Archives. (See Chart B for the specific figures.)

Each year the General Board prepares an Average Giving Guide for the churchwide programs. The figures in Chart C are the average annual amounts needed per member for each of the churchwide boards and agencies.

Conferences and congregations are encouraged to participate in the Mennonite churchwide and inter-Mennonite program and to keep these figures in mind as they do their 1984 financial planning.—Ivan Kauffmann

The three charts on this page demonstrate the care with which church agencies disburse contributed monies. Of particular note is the minuscule amount spent on administration at the General Board level—3.3¢ to the dollar. Few denominations are able to match that percentage in top administration. But this economy also takes its toll on the staff. Always harried about where the next dollar will come from, General Board staff does a financial tightrope act every day of the year. As a clearinghouse and coordinative body, General Board has been functioning well. This does not mean the General Board is beyond criticism or that all church members understand its role and functions. That's why Gospel Herald *takes seriously the task of informing its readership about the thinking and activities of its General Board.—David E. Hostetler, news ed.*

*This report represents expenditures of contributed dollars and does not include the missions of mutual aid and publications.

CHART A

HOW MENNONITE CONGREGATIONS SPEND THE OFFERING PLATE DOLLAR

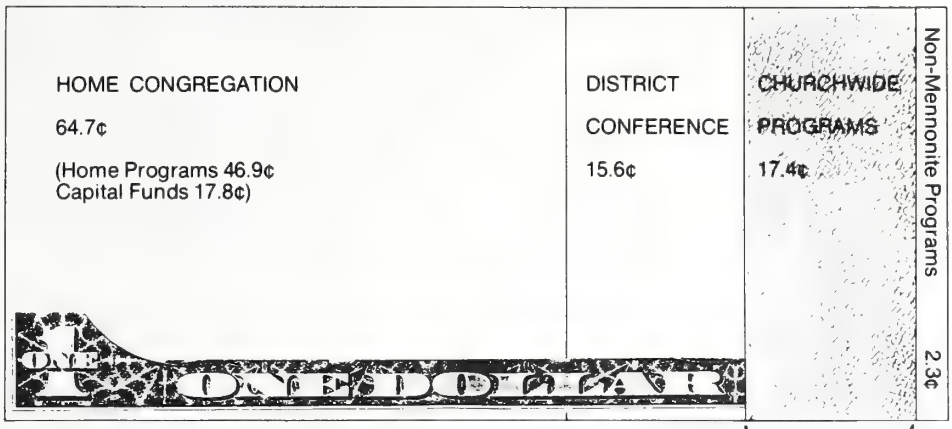

CHART B

HOW THE CHURCHWIDE DOLLAR IS USED

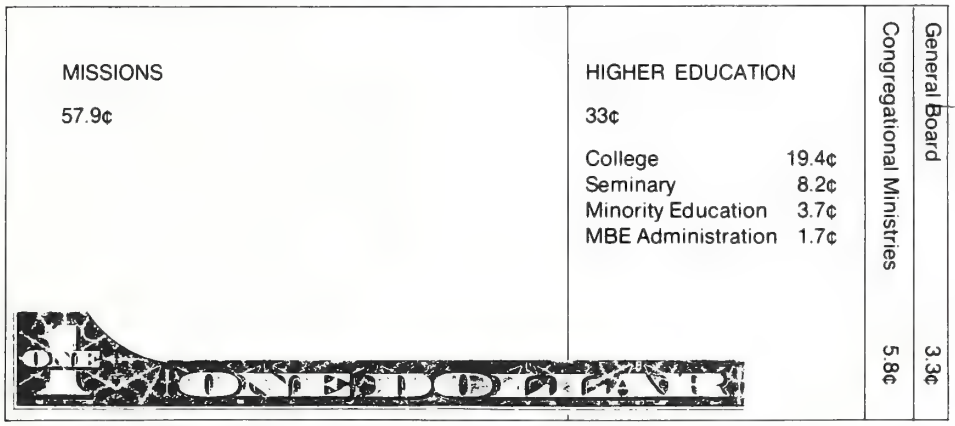

CHART C

1984 AVERAGE GIVING GUIDE

Mennonite Church Boards and Agencies		
Missions—Home and Overseas		$74.50
Higher Education		42.50
College (Goshen, Hesston & EMC)	25.00	
Seminary (GBS, EMS)	10.50	
Minority Education: James Lark & Hispanic Ministries; liberal arts student aid; and High Aim	4.75	
MBE administration	2.25	
Board of Congregational Ministries		7.50
General Board		4.25
Mennonite Church Board and Agency Total		$128.75
Inter-Mennonite Agencies		
Mennonite World Conference (Amount raised above operating costs will be applied to MWC travel fund)		$ 1.00
Mennonite Central Committee (to be adjusted by each congregation in proportion to amounts contributed and sent directly by individuals to MCC)		12.50

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

"Applying Business Principles in the Church and Biblical Values in Business" is the theme of a weekend retreat June 24-26, co-sponsored by MEDA and Laurelville Mennonite Church Center. For more information contact LMCC, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

The annual **Adoption and Foster Families** events are scheduled for June 26-30 and June 30-July 3. This year's theme is "Spiritual Resources for Adoptive/Foster Families." For more information contact Laurelville Mennonite Church Center (address and phone above).

PRINT

Worship Resources by Arlene Martin Mark, is a helpful aid for understanding and planning worship. The book is part of the Worship Manual Series. The first section looks at principles of worship and the use of worship resources. The second provides worship resources for general use as well as specific occasions in the church year such as Advent, Christmas, Lent, Easter, and Thanksgiving. $2.50 (U.S.) from Provident and other bookstores.

in search is a new bimonthly newsletter for Mennonite students and young adults, produced by Student and Young Adult Services of MBM. Subscription price for nonstudents and nonmembers of the SYAS Census is $4 per year in the U.S., $5 elsewhere. *in search*, SYAS, Box 370, Elkhart, IN 46515.

Coming Together is a new periodical with articles and news addressing the experiences and issues facing Christian communities. It is published bimonthly by the Shalom Covenant Communities, an association of primarily Mennonite groups across North America. A free copy is available on request. Subscription rates are $6 per year, or $5 each for 5 or more copies to the same address (make checks out to "Shalom Fund"). *Coming Together*, 414 W. Wolf, Elkhart, IN 46516.

Amish Life, Mennonite Life, and **Hutterite Life,** John A. Hostetler's popular books, are now available in larger format updated editions with full-color photos. These authoritative books describe the origins, beliefs, and practices of these groups along with their family, work, and community life. These new editions are $4.95 (U.S.)/$5.95 (Canada) from Provident and other bookstores.

AUDIOVISUALS

A new **"AV Supplement"** to the *MBCM Audiovisuals 1981* catalog is available, listing AVs which have been added to the library in the past year. Copies of the supplement and the catalog are available free upon request from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Trials of Faith looks at four persons who have sought to be faithful to their commitment to obey God's calling in their lives. Maeyken Wens was a 16th-century Anabaptist who became a martyr for her faith. Aldine Brenneman was a World War I conscientious objector. Enten Eller and Mark Schmucker chose noncooperation with draft registration in following their religious beliefs. The 17½-min. slide set with cassette was produced in 1983 by D. Michael Hostetler. Available for a $5 rental fee from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515; (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

The mundane and the holy, camp leaders relax and study

The fellowship was warm, the atmosphere relaxed, with time for interaction during the Eastern Regional Convention of the Mennonite Camping Association held at Spruce Lake Retreat, Canadensis, Pa., on Apr. 11-13. The theme was "The Camp Staff," and the emphasis was on commitment to God, to fellow staff members, and how this affects relationships with campers. Thirteen camps were represented.

There were special workshops on programming and follow-up, staff selection, and camp insurance. Activity periods gave the opportunity to experience some of the things that we ask of our campers. A special feature was the panel discussion on Monday evening dealing with board/staff relationships. Eighteen board members were present with several staying for the entire convention.

William Weaver, a pastor with many years of camping experience, was the keynote speaker. He reminded participants that God was the "I AM." Using I. M. Halteman's illustration of the tabernacle, he challenged the group "to move from the courtyard (the **way**), and the holy place (the **truth**), into the holy of holies (the **life**). With Jesus' death and resurrection, he said, "we are privileged to live in the holy of holies, in God's very presence." As camp staff, we are involved in a ministry. Therefore, we "need a call, a vision explaining that ministry, and the enabling power of God."

At one point, we formed a human vine and branches, illustrating the necessity of remaining firmly attached to the "true vine" in order to bear fruit. Bonds of love were strengthened as we sang, wept, and prayed together. We left the convention committed anew to sharing the reality of God's presence in our daily lives with our campers.—Ruth Yoder

Shank home for treatment

An accident in his home forced David Shank, Ivory Coast, to leave his work among the independent churches and return to North America on May 1 for medical treatment. He fell, knocked out several teeth, and broke his jaw in two places. He and his wife, Wilma, will be residing at 501 Gra-Roy Drive, Goshen, IN 46526, during his medical leave. Prior to moving to Ivory Coast, the Shanks spent a number of years in Belgium.

Rich Sider, Guatemala country representative, watches as Carlos Mejía addresses Mennonites gathered for the dedication of the church's new center in Guatemala City.

Social services expanded in Guatemala

Guatemalan Mennonites dedicated their newly opened social service center on Apr. 17. It contains offices for the permanent social service committee, which coordinates several congregational committees formed to help the poor in their own low-income communities.

Unemployment in Guatemala City is at least 25 percent and underemployment is even higher. The majority of Guatemalan families earn less than $60 a month and are finding survival increasingly difficult. Economic decline and continued migration from the countryside to slums encircling the city grew worse because of earlier army-opposition fighting and more recently by army cleanup operations.

In 1982 the first program of the social service committee was initiated, a credit program for housing improvement and small businesses. Mennonite Central Committee country representative Richard Sider of Lancaster, Pa., reports that about 50 families were able to improve their housing or increase their income through these small loans. MCC supplied the funds for the initial capital to be used as a revolving fund. Sider reports that over one fourth of the original loan money was paid back within a year.

Presently the committee is setting up food-buying cooperatives to allow participants to purchase basic foodstuffs at near wholesale prices. Most families have little cash and must purchase very small quantities of beans, rice, and other necessities at greatly marked-up prices. These food co-ops, which will buy in quantity and then repackage in amounts affordable by the poor, will bring down food prices for those who join. Ken Eckstrom from Tucson, Ariz., and Carlos Mejia, a local Guatemalan Mennonite, supervise the project.

The service committee members see health care as a major need in their communities. Government clinics, which recently experienced drastic government cutbacks, either do not exist in the slums where the poor live or offer such inadequate service that the poor do not bother going there. Nurse Annalies Schiere from Holland, recently arrived in Guatemala, will be setting up clinics under the direction of the service committees. A Guatemalan doctor will work with Schiere.

Unemployment is a growing problem. The service committee is working on matching the unemployed with available jobs. The committee also hopes to establish a job creation center for seamstresses and promote an appropriate technology training center in Guatemala City.

Glimpses into charismatic renewal in the church

The Ninth Annual Consultation on Charismatic Renewal in the Mennonite Church sponsored by Mennonite Renewal Services (MRS) was hosted by the Trinity Mennonite Church in Morton, Ill., Apr. 27-29. Seventy-two persons attended from widely scattered points.

The all-day sessions had some 80-90 participants, while the evening sessions attracted more than 100 pastors, conference officials, and lay persons. Bible studies from Acts, music, testimonies, dialogue, words of prophecy, body ministry, edification, and exhortation all seemed to underscore the theme "Freshness of the Spirit."

A spirit of worship permeated the meetings and hearty, unapologetic "amens" were heard throughout the audience. Scripture songs along with old favorites from *The Mennonite Hymnal*, including 606, were sung with exuberance.

During a sharing time, several persons testified to how God had changed their lives after they opened up to the fullness of the Spirit. One testified to a healing from mental depression and the deep settled peace that God gave her while going through some deep waters. A seminarian described the dearth of spirituality one can experience when intellectualism takes over.

Nelson Litwiller, of Goshen, Ind., urged participants to love, forgive, and pray for fellow Christians rather than to judge or criticize them. He said, "The book of Acts is still being written." He consistently stressed the importance of evangelism and missions in our day. Litwiller has a strong desire to see healing of relationships, restoration, and wholeness in congregations. A conference official spoke of the need to love one another and discover what it means to "lay down one's life for the brethren." Several persons stressed the need for repentance.

The board of directors took several actions affecting the ongoing ministry of MRS. Roy S. Koch was reappointed for a three-year term as executive secretary. Other business included action to send delegates to the Mennonite World Conference in 1984; provide for teaching seminars and reporting to General Assembly this year; cosponsoring renewal retreats at Mennonite campgrounds, and the launching of a new teaching journal, *Empowered*. Harold Gingerich of Topeka, Ind., was appointed editor. An editorial board, made up of R. Herbert Minnich, Calvin Kaufman, Art Good, and Roy S. Koch, ex officio, was appointed to assist Harold.

A brochure describing the MRS ministry was also approved for distribution, and a budget of $37,000 was adopted for 1983. The board of directors, comprised of 16 persons from broad geographical locations, includes several persons appointed by their conferences as representatives.

A highlight of the three-day meetings was the communion service on Thursday evening. Interestingly, 120 persons waited together before the Lord in worship, served the emblems to one another, followed by a period of ministry.—Angie Williams

Do You Know

- What Daniel Kauffman wrote about capital punishment in 1911?
- What J. E. Hartzler wrote about the Goshen College school of agriculture in 1915?
- How J. A. Ressler celebrated the 400th anniversary of Anabaptism in 1925?
- What Henry Shenk reported about the flag salute in 1931?
- The Christian snake stories told by H. N. Troyer in 1941?
- How Richard J. Yordy became a preacher as recounted in 1961?

These and many more thoughts and experiences from the past are included in *Not by Might,* a *Gospel Herald* Sampler to be published by Herald Press on August 1, 1983. It will contain profiles of all the editors and samples from each year of the publication's history.

The 192 page, large size volume will retail for $9.95, but you can get it from *Gospel Herald* for $6.65 plus 45¢ per book for postage and handling. (If we receive your order and check before July 1, 1983, we will pay the postage and handling.)

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Chaplain stands by convicted killer

As convicted murderer John Evans climbed into Alabama's electric chair on Apr. 29, he flashed a peaceful smile to Martin Weber, chaplain of Holman Prison in Atmore.

"Don't worry about me," Evans told Weber minutes earlier. "I know where I'm going."

Four years ago, though, Evans was a defiant man, according to Weber. At that time, he had asked the authorities to execute him but was refused. Evans then began to believe he was spared for a reason.

Although raised a Roman Catholic, he wandered far from God. Numerous robberies carried him across seven states until he was sentenced to death for the 1977 robbery-murder of Mobile, Ala., pawnbroker Edward Nassar.

While in prison, someone gave Evans *Evidence That Demands a Verdict* to read. It convinced him of God's existence. With this knowledge came the awareness of his own sinfulness. An increasing sense of guilt and separation from God caused Evans such misery that he couldn't live with himself, he told Weber recently. He finally found forgiveness for his sins and freedom from his bondage and misery.

Although this happened more than three years ago, Evans said nothing about it until just before his execution. He was afraid that other people—especially fellow prisoners—would say he had "gotten religion" to "beat the chair."

Instead Evans recorded the testimony of his spiritual salvation on tape and gave it to Weber to release after his death, sensing it would have greater integrity and power if handled this way.

During his journey of faith, Evans took a Home Bible Studies course from Mennonite Board of Missions, which was offered through the prison ministry in which Mennonites in the Atmore area have been deeply involved for about 20 years.

Shenk discusses vision and MBM role in Japan

Wilbert Shenk, director of overseas missions with Mennonite Board of Missions, completed a 3-week administrative visit to Japan on Mar. 30.

Wilbert's first 13 days were spent on the northernmost island of Hokkaido, where he met with Japan Mennonite Church leaders and had a day or two with each missionary family. Conversation with the church leaders about mission vision, goals, and the role of the missionary was not completely satisfying, but the fellowship was good.

In Tokyo, Wilbert met with local Mennonite pastors and with an inter-Mennonite literature committee which is translating and publishing books for the various Mennonite churches in Japan. He also participated in an all-Tokyo Mennonite combined worship service on Mar. 27 and talked with Peter Kehler and Erwin Rempel, administrators with the General Conference Mennonite Church's Commission on Overseas Mission.

Then, since the MBM missionaries from Hokkaido stopped in Tokyo on their way to Osaka for a meeting, Wilbert spent a day with them in reflection and dreaming. Two issues discussed were how to realize a deeper level of dialogue between MBM and the Mennonite congregations in Hokkaido and how to contribute more concretely to the building of the church in Tokyo.

The last stop on Wilbert's visit was the All-Japan Mennonite Missionary Fellowship meeting at the Mennonite Brethren Campground in Osaka. Held every three or four years, the event attracts Mennonite and Brethren in Christ mission workers from Kyushu, western Honshu, Osaka, Tokyo, and Hokkaido.

Attendance this year was more nearly complete than it has been for many years, and the participants enjoyed the presence of administrators from the MBM and COM home offices in North America.—Charles Shenk

Pontius **Joel Kauffmann**

Garbage into cash, Canadian MDS is looking for new ways to service

Mennonite Disaster Service (MDS) has a long history of bringing assistance to disaster victims, and often volunteers travel great distances in order to bring help. In some parts of Canada, however, MDS contact persons are also looking closer home for their areas of service.

In the fall of 1978, representatives from social services section of MCC (Ont.) met with people from various Mennonite congregations in St. Catharines to plan and promote different ways of outreach into the community. This meeting came as a result of some earlier investigation into the issue of recycling. It was emphasized that the reason for being involved in a project of this type should be to begin a witness about waste reduction and that recycling was one way to approach the issue.

It was decided that a recycling program of waste materials, such as glass, metal cans, and paper, should be implemented, involving all the Mennonite churches in the Niagara Peninsula. A committee of four men was formed to hold an experimental recycling drive, which took place on Apr. 30, 1979. Two more drives were held that year and at least $2,100 was realized.

In November 1979, the recycling project was transferred from the MCC social services Section to MDS. Since then four drives have been held annually, and the results are encouraging. Over 500 tons of paper and glass (otherwise garbage) has been recycled in the four years of operation, which has generated about $14,000 for MCC.

MENNOSCOPE

A new book, *If We Can Love: The Mennonite Mental Health Story,* tells of Mennonite involvement with mental health. The story begins with the work of conscientious objectors in mental hospitals during World War II and follows the growth of mental health programs during recent decades. Vernon Neufeld, former director of Mennonite Mental Health Services, edited the book. *If We Can Love,* released in March, was printed by Faith and Life Press in Newton, Kan.

The following peace resources are available from Ingrid Rogers, 707 N. Sycamore St., N. Manchester, IN 46962: *Swords into Plowshares,* a collection of 27 plays on topics of peace and social justice (human rights, nuclear war, world hunger, prejudice, militarism, draft, and historical peacemakers); and *Peace Be unto You,* a cassette recording of 11 new songs about historical and contemporary peacemakers and the biblical basis for peace and justice. If you have written similar material and would like to contribute to a collection, please let her know. For more information call (219) 982-4622.

Homestead (Fla.) Mennonite Church is having a homecoming for all persons who have ever served in VS there and for persons who also attended the church at any time. It is being held Nov. 25-27. If interested, contact Lil Worley, 15401 S.W. 289 Terr, Leisure City, FL 33033, as soon as possible.

Dan Johnston was licensed as associate pastor of Hesston Mennonite Church, Hesston, Kan., on Mar. 13. Justus Holsinger, conference coordinator, led the licensing service assisted by Jerry Quiring, pastor of the church. Dan is married to the former Michelle Stauffer.

Harold Bauman of the Board of Congregational Ministries, Elkhart, Ind., has developed a resource that helps congregations to think about leadership patterns, calling leaders, financial support, decision-making, evaluation, goal-setting, conflict management, discerning spiritual gifts and meaningful church membership. Procedures, work sheets, biblical references, and checklists are included at appropriate places. Board of elders, church councils, or pastoral committees will find many of the resources they need in *Congregations and Their Servant Leaders.* Price, $3.95 (USA), plus 10% for postage.

The King Family History is being published next year. It will appear in two volumes of approximately 850 pages each and will list more than 16,000 families, according to its compiler, H. Harold Hartzler. Write to Hartzler at 1311 Warren St., Mankato, MN 56001, for details.

The joint Annual Convention of Mennonite Medical Association and Mennonite Nurses' Association is scheduled to meet at the Laurelville Mennonite Church Center near Mt. Pleasant, Pa., July 28-31, just prior to the Bethlehem 83 conferences. The program theme this year arises out of a major study which has been conducted cooperatively by the Mennonite Health Association, the Mennonite Medical Association, and Mennonite Mutual Aid Association, on "Ethical and Stewardship Dimensions of Rising Health Care Costs." This convention is open first to all members of the sponsoring organizations, but also on a space available basis to other health care professionals who share Mennonite perspectives. Inquiries concerning registration fees and lodging should be directed to Emilie Seitz, convention registrar, Mennonite Medical Association, 3003 Benham Avenue, Elkhart, IN 46517.

A tour, especially tailored for Mennonites interested in Central American issues, is planned for Aug. 9 to 19. The tour costs $925 per person from Miami and $800 for students, double occupancy, and includes visits to Nicaragua and Costa Rica. Mennonite Central Committee is providing an additional two days' orientation to its Central America programs, featuring visits with workers from El Salvador and Guatemala. Topics to be addressed during the tour center around the deteriorating situation in Central America and the reasons for the crisis. For more information on the Mesoamerica tour write: Latin America Desk, Mennonite Central Committee, 21 S. 12th Street, Akron, PA 17501.

Eastern Mennonite Board of Missions, Salunga, Pa., has appointed Janet H. Kreider editor of its monthly magazine, *Missionary Messenger.* She will assume the new position with the publication of the July issue, replacing Nathan Hege who has served as editor since 1975. On May 1 Kreider was also appointed associate secretary for the information services department. Both titles are firsts for a woman on EMBM's staff. Nathan Hege has been appointed secretary of information services church relations. He replaces David Fretz who asked to be released after serving five years as department head. Fretz will continue in the department as an associate secretary.

Antonio Arévalo was commissioned to serve as pastor of La Iglesia Evangelica Menonita in Dallas, Tex. John Heyerly, district minister of the mid-Texas district and pastor of Houston Mennonite Church, represented South Central Conference at the service on Jan. 30.

Friendship Community is a residential program for the mentally handicapped owned by Eastern Mennonite Board of Missions and Charities. There is immediate need for staff in the following areas: male resident adviser and part-time nurse at the Lititz facility and activity aide for respite care facility in East Petersburg. We could use student/summer staff for this position. Please write Charles Bauman, Administrator, R. 3, Box 254, Lititz, PA 17543, or call (717) 299-1795/656-2466 for further information.

One way to say "thank you" to teachers in your congregations is to consider giving them the new booklet, *For Those Who Teach.* It can function in at least four ways: (1) It serves as a certificate. (2) It can motivate and inspire teachers to their best efforts through its thoughts and prayers. (3) It can become a memory piece as class members sign their names. (4) The cover can be enjoyed as a work of art. The wrap-around cover represents the work of contemporary Fraktur artist Roma Ruth. Price with matching envelope, U.S. $1.95, plus 10% for postage. Available from MPH, 616 Walnut Ave., Scottdale, Pa. 15683, or Provident Bookstores.

Milton W. Heatwole of Harrisonburg has been appointed by Eastern Mennonite High School board of directors as the new chairman of that board. Heatwole's term will begin on July 1. Glendon Blosser has served as chairman for the past two years. Blosser is resigning to accept an overseas assignment under the Virginia Mission Board. The EMHS board has also reappointed J. David Yoder to a second two-year term as principal of the high school, beginning July 1.

Eastern Mennonite High School, with the cooperation of Eastern Mennonite College, hosted the 21st Annual Mennonite High School Music Festival, Apr. 9 and 10. Saturday, Apr. 9, was spent in rehearsal and tours of the EMC campus. In

public performances in the EMC Chapel-Auditorium at 3:00 and 7:00 on Sunday, Apr. 10, Mary Oyer, Goshen College professor of music, directed the 360-voice mass choir in seven selections. Prior to the mass choir each of the nine choirs sang two selections. In a pre-arranged rotation schedule, each of the nine schools takes its turn in hosting the festival.

Two weeks of children's camps are scheduled for this summer at Laurelville Mennonite Church Center. Children, ages 9-11, are invited to attend junior camp the week of June 19-25 and children, ages 12-14, are invited to attend junior high camp the week of July 3-9. Both events, co-sponsored with Allegheny Mennonite Conference Nurture and Education Commission, will be directed by Bob Brenneman, Laurelville's director for children and youth programs. Themes for the camps include "God, Nature, and People" for juniors, and "Discovering Your Freedom" for junior high. For additional programs and registration information write Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

"**Spiritual Resources** for Adoptive and Foster Families" is the theme for the annual event for parents and their children at LMCC. Two sessions are planned this year, June 26-30 and June 30-July 3. Events to be led by a staff of persons involved in the placement of adoptive and foster children, who are also parents. Activities are planned for the whole family. For additional registration and program information write Laurelville Mennonite Church Center, R. 5, Bx 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

Programs at Eastern Mennonite College this summer will range from a basketball camp to the "Elderhostel" residential academic program for older adults, according to Jim Brunk, coordinator of summer programs. The college also will offer courses in a master of arts in Christian school instruction program, Summer Orientation and Recruitment (SOAR) weekends for new EMC students, a Mennonite Central Committee transcultural seminar, and a seminar for high school yearbook and newspaper staff, Brunk said. EMC also rents its facilities for summer reunions and conferences, Brunk said. And visitors to the Shenandoah Valley may stay overnight in the college's dormitories, he said. Arrangements for conferences or lodging can be made by calling Brunk at 433-2771, Ext. 316. The summer programs coordinator estimated that this summer's programs could attract 700 people to the EMC campus.

"**Self-supporting** persons needed in children, youth, and adult services," says Paul H. Martin, and there would be opportunity for "involvement in the life of a multicultural urban church." For more information write Paul Martin, pastor, Des Moines Mennonite Church, 4001 56th Street, Des Moines, IA 50310, or call (515) 276-2379/276-5753.

Jackie Buck of Bronx, New York City, assumed responsibility as assistant to the director of Mennonite Central Committee U.S.'s Urban Ministries office on May 2. During this 20-week assignment, Buck will be working with college and seminary students who will participate in MCC U.S.'s 1983 Urban Community Development Summer Service program. This is Buck's first assignment with MCC U.S. Earlier she worked as director of the Seventh Avenue Mennonite Church Summer Day Camp in the Bronx. She also has been chairperson and adviser for the New York City Mennonite Youth Fellowship groups.

Mennonite-related Lebanon (Ore.) Community Hospital recently completed its first year of a new concept in patient care called "patient services guarantee." The board of directors had set aside $12,000 to reimburse unhappy patients, but only 27 complaints were received and only $407 was paid for such cases as an intravenous needle which came out and caused swelling. As agreed, the remainder of the special fund was divided up among the 100 employees and the same amount set aside for the coming year.

Over 600 persons enrolled in Mennonite Mutual Aid's retirement annuity programs from Jan. 1 to Apr. 15, reports Gary Brunson, interim life and retirement operations manager. During all of 1982, 675 persons joined the programs. Several changes have been made over the past two years which have encouraged increased participation: removal of front-end administration charges; commitment to investment guidelines of the church, giving priority to making loans available to congregations and church organizations; no surrender charges; commitment to pay competitive rates of return and to remain responsive to the current economy; and the continued impact of a 1981 IRA law change permitting all employed persons to reduce taxes through annuity savings.

An administrator is needed for Linville Hill Mennonite School, 140 students K-8. Please call (717) 442-4842 or write to Calvin Beiler, R. 1, Paradise, PA 17562, if interested.

The subscription rate for *Ecos Menonitas* will increase from $4.00 to $6.00 per year effective July 1 (10 or more copies to the same address will be $5.00 each). This is the first rate increase since 1978. *Ecos Menonitas* is a quarterly periodical in Spanish for Spanish-speaking Mennonites, edited by Arnoldo Casas of the Mennonite Board of Congregational Ministries and published by Mennonite Publishing House. It includes major articles on theology and faith issues, as well as news from across the church. *Ecos* has been called "the Hispanic *Gospel Herald*." To subscribe or renew contact *Ecos Menonitas*, MBCM, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

The Mennonite Advocates for Disabled Persons (MADP) steering committee met at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., Apr. 11 to work further on structure and organization of the group which was formed last August at the Family Retreat for Handicapped Persons. MADP, an organization for parents of disabled persons, is planning to provide resources to assist local groups of parents to become organized for the purpose of mutual support, advocacy, and church awareness. The steering committee will be completing a brochure in the near future for distribution to interested persons. For further information write or call: Evelyn Gunden, Box 370, Elkhart, IN 46515; phone: (219) 294-7523.

The Spanish Mennonite Church in Harrisburg, Pa., *Cristo es la Respuesta* (Christ is the answer), reports the baptism of 10 persons on Apr. 29. The service was held jointly with the Spanish Brethren in Christ Church who received seven persons by baptism. Jose Santiago, pastor of the Good Shepherd Mennonite Church in Lancaster, gave the message and Ramon Vargas, pastor of *Cristo es la Respuesta*, performed the baptismal ceremony. *Cristo es la Respuesta* now has 27 members and 15 candidates preparing for membership. The congregation meets in the Spanish Brethren in Christ Church.

Jim Bishop, public relations officer of Eastern Mennonite College, will conduct a workshop, "Using the Media to Tell Your Story," at the 26th Annual St. Davids Christian Writers' Conference, June 19-24. Many other writers' seminars will also be available. The conference is held on the campus of Eastern College, St. Davids, Pa., and is open to both beginning and experienced writers. For information contact Gayle Roper, registrar, R. 6, Box 112-B, Coatesville, PA 19320.

Project Renew, an event exploring the practice of holistic lifestyles, will be held at Laurelville Mennonite Church Center, June 19-24. This event will be led by a doctor/nurse team, Glen and Marilyn Miller, who have adapted this program for congregational use and Erland Waltner, executive secretary of Mennonite Medical Association. Waltner will lead daily transformational Bible studies on Health and Healing. Format of retreat to include physical exercises, Bible studies, lectures, and discussions. For additional programs and registration information, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call 412-423-2056.

In response to the May 2 Coalinga, Calif., earthquake, Mennonite Disaster Service has begun cleanup and repair work. C. Nelson Hostetter, MDS executive secretary, reports that 2,100 families have been affected by the earthquake. He estimates that 310 homes in the town were demolished and that another 560 have major damage. John Miller, committee member of the northern California MDS unit who has visited the town several times, reports that Mennonites from the San Joaquin Valley are already working with the Red Cross, helping earthquake victims in the town. Both Miller and Hostetter predict that MDS involvement in Coalinga will be long-term.

New members by baptism and confession of faith: Bob Bixler by confession of faith at Crown Hill, Rittman, Ohio.

READERS SAY

Roy S. Koch, Goshen, Ind. I was stimulated by the article "A Theology for the Urban Church" (May 10) by Freeman J. Miller and Ronald J. Sider. The article was biblical, evangelistic, Anabaptist, and visionary. I subscribe to it with a good deal of enthusiasm.

The authors mentioned several things that I feel are imperative ingredients to success in the inner city. One is the sentence "Through the power of the Holy Spirit the church will do even 'greater works....'" The other statement claims that "transformed groups ... create a stir of excitement." I believe that these two experiences are cause and effect even though the authors did not relate them in exactly that way....

In *Christianity Today*, January 7, 1983, an article entitled "The Fastest Growing Denomination" pointed out that the Assemblies of God are really experts at winning souls and establishing large congregations in a short time. Dean Merrill, the author of that article, said, "Their worship with an emphasis on divine healing and tongues does not hinder their

growth but helps it. Their worship service is characterized by "aliveness. People sense that something is moving. It may seem a bit like going to a football game."

He continued his article by stating that a leading purpose of pastors is to lead the congregation in praise. Assemblies of God pastors are not expected to be intellectuals. Instead they must be enthusiastic and warm, vigorous with strong social leadership skills. Has the time come for us to take a leaf out of the Assemblies of God pattern and insist that our pastors and church leaders experience the baptism in the Holy Spirit and exercise the gifts of the Spirit?

Raymond Byler, Jackson, Miss. "A Theology for the Urban Church" by Freeman J. Miller and Ronald J. Sider (May 10) has a simple, yet profound skeleton. One Posture, One God, One Model, and One People. I believe it has caught the original genius of Anabaptism. We urbanites need good theology from Mennonites.

I also was challenged by "Is Loving Your Neighbor Political?" by Dorothy Friesen in the same issue. Matthew 28:19-20 and Acts 2:43-47, coupled with an MCC background of service, sounded like a modern expression of Menno Simons in 1539: "True evangelical faith cannot lie dormant. It clothes the naked. It feeds the hungry. It comforts the sorrowful. It shelters the destitute. It serves those who harm it. It binds up that which is wounded. It has become all things to all men." May the followers of Christ through Menno increase.

Then I saw "A Response to 'a Crisis Among Mennonites'" by Ivan Kauffmann, general secretary of the General Board. The General Board is to be commended for its desire to respond to the "crisis" publication in harmony with the Scriptures. There is progress whenever Christian brothers take time to understand each other. I trust that the mutual enrichment that can result from such investments of time and brotherhood will overflow to guide the church into new expressions of the Anabaptist vision.

Wesley Gross, Ephrata, Pa. Thank the Lord for the response by General Board to "A Crisis Among Mennonites" (May 10). Three times it says "the General Board desires" and they are good desires. It was painful for me to see the name of Willard Swartley held in question in the crisis pamphlet. He used a textbook that Brother George did not approve. On the basis of guilt by association I could be held under suspicion too. The last time I taught a course in ethics, the dean of the college suggested that I use a text from the liberal University of Chicago. I could acquaint the class with liberal thought and correct it where necessary. The course was a success and it broadened the understanding of each student. Besides it contained much valuable material not always found in conservative books.

It is refreshing to read the fine attitude of Ivan Kauffmann in pleading for "Christian brotherhood, love, and unity." Lancaster Conference has invited Brother Swartley to teach again. George's attitude can raise unnecessary questions, doubts, and confusion.

After reading again carefully *Faithfully Geo. R.* I must ask, "Would there have not been a more excellent way?" I ask the same question after reading *Gospel versus Gospel.* The more excellent way is available to each of us in God's gracious provision (Jn. 2:3-11).

Edgar Metzler, Board of Congregational Ministries, Elkhart, Ind. I do not want to detract from the main points of the excellent article on urban mission by Miller and Sider (May 10) by raising a critical question about one statement. But the reference to alcoholism as an example of "personal mistakes or sin" perpetuates a misunderstanding that denigrates the person afflicted by alcoholism and may delay that person getting the help he or she needs. There are legitimate differences of scientific opinion about the diagnosis of alcoholism (as there are about many diseases). But to make this disease a moral issue or minimize it as a "mistake" is to trivialize (or confuse) a matter of life and death.

Suggesting that it is a condition characteristic of some poor people can also be misleading. Alcoholism is no respecter of economic, social, religious, age, or gender differences. It is a condition which can be treated, and Christians should learn more about alcoholism so they can support efforts to help alcoholics. This is an important way to love our neighbors (some of whom are family and friends) in a society where at least one out of 10 persons who use alcohol become alcoholic.

Helen Lindhorst, Cambridge, Ont. In the *Herald* April 19, the "Hear, Hear!" by Mark Scott was right up my alley. I too feel that many trips are taken to Israel and elsewhere—that if that money were put into the Mission Board or conference funds, it would be of eternal value, laying up treasures in heaven. Jesus said, "Follow me," and he had no place to lay his head, no possessions. If people feel they must take these trips, I'd like them to accept a challenge—put an equal amount into the Lord's coffers, above your regular giving.

The other article I'd like to reply to was in April 26. The letter by Larry Hauder to his church in Boise. That would be excellent read in each church. He spoke out more than I'm afraid some would dare speak to their congregations. Yet we all need to be challenged and confronted in our lives as Jesus' followers.

Henry Troyer, Kansas City, Mo. The article by Keith Helmuth entitled "The Danger of Humanism" (May 3) was very well done and timely, indeed.

Mr. Helmuth suggests that the strongly human-centered European-North American civilization is rapidly leading to a plundering and devastation of the earth's natural resources. Ironically, the Native Americans who had a very holistic attitude toward the creation, themselves became dispensable to the European invaders.

We now generally regret and even condemn what was done to the American Indians; but I would like to suggest that there has not really been any fundamental improvement in the official attitude toward groups that are different. Consider the verbiage we heard from some of our national leaders in Washington not so long ago. They believe that a nuclear war *is* thinkable, and that it could be a protracted war and could be won. The president felt that a nuclear exchange could be *limited to Europe.* The only way that I can interpret such an attitude is to suggest that the president considers the Europeans dispensable. If we get to the point where we can no longer resist the urge to play with our bombs, it would certainly make more sense to do so on another country's soil than on our own. The Europeans are not some kind of "subhumans" found in a newly opened wilderness as some have considered the American Indians. To many of us, the Europeans are distant cousins. Apparently, the Europeans are dispensable if they happen to be in the way of our bombs. Humanism has gone a long way—in the wrong direction.

BIRTHS

Amstutz, Eugene and Sharon (Gerber), Apple Creek, Ohio, second son, Andrew Kyle, Apr. 25.

Brenneman, Mark and Sue (Sutter), Orrville, Ohio, first child, Jennifer Sue, May 3.

Bugge, Kevin and Carolyn (Lehman), Ryley, Alta., third child, first daughter, Renee Michelle, Apr. 30.

Buracker, Elwood and Judy (Haines), White Post, Va., first child, Grover Eric, Apr. 5.

Cleaveland, William and June (Gingrich), Chehalis, Wash., second child, first daughter, Allison Brooke, Mar. 24.

Dunaway, Tom and Elaine (Hunsecker), Tarime, Tanzania, second child, first daughter, Lucy Ellen, May 4.

Hostetler, Dan Jay and Mary Kay (Reber), Sarasota, Fla., second child, first son, Danny Jay, Jr., May 4.

Hostetler, Delmar and Margaret (Sommers), Hartville, Ohio, third daughter, Erika Dawn, May 5.

Lapp, Lester and Tami (Card), Port Allegany, Pa., third child, second daughter, Jessica Dawn, Mar. 24.

Lehman, Michael and Linda (Daugherty), Dalton, Ohio, first child, Aleah Joy, Apr. 22.

Moyer, Bob and Rose (Althouse), Telford, Pa., first child, Lorinda Rachelle Althouse, Apr. 20.

Sensenig, Jay Carl and Julia (Weaver) Gilgal, Swaziland, third son, Peter Michael, Dec. 25.

Sommers, Marlen and Beth (McKeal), North Canton, Ohio, first child, Kimberly Michelle, May 4.

Warkentin, Byron and Connie (Gingrich), Middlebury, Ind., second child, first son, Shaun Elliott, Mar. 15.

Yoder, Denny and Donna (Apenseller), Hartville, Ohio, first child, Katie Rose, Apr. 25.

MARRIAGES

Booz — Meyers. — Michael R. Booz, Telford, Pa., and Sharon Renee Meyers, Souderton, Pa., both of Blooming Glen cong., by Mark M. Derstine, May 14.

Erb — Burtsfield. — Richard Lee Erb, Goshen, Ind., Benton cong., and Jill Burtsfield, Goshen, Ind., Church of Christ, by Etril Leinbach, Apr. 16.

Ford—Knepper.—Robert G. Ford and Tira L. Knepper, both of Springfield, Ohio, Northridge Christian Fellowship, by Philip Shenk, Mar. 26.

Gunden — Nye. — Philip Gunden, Goshen, Ind., College cong., and Laura Nye, Elkhart, Ind., Catholic Church, by Arnold C. Roth, April 30.

Inglis—Bechtel.—Thomas Inglis, Mildmay, Ont., Presbyterian Church, and Janet Bechtel, Kitchener, Ont., Erb St. cong., by Wilmer Martin, Apr. 23.

Kandel — Schmucker. — John Kandel, Brewster, Ohio, Berlin Christian Fellowship, and Cathy Schmucker, Louisville, Ohio, Beech cong., by Paul D. Brunner, Apr. 2.

Kauffman — Janzen. — Marlo Kauffman, Goshen, Ind., Sunnyside cong., and Deanna Janzen, Goshen, Ind., Berkey Avenue Fellowship, by Samuel Janzen, father of the bride, Apr. 30, 1983.

Poyser—Hostetler.—William E. Poyser, Louisville, Ohio, Catholic Church, and Kelley Ann Hostetler, Louisville, Ohio, Beech cong., by Paul D. Brunner, May 7.

Sherer — Longacre. — Mark Sherer, Goshen, Ind., College cong., and Rhonda Longacre, Goshen, Ind., Trinity cong., Glendale, Ariz., by Arnold C. Roth, Apr. 23.

Trumbo—Reitz.—Brent V. Trumbo, Broadway, Va., and Judith Anne Reitz, Harrisonburg, Va., both of Trissels cong., by Herman R. Reitz, May 7.

OBITUARIES

Baker, Dean A., son of William and Cordelia (Taylor) Baker, was born at Shreve, Ohio, Sept. 20, 1932; died at Columbus, Ohio, Apr. 24, 1983; aged 50 y. On Sept. 25, 1953, he was married to Joanne Grisso, who survives. Also surviving are one son (Rod), one daughter (Cheryl—Mrs. John Hostetler), 2 grandchildren, 2 brothers (William and Elwood Baker), and one sister (Bonnie—Mrs. Brian Kiehborth). He was preceded in death by one brother. He was a member of Sharon Mennonite Church, where funeral services were held on Apr. 27, in charge of Kenneth Benner and Melvin Yutzy; interment in Sunset Cemetery.

Brannon, William A., son of Kenneth A. and Hazel P. (Walker) Brannon, was born at Carrollton, Ky., July 25, 1935; died at Millersburg, Ohio, May 1, 1983; aged 47 y. He was married to Marilyn Geffert, who survives. Also surviving are 2 daughters (Joyce and Amy), 2 sons (William and Benjamin), his parents, and 2 brothers (Benjamin and Robert). Funeral services were held at Millersburg Mennonite Church, May 4, in charge of David Groh; interment in Nashville Cemetery.

Friedt, Helen P., daughter of Frederick and Julia (Lehman) Schoeppe, was born in Stark Co., Ohio, Mar. 12, 1901; died at Shady Lawn Nursing Home, Dalton, Ohio, Apr. 16, 1983; aged 82 y. On Dec. 24, 1919, she was married to Moses G. Miller, who died in 1968. On Aug. 9, 1971, she was married to Carl Friedt, who died in 1974. Surviving are 4 daughters (Imogene—Mrs. William Rozier, Mary Louise—Mrs. Ellis Zuercher, Alice—Mrs. Clayton Zuercher, and Erma Lou—Mrs. Norman Sommer, 2 stepdaughters (Dorothy—Mrs. David Forrer, and Ruth—Mrs. Cletus Conrad), 16 grandchildren, 16 great-grandchildren, 2 sisters (Mrs. Julia Elliott, and Ann—Mrs. Francis Dray), 2 foster brothers (Edward and Ralph Gerber), and one foster sister (Mrs. Mary Kreisher). She was preceded in death by one daughter, one stepson, 3 brothers, 2 sisters, and 3 foster brothers. She was a member of Orrville Mennonite Church, where funeral services were held on Apr. 19, in charge of Carl Newswanger and Bill Detweiler; interment in Crown Hill Cemetery.

Gingerich, Emma, daughter of Joseph C. and Catherine (Swartzendruber) Gingerich, was born in Johnson Co., Iowa, Aug. 5, 1891; died at Pleasant View Home, Kalona, Iowa, May 8, 1983; aged 91 y. She was the last of a family of 16 children. She was a member of East Union Mennonite Church. Funeral services were held at Petersheim Funeral Chapel, May 10, in charge of Lonnie Yoder, A. Lloyd Swartzendruber, and J. John J. Miller; interment in East Union Cemetery.

Hershberger, Edward E., son of Christian and Esther (Miller) Hershberger, was born in Johnson Co., Iowa, Oct. 30, 1899; died of a heart attack at Pleasant View Home, Kalona, Iowa, May 3, 1983; aged 83 y. On Aug. 21, 1923, he was married to Edna M. Marner, who died Jan. 7, 1973. Surviving are 3 sons (Kenneth, Everett, and James), 10 grandchildren, 6 great-grandchildren, one sister (Lydia—Mrs. Clifford Emery), and 4 brothers (Albert, Delmar, Lloyd, and Earl). He was preceded in death by one grandson and one brother. He was a member of East Union Mennonite Church, where funeral services were held on May 6, in charge of A. Lloyd Swartzendruber, Lonnie Yoder, and J. John J. Miller; interment in Lower Deer Creek Cemetery.

Hostetler, Mary Kate, daughter of Isaac and Barbara (Swartzendruber) Eash, was born in Tuleta, Tex., Nov. 22, 1912; died of a stroke at Mercy Hospital, Iowa City, Iowa, Apr. 23, 1983; aged 70 y. She was married to Clarence Hostetler, who survives. Also surviving are one son (John Almon), one daughter (Winifred—Mrs. John Yordy), 6 grandchildren, one brother (Wallace Eash), and one sister (Velma—Mrs. Truman Gingerich). She was preceded in death by one son (Manford). She was a member of East Union Mennonite Church, where funeral services were held on Apr. 26, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

King, Besse, daughter of Joseph and Catherine Hooley, was born at Reedsville, Pa., Jan. 8, 1887; died at Goshen, Ind., Apr. 26, 1983; aged 96 y. On Feb. 23, 1915, she was married to I. Milton King, who died Jan. 12, 1957. Surviving are 2 sisters (Mrs. Mabel Gresser and Sarah—Mrs. Charles Slicer). She was a member of College Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home, Goshen, Ind., Apr. 29, and at Kauffman Funeral Home, W. Liberty, Ohio, Apr. 30, in charge of Arnold C. Roth and Howard Schmitt; interment in South Union Cemetery.

Miller, Mary Pearl, daughter of Daniel D. and Catherine Gingerich, was born in Johnson Co., Iowa, July 15, 1890; died at Pleasant View Home, Kalona, Iowa, May 4, 1983; aged 92 y. On Aug. 16, 1925, she was married to Henry H. Miller, who died May 21, 1981. Surviving are 3 sons (Daniel D., Quinton, and Paul), 14 grandchildren, and 7 great-grandchildren. One son (Monroe) preceded her in death. She was a member of East Union Mennonite Church, where funeral services were held on May 7, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Mumaw, Estella A., foster daughter of D. P. and Mary King, was born at Smithville, Ohio, Nov. 8, 1900; died at Brenn-Field Nursing Center, Apr. 20, 1983; aged 82 y. On Feb. 7, 1923, she was married to Daniel W. Mumaw, who died July 14, 1980. Surviving are 3 sons (Carl, Virgil, and Ward), one daughter (Mary Catherine Rohrer), 14 grandchildren, 10 great-grandchildren, and one brother (Robert King). She was preceded in death by one granddaughter and 3 brothers (John, James, and Joe Posar). She was a member of Orrville Mennonite Church. Memorial services were held at Orrville Mennonite Church, Apr. 23, in charge of Carl Newswanger, John R. Mumaw, and Frank Sturpe; interment in Maple Grove Cemetery.

Roth, Amanda, daughter of John and Catherine (Brunk) Everatt, was born in Wilmot Twp., Ont., Feb. 12, 1899; died at Kitchener, Ont., Apr. 27, 1983; aged 84 y. On Oct. 21, 1920, she was married to Benjamin Roth, who died May 20, 1973. Surviving are 5 sons (Melson, Milford, Elton, Harold, and Willard), 3 daughters (Beulah—Mrs. John Wagler, Hilda—Mrs. Raymond McEwin, and Pearl—Mrs. Mahlon Roes), 33 grandchildren, 28 great-grandchildren, one brother (Sydney Everatt), and 3 sisters (Selida—Mrs. Lorne Kropf, Vera—Mrs. Raymond Hoerle, and Erma—Mrs. Milford Knarr). She was preceded in death by one daughter (Catherine). She was a member of St. Agatha Mennonite Church, where funeral services were held on Apr. 30, in charge of Nelson Martin and Elmer Schwartzentruber; interment in St. Agatha Church Cemetery.

Salzman, Barbara, daughter of Andrew and Maria (Schwartzentruber) Salzman, was born at Baden, Ont., July 21, 1889; died at New Hamburg, Ont., Apr. 24, 1983; aged 93 y. She was the last surviving member of her family. Funeral services were held at St. Agatha Mennonite Church, Apr. 26, in charge of Nelson Martin and Elmer Schwartzentruber; interment in St. Agatha Church Cemetery.

Shantz, Jesse, son of Jesse and Magdalena (Martin) Shantz, was born at Waterloo Twp., Ont., May 31, 1909; died of heart problems at his home at Waterloo, Ont., Apr. 28, 1983; aged 73 y. On Feb. 2, 1935, he was married to Susanna Bauman, who survives. Also surviving are 3 sons (Lyall, Harold, and Leroy), 2 daughters (Marlene—Mrs. David Sutter, and Gladys—Mrs. Robert Bender), 11 grandchildren, and one brother (Joseph). He was a member of Erb Street Mennonite Church, where funeral services were held on May 1, in charge of Wilmer Martin; interment in Erb Street Mennonite Cemetery.

Yoder, Mabel Esther, daughter of Chancy and Mary (Yoder) Hershberger, was born in Johnson Co., Iowa, Dec. 19, 1904; died of cancer at Pleasant View Home, Kalona, Iowa, Apr. 16, 1983; aged 78 y. On Sept. 16, 1925, she was married to Walter Swartzendruber, who died Aug. 3, 1932. On March 11, 1972, she was married to Joe M. Yoder, who died May 25, 1973. Surviving are 3 sons (Marvin, Donald, and Paul Swartzendruber), 4 stepchildren (Melva Garber, Russel Yoder, Daryl and Dorothy Yoder), 2 sisters (Viola Bontrager and Ellen Edelman), and 2 brothers (Walter and Lee Hershberger). She was a member of East Union Mennonite Church, where funeral services were held on Apr. 19, in charge of Lonnie Yoder and J. John J. Miller; interment in East Union Cemetery.

Yousey, Ezra, son of David and Mary (Moser) Yousey, was born in Kirschnerville, N.Y., Apr. 13, 1907; died at Lewis Co. General Hospital, Lowville, N.Y., Apr. 15, 1983; aged 76 y. On June 16, 1932, he was married to Marion Moshier, who survives. Also surviving are 5 daughters (Violet—Mrs. Mark Kennell, Joan—Mrs. Herbert Robertson, Sarah—Mrs. Dale Lyndaker, Florence—Mrs. D. Eugene Zoll, and Eva—Mrs. Gary Williams), 3 sons (David, Norman, and Herbert), 20 grandchildren, 4 great-grandchildren, and one sister (Bertha—Mrs. Samuel Roggie). He was a member of Naumburg Cons. Mennonite Church, where funeral services were held on Apr. 18, in charge of Elmer Moser, Lloyd Boshart, and Julius Moser; interment in Croghan Cons. Mennonite Church Cemetery.

CALENDAR

North Central Conference, Red Top, White Chapel, Mont., June 3-5
Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 10-12
Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

Cover by Gene Plaisted; p. 382 by J. Allen Brubaker; p. 385 by Philip Hofer; p. 387 by David Fretz; p. 388 by Jim King.

ITEMS AND COMMENTS

Christian missionaries in Nicaragua hit Reagan view of region's conflict

Nearly 50 American Protestant and Catholic missionaries in Nicaragua have charged that U.S.-backed rebels in the country are killing the poor. In an open letter denouncing President Reagan's recent appeal to Congress for support of his policies in Central America, the missionaries, representing seven national Protestant groups to the United States and 21 Catholic religious orders, attacked U.S. covert aid to guerrillas fighting the Marxist Sandinist government and said that each day, they see the effects of U.S.-backed "counter-revolutionary activity on the poor of Nicaragua."

Archbishop expects acceptance of meatless Fridays for peace

A plea that the nation's Roman Catholics fast and abstain from meat every Friday of the year as penance for peace is expected to be widely accepted, says the president of the National Conference of Catholic Bishops. Archbishop John R. Roach of the Archdiocese of St. Paul-Minneapolis said he thinks "a lot of Catholics will buy the suggestion," which is contained in the U.S. hierarchy's recently approved pastoral letter on war and peace.

U.S. Catholics were required to abstain from meat on Fridays until 1967 when their bishops eliminated the requirement. The new pastoral letter calls on Catholics voluntarily to eat less food and no meat on Fridays while also doing works of charity and service toward their neighbors. "Every Friday should be a day significantly devoted to prayer, penance, and almsgiving for peace," said an amendment added to the pastoral letter before it was adopted by a 238 to 9 vote.

Project Equality meeting told that poor need jobs for dignity

Minorities need jobs for personal fulfillment as well as income, and businesses should do more to hire them, for moral and financial reasons, speakers said at Project Equality's annual meeting and Jobs and Justice Conference in Rosemont, Ill. "By not providing jobs, you take the heart out of a human being," Addie L. Wyatt, executive vice-president of the Coalition of Labor Union Women, told the two-day gathering of more than 50 church-related persons in this Chicago suburb. "We have to recognize the indignity of unemployment."

Government youth magazine tells of a 'religious fever' in China

Citing more relaxed rules today regarding religion, a government youth magazine says a "religious fever" has emerged among youth in some parts of China. "How should we look upon these religious phenomena?" the magazine *China Youth* asked in a recent article, which was translated by the Southern Baptist Foreign Mission Board. "Why are there still religious phenomena in our socialist country?" The Chinese press has paid more attention to religion since the communist government eased restrictions on believers and allowed some churches and other places of worship to reopen in the late 1970s. *China Youth*, read by millions of young Chinese, seems particularly concerned about the growing religious influence on China's "Lost Generation"—young people victimized by the 1966-76 Cultural Revolution, a decade of near anarchy and power struggle which saw masses of youth deprived of education or shipped off to rural collective farms. Many participated in random violence and destruction.

Consultant's 'Operation Anti-Christ' to investigate television preachers

The head of a church consulting firm has launched a project to expose dishonest financial practices by television evangelists. Paul Roper, president of Church Management, Inc., said he will conduct what he called "Operation Anti-Christ" with the help of two unidentified businessmen. He said the project will cost $500,000 and will also involve two prominent theologians—a Baptist and a Lutheran—whom he declined to name. He did not name any specific targets, but said, "What we have today is people appealing for money. Some of the preachers are willing to sell their theology for money. They've ceased to be ministers and started to fleece the flock."

U.S. says prisoners grew at a record rate in 1982

The number of prison inmates in the United States reached an all-time high of 412,303 in 1982, the Justice Department reported. It said the increase of 42,915 in one year was the largest in absolute numbers since the federal government began compiling prison statistics in 1925. Federal prisons are currently almost 24 percent over capacity. The Reagan administration has asked Congress for $94 million for prison construction—the largest single funding request for new prisons in U.S. history.

East Germany commences observance of 500th Luther birth anniversary

The Protestant Churches of East Germany launched their observance of the 500th anniversary of the birth of Martin Luther with a huge open-air service, the first Christian service televised live around the communist country. Martin Luther began his 300 days of hiding in the Wartburg Castle near the city of Eisenbach on May 4, 1521, and the Protestants of Germany have traditionally held a service on this date in the chapel of the castle. The service took on special importance this year because of the 500th anniversary of Luther's birth and the reopening of the Wartburg after a major renovation was recently undertaken by the East German government.

East German Protestants chose to use the service to kick off their Luther Year observance and the communist government, itself deeply involved in the Luther anniversary, sent its top officials to the ceremony and provided live television coverage. The official government Luther committee, headed by Eric Honecker, chairman of the German Democratic Republic Council of State, has called Luther an early revolutionary. The church's anniversary committee has stressed his theological and biblical contributions.

Unity eludes Episcopalians who left over women clergy

Unity has thus far eluded Episcopalians who left their church after it accepted women priests and adopted a revised Book of Common Prayer. The so-called "continuing Anglican movement" is now scattered among a handful of relatively small groups that until now have been unable to come together in a unified church. "The road certainly has not been smooth since 1976," says Louis E. Traycik of Austin, Tex., editor of the Episcopal journal, *The Christian Challenge*. "There are about 15,000 people all told in about nine different groups, four or five of which are of such tiny proportions as to be almost nonexistent," he said.

Hopes ran high when ex-Episcopalians met at the Convention of Concerned Churchmen in St. Louis in 1977 to form a new Anglican church, some predicting an initial membership of 75,000 to 100,000. But Mr. Traycik said the four former Episcopal priests consecrated that year as bishops of the new church have since gone their separate ways.

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Is anyone still praying?

Why not admit it? Prayer doesn't come easy. It didn't for the disciples, either, or why did they say, "Lord, teach us to pray"? Jesus gave an example of how it should be done when he took time to be alone with God. Perhaps his followers associated his extraordinary powers with this solitary practice. They felt something was missing in their own lives and thought prayer might be the answer. Yet, they couldn't quite get the hang of it.

As a result of that conversation, recorded in Luke 11:1-4, Jesus minted a prayer that has no doubt been repeated more often than any other since the dawn of history. Note the triplicate concern in the opening lines of that great prayer: (1) the warmth of familiarity ("Father") and reverence toward God, (2) the coming kingdom, and (3) God's will. This prayer has been called the "Lord's Prayer" or the "model prayer." It is more than that—it is Christianity's prayer, the prayer of millions around the world. Who can calculate its effect?

Prayer is supposed to be communion with God, a fine-tuning of our will with his. Yet, that relationship is hard to maintain when we hardly give him a thought until some kind of emergency looms before or even falls upon us. God becomes a handy backup for our systems. He nourishes our pieties and fulfills our selfish wants, especially if we can make our abundance appear useful to others. God exists to "help" us through our crises and to resolve our problems. From Scriptures it is clear that God intends his children to be blessed, but he is not a power to be manipulated at our whim.

The blessing comes in aligning ourselves with his will. There can be no doubt that God desires the well-being of his creation, especially human beings who can respond to him in love, adoration, and praise or celebration. It is what may be called the "shalomic" vision. It is the joyful state of those who practice the Beatitudes. He desires the best for all peoples and is not anxious to wreak his wrath on sinners nor to send souls to eternal damnation.

Why then is it so hard to commune with a God like that? Perhaps the answer, in shorthand, is sin. We are alienated, because there are attitudes or behavioral patterns in our lives we think, or even know, that are not pleasing to God. It may be as vague as a secret longing for some kind of worldly recognition or fame—perhaps never attainable anyway—that stands in the way of freedom with God. There is no shortcut. These all have to be exorcised by repentance, forgiveness, and experiencing the grace of God as often as necessary to open and keep open the channels of communication between God and ourselves.

It is only now, after many years of Christian commitment and service, that I am learning the need for, and the release provided by, sincere and profound repentance as often as sin is identified. And I can very well identify with the apostle Paul when he felt as though he was "chief of sinners."

Anyway, as I was going to say, joyful, meaningful prayer should be a part of every Christian's experience. But it won't happen without effort, without discipline. It takes time, and we'll take the time once we begin to understand the need for, and benefits from it.

Is anyone still praying? The answer is, of course, yes. As in the time of the prophets, 7,000 had not bowed their knees to Baal, so, too, millions of Christians pray daily to know the will of God and for the coming of the kingdom, and all that it means.

There have been times when to be called a man or woman of prayer was to be accorded a bit of the heroic. Such prayer persons were often seen as special and due appropriate honor. Brother Lawrence and St. Theresa d'Avila were a couple such who cultivated and practiced the presence of God in prayer.

Little is made of prayer and people who pray these days. Certainly, prayer has never been intended to become a part of Christian heroics. To the contrary, Jesus instructed his followers to find private places to pray—in solitude.

Yet, if we are to be counted among those who commune with God, we have to take the necessary steps to get there. Prayer can be robbed of all beauty and meaning through improper attitudes and routinization. But it can also take the routine and breathe new life into old lines.

I, for one, would like to accept the challenge to experiment with reflection, meditation, and prayer to see what God will work through those who are ready.

—David E. Hostetler

GOSPEL HERALD

June 7, 1983

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When reaching out turns sour

by Melodie M. Davis

Most Christians at one time or another have tried to reach out in caring ways to other persons. The script is familiar: Family X is about to be evicted from their apartment because they can't pay the rent. Husband is out of work and wife is sick a lot. The adult Sunday school class at Caring Mennonite Fellowship bails them out—this month. Next month the electricity is about to be turned off, or there's no money for groceries, or the fuel oil is all gone and it's a 10-degree night.

Or maybe material aid is not even part of the picture. Brenda doesn't know how to get along with her overprotective mother-in-law. Tom offers to speak to mom about it, but mom ends up resenting Brenda more. Tom resolves never to get involved again.

Whatever the setting, the tragedy is that good, caring people often end up with mixed feelings about helping that are never resolved. On one hand, they feel rotten about the other person's problems, and guilty that they didn't have the patience to hang in there and keep on giving.

On the other hand, how much help is called for anyway? Must I be a doormat for every sob story that comes along?

But there's often an even more subtle dynamic in helping situations. Sometimes just being in a position to reach out provides a grand ego trip. Oftentimes we fulfill our own hidden and unhidden needs, when we provide support for the newly released offender, for instance.

Jane was confused. "I still feel terrible whenever I think about it," she related to her small group. "Many years ago I tried to 'mother' a friend's daughter as my friend was going through divorce. The little girl, Anita, was five at the time, and I'd take her shopping or we'd sew doll clothes or go to the circus. But no matter what I'd do, it seemed like my intentions were taken the wrong way. The mother always interpreted my actions as though I was implying she wasn't doing a good job of mothering. If I bought Anita a dress, the message got back to me that I thought the mother was too poor to dress her child attractively." Jane concluded, "I love little children and was just trying to help. But maybe I was really using Anita to fulfill my needs for a small child to love."

Monday morning quarterbacking. We can expend a lot of wasted energy in this type of Monday morning quarterbacking. Do I have pure motives in helping? Sometimes I think the cold lonely woman in line at the soup kitchen really couldn't care less if my motives are pure. Somehow having the wealth, status, and mental health to even worry about the question makes a statement about me.

But while I say that, persons in need quickly sense when help is descending from a pedestal of "holy me helping poor you." Our help needs to be from as pure motives as possible—that is, because as Christians we are called to it in love and humility. And in reality, we are all only a moment's brush from needing to be on the receiving end; a car accident, cancer, fire, flood, or family problems could quickly change our situation.

How then do we go about this difficult business of caring? What kind of help is the best help?

The perfect model of a caring person is Jesus, of course. The characteristics he exhibited are possible for

us to emulate as well. One lesson we can learn from Jesus about reaching out was that he *didn't condemn* or judge persons for their situations, regardless of whether they were caused by sin, heredity, or circumstances. In John 8:11, Jesus prevented the Pharisees from stoning the woman caught in adultery, and said, "Neither do I condemn you.... Go now and leave your life of sin" (Jn. 8:11, NIV). Although our sins may not be the same as the person we are trying to help, in God's eyes we are all sinners and in need of grace.

With the woman at the well in John 4:4-26, we do find that Jesus was *confrontational.* When the woman tried to hedge by saying she had no husband, Jesus replied, "The fact is you have had five husbands and the man you now have is not your husband" (Jn. 4:17, NIV). I think this clearly indicates that sometimes there is a need in caring situations to point out facts to a person who may be trying to deny reality.

Jesus is the perfect model of a caring person and we may learn from his methods.

For instance, Alice's husband, children, and fellow employees were all helping her cover up a drinking problem. They lied for her, made excuses, did extra work. Finally a counselor told her family that they were all the "most spineless people" he had ever seen. The counselor's method was perhaps questionable. It was definitely risky. But in this case, it was the confrontation the family needed to stop their Watergating.

Another thing we can learn from looking at Jesus was his supreme ability to really *listen* to the needs behind the needs. In the same story, the Samaritan woman started quizzing Jesus on technicalities of Jewish history. He knew that she was searching for answers deeper than just "should we worship on such and such a mountain" or in Jerusalem. She lacked a basic purpose in life. This is also true of many of the people we encounter in helping situations. The answer does not lie in a quick "high" from a salvation experience, but in helping the person to wholeness in all of life: vocationally, emotionally, physically, spiritually. The woman at the well testified, "Come meet a man who told me everything I ever did." To me that says she somehow had gotten answers that made her feel whole, "together," including answers for her spiritual search.

Listening skills. Therefore, improving our listening skills (there are many books available) can be a specific way to become a more effective helper. Some pastors and counselors lead small groups in skill-building listening workshops.

Sometimes we need to be ready to *change our agenda* to meet the need of the moment. Jesus was in the middle of a high-level teaching session when some men let down a paralytic man through the roof (Luke 5:17-26). We would be appalled if Jesus had just gone on with the meeting! But how often are we so locked in to schedules that we are literally unable to change the agenda for the day.

The last thing I'd like to lift from Jesus' example is that frequently we do see him asking persons to take some *responsibility* for their own "healing." In John 5:1-15, Jesus asked the man who had laid at the Bethesda pool for 38 years to "Get up! Pick up your mat and walk" (verse 8, NIV). People rarely change their situation unless they really want to. Often there are unvoiced, emotional reasons preventing a person from making changes. That is why sometimes the best help we can offer people is to help them see the option of trying some professional counseling. This suggestion cannot be heavy-handed—not "you need to see a counselor," but rather in discussing a whole list of options, one question might be "have you ever thought about counseling?"

We also must remember we *can't* actually *solve* the other's problem. We can help the person look at options, but people after all must live their own lives. That sounds so simple I hesitate to write it. But yet how often do I try to make decisions for another person?

Persons caught in a crisis are often full of "yes buts." For every option suggested by a helping person, a reason why it won't work is quickly spilled out. For instance, Anne is a widow in her 80s who likes to live alone but needs help in seeing that she eats properly. Her children have found a suitable helper to come in every day and cook one hot meal, but Anne has a laundry list of "yes buts" as to why it won't work. That is why it isn't effective to try to solve others' problems for them, and why it's more important to listen than give advice.

I was almost finished with this article when I was stopped cold in my "have-all-answers" shoes. Happy to be expecting our second child, I felt serene and matronly as I waddled away from the preregistration desk at the hospital one beautiful spring day. (Our hospital requires that maternity patients preregister at about 8 months.) I was in love with life: the admitting clerk had been wonderful, motherhood was wonderful, children were wonderful.

Then I met a girl who had been a special summer Bible school pupil of mine. We had lost touch—she gaped and I gaped. Outwardly we were in exactly the same condition. Inwardly we were so far apart I hardly knew how to respond. She was 15, would raise the child herself, had no husband.

My lovely day was shattered. Had I been no more influence on her than that? I was angry—at her, at the

Melodie M. Davis is from Harrisonburg, Va.

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Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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boy, at society, at *her* dad who had pulled a disappearing act before she was one. But I guess I was angry at myself too, for not having stuck with her and followed through to the teen years. I had been too busy. Or would my meager influence have made a difference anyway? I grieved for Carla—she'd surely had to quit school. I grieved for the baby—although I'm sure it will be loved, what chance will it have? I felt guilty for failing her: for having lost touch so completely, for having felt that she took me for granted, that she hadn't appreciated the help I tried to give.

I had to remind myself as many have said, "God doesn't call us to be successful, only faithful." She has her life to live; I've made mistakes too; I'm not responsible for her choices, I'm responsible for *my* faithfulness.

A fine line. There is always a fine line between offering help and moving in with a wallop, between confronting without condemning, between being nice and being nosy, between offering all material or all spiritual help, between feeling sorrow when things turn sour and wallowing in guilt. May God's Spirit who also filled Jesus with wisdom in his efforts at reaching out enable the church today in the same way!

Turks, Anabaptists, and communists

by Lawrence E. Ressler

In 1527, Michael Sattler was on trial in Enisheim, Austria. Like other Anabaptists, he believed in adult baptism rather than infant baptism, the believers' church rather the state church, justification by faith not sacraments, and separation from worldly ways including rejection of oath-taking and the use of the sword. For this he was considered a criminal, acting contrary to the laws of the land.

Among the nine charges brought against him at the trial was this charge: "He said that if the Turks should invade the country, no resistance ought to be afforded them." A turn to history will show the seriousness of the charge, the significance of Sattler's peace position and the relevance for today.

At the time of the Reformation and during the life of Michael Sattler, the Turks were the most feared and powerful empire in existence. They controlled the eastern part of the Mediterranean Sea and most of the land surrounding it including North Africa, the Middle East, and Asia Minor.

European Christians despised and feared the Turks of the 16th century. The Turks were Muslim and considered themselves the defenders of the Muslim faith. Jerusalem, for example, fell into the hands of the Muslims in 1071 because of the Turks who wanted control of the holy city in honor of Allah. Eleven "Christian" crusades were organized by the popes of the Holy Roman Empire from 1091 to 1250 to regain control of Jerusalem, but they failed because of the strength of the Turks.

The Turks were an aggressive, expansionary, and active threat to Europe in the early 1500s. In 1526, one year prior to Sattler's trial, the Turks routed Christian forces in Hungary and invaded much of that country. Hungary had always served as a buffer state against Turkish invasion, but now Europe was vulnerable to attack. For Americans, it would be as if the Soviets invaded Canada. While Sattler did not live to see the day, the Turks did invade Europe in 1529 and laid siege to Vienna, Austria.

Not only were the Turks powerful, they were ruthless. They had the most modern weaponry of the day and the best army. They had muskets and cannons fired by gunpowder. The greatest of the cannons could hurl stone balls, of 1,200 pounds. Turkish forces plundered and ravaged the Mediterranean coasts of Europe from the sea, killing many inhabitants and enslaving thousands of Christians.

Each year a certain number of young men were taken from their parents, converted to the Muslim faith, and trained to fight in the Turkish infantry. As many as 40,000 young men were in the service of the Turks at the time of Michael Sattler.

No idle charge. The charge that Sattler was refusing to defend Europe against the Turks was no idle charge. It referred not to a hypothetical situation or even a situation in a distant land, but an immediate physical danger to the homeland and threat to the Christian faith. The fear was not a concoction but a distinct possibility which came to pass shortly after Sattler was martyred.

Michael Sattler's refusal to resist the encroaching Muslim Turks is a powerful testimony to the depth of his peace position. Rather than recant, he endured a most painful torture and death. His tongue was cut (not enough to prevent speech), his body seared seven times with hot tongs, and he was burned at the stake. As the fire flamed around him, he admonished the people, the judges, and the mayor to repent. Then he prayed, "Almighty eternal God, thou art the way and the truth; because I have not been shown to be in error, I will, with thy help, to this day testify to the truth and seal it with my blood." He raised his two index fingers as soon as the ropes burned from his wrists, the promised signal to the brethren that the martyr's death was bearable.

The early Christian church, like the Anabaptists, found itself surrounded by an extremely hostile and

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pagan empire, the Romans. There was relatively little active persecution by the Romans during the life of Jesus, but from AD 66 to 313, the Roman government made numerous efforts to eradicate Christianity. Christians were seized and killed in the most torturous ways. They were thrown to the lions, torn to pieces by dogs, crucified, had hooks driven through their necks, had boiling pitch, wax, tallow, and other flammable substances poured over their heads and set on fire, many times serving as torches for spectators when the day was over.

Tradition has it that many of the apostles, including Matthew, Luke, Timothy, James, Thomas, Bartholomew, Simon the Zealot, Judas Thaddaeus, Silas, and Andrew, were beheaded, hanged, crucified and burned at the stake. There is no record, however, that the early Christians fought back. Instead, they like Christ and many of the Anabaptists prayed, "Father, forgive them."

The Soviets may indeed present a threat to our way of life. This is no reason for us to respond with violence. Michael Sattler shows the way.

Why did the early Christians and Anabaptists not resist their tormentors? They based their actions on the words and example of Jesus who introduced a new kingdom. This new kingdom, the kingdom of God, was sharply different from the kingdoms of this world which are ruled by force and evil. The kingdom to which Jesus called his followers was ruled by love. Love and the sword, they believed, were incompatible and under no circumstances, including personal danger, was the sword to be used by Christians.

The Anabaptists and early Christians took literally Jesus' words to resist not evil, to turn the other cheek, to go the second mile, and love your enemy. They believed his admonitions—suffer for righteousness' sake, fear not those who kill the body, those who live by the sword die by the sword, and my kingdom is not of this world—were applicable in their situation, no matter how dark the clouds of evil were.

Tertullian, a theologian in the outlawed early church, asked, "If we are enjoined to love our enemies, whom have we to hate?" Clement of Alexandria, also of the persecuted early church, said, "If you enroll as one of God's people, heaven is your country and God is your lawgiver. And what are his laws?... Thou shalt not kill.... Thou shalt love your neighbor as thyself.... To him who strikes you on one cheek, turn to him the other also."

Menno Simons, an Anabaptist leader with a price on his head, said, "Our fortress is Christ, our defense is patience, our sword is the word of God, and our victory is in the sincere, firm, unfeigned faith in Jesus Christ. Spears and swords of iron we leave to those who, alas, consider human blood and swines' blood of well-nigh equal value."

Not a new challenge. President Reagan recently asked church leaders to spread his crusade against the Soviet Union from their pulpits. In a speech at the annual convention of the National Association of Evangelicals, the president called the Soviet Union an "evil empire bent on aggression" and denounced totalitarian states as "the focus of evil in the modern world." The U.S. and USSR, he said, are locked in a struggle between right and wrong, good and evil. He requested Christians to reject the nuclear freeze movement for fear it would place the U.S. in a position of "military and moral inferiority."

The danger of aggression is not a new danger and the challenge to nonresistance is not a new challenge. Along with our forefathers, we can reply to those who call for armed resistance that the Soviets may in fact present a threat to our way of life. For us, however, there is no justification for resisting evil with evil. God is in control. He does not need our arms to usher in his kingdom of love. Love is the way into the kingdom. Our position may mean we suffer at the hand of some other, but many before us have suffered for righteousness' sake and if that is our call, so shall we.

Who bid me sing

For every hill I've had to climb,
for every stone that bruised my feet,
for grinding labor, sweat and grime,
and blinding storms, and burning heat
my heart now sings a grateful song.
These are the things that make me strong.

For all the heartaches and the pain,
for disappointments, stinging tears,
for hopes I cherished all in vain,
and wasted toil of fruitless years
I now give thanks. For now I know
these are the things by which I grow.

For challenges I cannot meet,
but still must battle for the right,
defeated, rising from defeat
to join the field for love and light
I now thank God; for thus to strive
is all that keeps my soul alive.

And if my way seems overlong,
and if my trials seem hard and grim,
I raise my voice in praising song
and sing through pain and tears to him
who is my Lord, my God, my King,
who set me here, and bid me sing.

—Lorie C. Gooding

To Mennonite Church Congregations and Individuals

from the President of Mennonite Board of Education

A year ago I published a letter to you to inform you of urgent needs in our church educational work. At that point we still needed $838,000 in contributions in order to close the fiscal year in the black at our churchwide schools--Eastern Mennonite College and Seminary, Goshen and Hesston colleges, and Goshen Biblical Seminary. This letter is to inform you of the outcome, express our appreciation to you, and give you up-to-date information on our situation this year.

Last year you responded with $500,500 between the time of our appeal and the end of the fiscal year. This response, added to gifts from businesses and non-Mennonite friends, made it possible to close our year responsibly. It was a remarkable outpouring of support and participation in our educational work with our young people. We are deeply grateful to God and to each of you for a church in which we can work together in this way.

We feel much more positive about our current situation than we did at this time last year. Your giving to our churchwide colleges and seminaries so far this year totals $1,319,000--an increase of 16 percent over last year. In comparison to last year at this time, our needs are much less, but we still need $435,000 by June 30 to complete the year in a responsible way. If you continue your generous support, it will help our colleges and seminaries immensely in meeting their obligations for this year.

Please remember our year-end Mennonite Board of Education needs also. We would encourage you to check whether your congregation is contributing toward the average giving guides introduced a few years ago for the Board work and for urgent minority education needs. We too express appreciation for your continuing support.

We want to share good news as well as bad news with you so that you can participate fully with us. We all have reasons for gratitude and thanksgiving at this time. Our schools want to do their part. Let us continue our work together.

Sincerely in Christ,

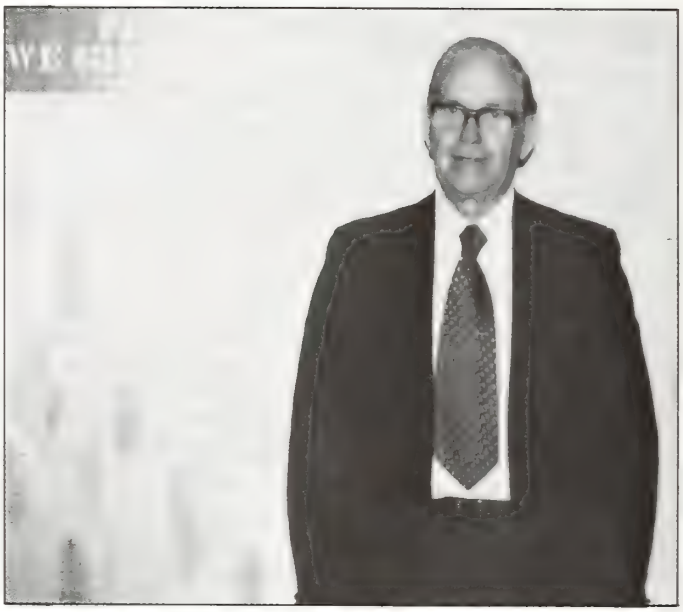
Charles H. Gautsche

Charles H. Gautsche

P.S. Congregational treasurers should forward contributions to conference treasurers by June 15 so that these gifts can be credited by June 30, 1983.

Amos, man of faith, at Faith

by Robert J. Baker



Faith Mission sign with Amos Bauman, former superintendent, both a little catawampus.

The Amos of the Bible was a shepherd and dresser of sycamore trees before he was called by God into the prophet profession. The Amos of the Elkhart-Goshen area was an automobile mechanic and mobile home electrician who occasionally ran a grocery store before God called him into the rescue mission business. I have the feeling that the Bible Amos was a bit reluctant to leave his worldly marketplace and start punching God's time clock. He never forgot about the sheep and sycamore fruit. Yet when one reads in Amos 7:14-17 how he straightened out Amaziah the priest, you get the impression that some holy boldness replaced his country manners. He said, "The Lord took me," and with that sort of reference, Amos preached up a storm.

The modern Amos I interviewed is somewhat like the biblical one, but certainly not a carbon copy in all respects. For example, there is not one ounce of regret in his seventy-two-year-old body that he spent the past twenty-odd years on the mission field in Elkhart, Indiana. In fact, he came boldly to his prospective employers and heartily recommended himself for the job. My modern Amos is not bashful. Like the biblical Amos, he is not slow in rebuking. I was not in the office of my 1983 Amos over five minutes before he nailed me for my faith shortcomings.

At that time, Amos Bauman had been telling me about how Faith Mission in Elkhart, Indiana, really ran on faith. I mused aloud, "Amos, you think the Lord sort of takes care of you, don't you?" Amos came right back with some genuine Bauman indignation and said, "Why, I *know* he does!" I hunkered down a little smaller. Amos Bauman sort of compresses you with words. He fires them at you with machine gun rapidity. You shrink to become a smaller target.

Actually I had to be a bit beguiling in my interview. On the phone I had told Amos I wanted to write and article about the Faith Mission in Elkhart, when actually I wanted to write about Amos Bauman, share his testimony with a Mennonite audience larger than the Gospel Lighthouse in Goshen where the Baumans worship. Perhaps his verbal chastisement for my questioning his faith was punishment for getting the interview under slightly false pretenses.

Why "Faith" mission? No question about it, Amos is a talker. That I found out quickly. But it is not empty talk. The pearls of wisdom dropped frequently about me as we toured the Faith Mission premises, now occupying three Main Street buildings, one having formerly been a restaurant, one a catalog store, the third, a quick printing business. One quickly sees and hears why it is called "Faith Mission." For example, when one building of the complex became available, they needed $3,000 for the down payment they had promised. On the day the payment was to be made at 1:00 p.m., they had exactly $600.

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Amos said quietly, dryly, "That included $500 that I had put up." But at eleven o'clock, when they picked up the mission mail at the post office, they found a check in the mail for $2,400 from an Amish brother!

Amos did admit one or two mistakes that he himself made while serving as superintendent of the mission. He used to leave the keys in the mission station wagon, saying, "No one will steal it because it is dedicated to the Lord." Unfortunately, someone did not recognize that dedication, and swiped the station wagon. However, it was recovered undamaged, so Amos feels the Lord still backed up his faith.

How did this former garage-grocery-electrician person ever end up repairing, feeding, and lighting up the down-and-outer at 530 South Main Street in Elkhart, Indiana? "It's a long story," said Amos, "but I will make it short." Amos did his best to keep it short, but it was a losing battle. I scribbled notes before him for most of two hours one Saturday afternoon, catching only about half of his word blitzkrieg. He did his best to limit his pilgrimage to Faith Mission, but his agile mind took numerous side excursions.

Amos was involved a bit with Tobe Smucker in the beginning of the Hope Rescue Mission in South Bend, Indiana. He knelt with Tobe in a former tavern building on Michigan Street in South Bend and claimed the building for God. For many years Tobe Smucker was synonymous with Hope Rescue Mission in South Bend. Likewise, Amos Bauman would equal Faith Mission for twenty years in Elkhart. Amos, after leading a transient to Christ at the South Bend Mission, was encouraged to get involved at Elkhart Faith Mission.

In 1957 the Faith Mission in Elkhart was begun through the vision and labor of three ministers, none of them Mennonite. They were Howard Van Harlingen, Harold Barger, and Earl Knight. The beginning was at 708 South Main Street, and later moved to 530 South Main Street, the present location. The earliest minutes of the beginning board were recorded in March of 1959. A brief résumé mentioned that the mission began in 1957 after "much prayer and trials of the previous years . . . under the leading of the Holy Spirit." Amos Bauman would come to the mission similarly equipped—one who prayed, one who has endured trials, one led by the Holy Spirit. Amos boldly presented himself to the Faith Mission Board as a possible superintendent. Minutes from the board meeting that considered the brash applicant read:

> "May 28, 1962. Amos Bauman's request for an answer regarding his appointment as mission superintendent was discussed. The question of solicitation for underwriting Mr. Bauman's salary of $90 weekly was reported on by Brother Burkey.
>
> "Motion was made that Bros. Stump, Burkey, and Hartman meet with Amos Bauman and offer him $200 a month on a trial basis for a six-month period. Carried."

Better now than before. Amos Bauman's acceptance as mission superintendent did not have a very auspicious beginning. But it would grow. It took a bit of gall on Amos's part to suggest himself as superintendent, but at that time Amos still had his gall bladder. Even with that gall bladder removed, now at the age of 72, Amos is still a "pusher," a "go-getter." When I questioned him about his present health, he proudly raised his shirt, showed me on his belt how he had taken it in "two notches."

Amos is a puncher, and I kept rolling back from his jibing challenges. My mental ribs are still sore from that interview. I was supposed to be interviewing him, yet I kept feeling that he was interviewing me in regard to my spiritual status and growth.

As we talked in his office, I noticed a rather beat-up, water-stained New Testament on Amos's desk. When I picked it up, Amos was off and running. He had that New Testment in his pocket when he jumped off a pontoon boat on Fish Lake near Sturgis, Michigan, in a rescue attempt which barely succeeded. Amos had taken a number of the mission men to the lake for a quiet boat outing. One of the men tumbled off the boat, and Amos did some impromptu, unplanned-for swimming. In the process the New Testament got baptized also. Amos added, a bit reluctantly, "The fellow who fell off wasn't my favorite person at the mission, but the Lord asked me real quick that day on the pontoon boat, 'Amos, do you really love your enemies?' " Amos said, "I decided real quick that I did."

Amos had only good things to say about the way God has taken care of him on the city mission field. He said, "In the over twenty years I have been in the rescue mission work, I have never known 'hard times' personally" and he said that even though he had to help scrounge up his own salary in those beginning years. When I asked him how it goes now that he is "retired," Amos said simply, "We get along on social security."

In browsing through the secretary's book, I noted the thin operating line between solvency and bankruptcy. For example, I observed in one month that their total receipts were $1,012.15, their total disbursements were $1,008.41, leaving a tidy balance of $3.74. The month was for September 1962. Some twenty years later, when I asked Amos what the big problem is today at the mission, he said, "Finances." But he smiled as he said it.

Over at the mission. Amos Bauman has not officially retired as superintendent of Faith Mission. Ray Nachtigall has replaced him. Yet every time I called his home in Goshen to contact him, his wife said, "He's over at the mission."

"Over at the mission" a large cross hangs outside at 530 South Main Street, Elkhart, Indiana. On one side it says, "Always Open," on the other, "We Never Close." It is a sterling statement, a proud promise, an intensive invitation. But I note that on one side the letters are a bit catawampus, not perfectly aligned, I thought of Amos Bauman. He is unique, certainly different, perhaps viewed by some as a bit off-center for investing twenty years off the top of his life in helping the helpless. After all, most of us have spent the past twenty years laying up treasures for ourselves upon this earth. We have done that while Amos Bauman has been sending up to heaven lumber and bricks for mansion building. How strange, yes, how strange.

Amos Bauman, you have done much for the man, the woman, needing a helping hand. You provided food, a bed, a listening ear, the gospel of Jesus Christ. I think God must love you very much.

CHURCH NEWS

U.S. Peace Section addresses broad range of issues

Mennonite Central Committee U.S. Peace Section members adopted resolutions on Central American refugees, the Middle East, and East-West relations during their semiannual meeting, Apr. 21 to 22 at Tabor College in Hillsboro, Kan.

Chairperson James Longacre of Barto, Pa., opened the sessions by outlining the context in which U.S. Peace Section is working. He characterized the present as "a time of danger, of challenge, and of phenomenal opportunity" which requires "a deepening of our faith and witness."

He noted that many Catholic, Protestant, and ecumenical groups are eager to address peace concerns and are looking to Mennonites and other historic peace churches to lead the way. However, Longacre admitted that much uncertainty and apology about peace theology exists among North American Mennonites today.

Section members discussed U.S. policy in Central America and the movement among U.S. churches to declare their buildings as public sanctuaries for refugees fleeing violence in Central America. The section encouraged MCC U.S. to appraise the current situation of refugees in the U.S., to develop a long-term strategy for response and to increase aid to Salvadoran and Guatemalan refugees. The section expressed its support for those churches and persons who are offering aid and sanctuary to such refugees.

Delton Franz, director of the MCC Peace Section Washington Office, and Urbane Peachey, executive secretary of MCC Peace Section, reported on their recent visits to Lebanon, West Bank, and Israel.

On Thursday evening, U.S. Peace Section members went to Bethel College to hear Jonathan Kuttab, a Christian Palestinian lawyer, speak about the Israeli military occupation of the West Bank.

In the discussion on the nuclear arms race and disarmament, section members approved a recommendation encouraging communication between North Americans and people in communist-dominated countries as an alternative to militaristic and nuclear deterrence definitions of national security.

The rationale for an effort to promote such person-to-person contact between U.S. and Soviet citizens was stated in a written report to MCC Europe director Walter Sawatzky: "One of the most important aspects of peacemaking is the task of so-called confidence-building or trying to de-stereotype the enemy, to humanize the enemy. Christians have an extremely important role in this because these so-called enemies are part of God's creation and our attitudes and perspectives must be shaped by that."

John Stoner, U.S. Peace Section executive secretary, reported on the interest among conference women's groups and others in promoting peace covenant prayer groups—Christians who would come together regularly to pray for peace and for the abolition of nuclear weapons. He also announced that U.S. Peace Section will be one of the sponsors of a new slide show by Packard Manse Media Project that connects concerns about the nuclear arms race and abortion.

Conscription-related issues also received the attention of the section. Draft counselor Jim Amstutz reported that thirteen bills and two resolutions on the draft have been introduced in the 98th Congress. He advised support for the Sabo-Green bill, H.R. 1050, which would end funding for draft registration. U.S. Peace Section has expressed appreciation to Selective Service for the significant favorable changes in the third version of the alternative service regulations.

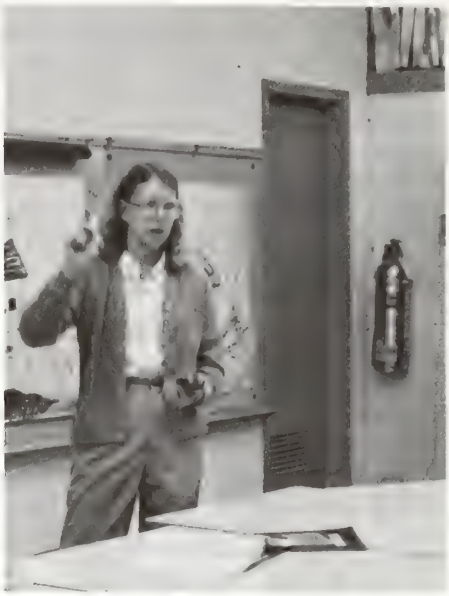
Students help others learn English

Refugees from Indochina and other new local residents are finding the difficulties of learning their new language and culture eased, thanks to the efforts of two young Goshen College graduates.

Cynthia Yoder and Tina Stoltzfus had both studied Teaching English to Speakers of Other Languages (TESOL) methods through the Continuing Education Department. Both had done some practice teaching as part of that class under the supervision of the college's TESOL specialist, Rosemary Wyse.

But when the course ended, so did the opportunity for local adults to study English. Despite the presence of many Indochinese, Hispanics, and adults of other nationalities in the Goshen area, no program of English instruction has been recently available to them.

On Wyse's suggestion, Yoder and Stoltzfus acted to fill the need for local English as a Second Language (ESL) classes. The two women and two assistants, Kathy Meyer and Donna Minter, teach English two nights each week to 24 adults from countries including Laos, Vietnam, Cambodia, Colombia, and Uruguay. The classes meet on Monday and Wednesday evenings in classrooms at College Mennonite Church.



Cindy Yoder gestures to make a point as she explains, in a classroom setting, how to give directions to a group of students learning English as a second language.

The classes themselves run smoothly, and enthusiasm among the students is high. The classroom atmosphere is relaxed and often laughter-filled as students practice vocabulary-builders such as giving directions to their homes, ordering in restaurants, and inviting one another to parties.

But the program may be short-lived because of financial problems. Although all the students have managed to come up with the registration fee for the eight-week course, Stoltzfus said that "funds are a real problem."

Rally for handicapped at Bethlehem 83

A special rally for handicapped people and their friends and families will be held on Aug. 4 as part of the activities planned for Bethlehem 83, the joint conference of the Mennonite Church and General Conference Mennonites.

The rally will include music, drama, speakers, the Friendship Community Quintet of Lititz, Pa., and a mime from the First Deaf Mennonite Church of Lancaster, Pa.

The rally will begin at 6:00 p.m. in a tent near the Stabler Arena at Lehigh University in Bethlehem, Pa. It is jointly sponsored by Developmental Disabilities Services of Mennonite Central Committee U.S., Deaf Ministries of Mennonite Board of Missions, and the Handicapped Concerns Program of MCC Canada.

Colorado hospital celebrates 20th during National Hospital Week

Conejos County Hospital, La Jara, Colo., observed its twentieth anniversary on May 9. It was on that date twenty years ago that this hospital, located in the San Luis Valley in extreme southern Colorado, opened its doors to its first patients. While owned by the Conejos County Hospital District, it has been managed from the beginning by contract with the Mennonite Board of Missions.

Six persons were recognized for twenty years of service, having helped open the hospital. These included administrator Wayne Miller and his wife, Leabell, a registered nurse.

The birthday celebration coincided with National Hospital Week, which was observed with special activities throughout the entire week. Traditional birthday activities were celebrated and refreshments were served to employees. A number of hospital departments presented gifts to the hospital.

The district board has expressed positive interest in maintaining its relationship to the Mennonite Church. When its current ten-year contract expires in October, it is anticipated that it will be renewed for an additional period of five years with responsibility reverting to Mennonite Health Resources. This is in accordance with the current policy of the Mennonite Board of Missions to transfer responsibility for institutional management to other groups. Mennonite Health Resources was established for this purpose to relate to Mennonite hospitals in Colorado and Kansas.

Ecuador flood aid highly appreciated

The Ecuador Flood Project sponsored by Rosedale Mennonite Missions, of the Conservative Mennonite Church, is continuing to provide assistance to flood victims in Manabi Province. Several houses have been completed in the city of San Clemente and at least 14 are planned for Manta.

The project team in Ecuador is building the structural shell free of charge for needy Ecuadoran families. The house recipients must split and hang the bamboo siding and provide at their own expense any interior walls. Provisions for water, electricity, and sewage must also be provided by the recipients.

Responses to the project are positive. Communities draw up lists of qualifying house recipients and help to locate labor. The provincial government is selling building materials at wholesale prices and delivering them to building sites without charge.

The director of the health center in San Jacinto has written a letter of appreciation to the Evangelical Mennonite Church expressing gratitude for the lives saved by distribution of relief medicines and urging continued work in the country.

Sharing the gospel is an integral part of the flood project. Construction foreman Jim Gingerich reports no sign of evangelical witness in San Clemente although the people seem eager to hear the Word. Services were begun with the family who received the first house and that family is inviting others to their new home to hear the gospel. A second family has now asked for services in their home.

Ecuadoran workers help put siding on a new house in Ecuador

Corn for the Horn: one year later

A year ago Somalia was in the limelight of international news reports. Mennonite periodicals covered the shipment of 10,000 metric tons of Mennonite Central Committee food aid to the Horn of Africa.

Television, radio, and newspapers carried accounts of corruption and diversion of food aid as well as continued pleas from voluntary agencies for help in saving destitute and starving people in Somalia.

News coverage on the situation in Somalia has diminished. Those who dug into their pockets to help the needy there must be wondering about the condition of the refugees today.

According to country representative Ardith Frey, "Life has stabilized for the refugee community in Somalia. Some relief agencies have already left, thereby indicating that refugee work in Somalia is now in a different phase."

The new emphasis among foreign aid organizations is to equip refugees to take over the role filled by foreigners until now. Some are working in water purification and resources, logistics, health, agriculture, and community development.

Frey indicates that over the past three years MCC has tried to address the long-term needs of the refugees, rather than emergency relief. MCC work has centered in assisting a refugee agriculture program and a women's education program.

MCC's focus during the last year in particular has been to integrate agriculture, health, nutrition teaching, and other community activities within individual refugee communities. In past emergency situations different international organizations divided responsibilities for water, health, or food aid. This led to a splintering of community identity.

Frey comments, "MCC's program also attempts to restore dignity to lives, taking refugee communities seriously and helping them see themselves as problem solvers and agents for change, rather than as helpless people for whom things are done and objects are given. This is our vision."

The National Refugee Commission has invited MCC Somalia to place workers in a refugee camp in northwest Somalia. An agriculturist has been selected to work in this area that has received much less international aid than the southern region where MCC is presently involved.

The relief program with the refugees is affected by policy changes within the Somalian government. The government, overwhelmed by powerful international aid organizations and sensitive to criticism by foreigners on its handling of the refugee situation, has begun flexing its political muscles and several workers with other organizations have been asked to leave.

The Somalian government stands by its position that voluntary repatriation of refugees is the best solution for refugees. However, they are willing to accept refugees who wish to settle in Somalia. Frey says that MCC in Somalia sees its goal there to create options for the refugees and affirm their self-worth for today and the future wherever that may be.

Frieda Schellenberg Erb, Mennonite worker in Bolivia (right), listens as Baltazar Opimi (left), a leader from Los Tajibos Mennonite Church, shares his plans with Clemente Salas (center) from San Julian Mennonite Church. Frieda and husband, Delbert Erb, who recently began an assignment in Bolivia under the joint sponsorship of Mennonite Board of Missions and Mennonite Central Committee, help Bolivia Mennonite Church with church planting and leadership training. Frieda was an MCC nurse in Bolivia and Delbert was an MBM missionary in Argentina before they were married last December. Frieda continues service in the health program of MCC.

Aid being used in Lao teacher training school

Linda and Titus Peachey, Mennonite Central Committee reps, visited the Junior High School Teacher Training School in Luang Probang, Laos, and saw teachers and students using material aid items that MCC had sent the school.

"The knitted afghans and blankets, along with all the other aid supplies for the school, had arrived only about a week ahead of us," notes Linda Peachey. "The school officials themselves had picked up the supplies in Vietiane to ensure their safe delivery."

Peacheys saw nearly all of the aid MCC had sent: blankets, mosquito nets, sleeping mats, insecticides, shovels, garden tools, and vegetable seeds. The only items they did not see were a few pieces of kitchen equipment.

The Luang Prabang Junior High School Teacher Training School is a live-in institution serving the people of Luang Prabang and Sayaboury Provinces. This year 600 students, 47 teachers, and 29 service staff are living and working there.

In addition to teaching and studying, the teachers and students raise vegetables, tend animals, and do other chores essential to daily living at school. "Our basic living conditions are our most difficult problem," Boun Sittiemon, a teacher at the school, told Peacheys. Government wages for teachers are among the lowest in the country, Peacheys report.

Sittiemon teaches 10 hours each week, which he says is the average for most teachers in the school. Observes Linda Peachey, "That seems a light work load in comparison to teachers in the West. However, the teachers here have no textbooks, and must prepare their own lessons and materials, thus increasing the time they must spend in preparation."

In addition, many of the teachers are taking supplementary courses each afternoon, taught by one of the several teachers who have graduated from the upper level teachers' training college in Vietiane.

In Luang Prabang Province there are a limited number of junior high school teachers. In order to rapidly increase the number of junior high teachers, the officials at the Luang Prabang Junior High School Teacher Training School have begun a special program this year, enabling high school graduates to complete the necessary course work for teaching in one year instead of three. Normally junior high school teachers complete junior high school and then attend teacher training school for three years.

Bolivia flood creates long-range needs

Mar. 18 flooding in Santa Cruz, Bolivia, has killed more than 70, washed out six miles of highway and two major bridges, and displaced up to 15,000 families. Mennonite Central Committee workers responded by providing emergency food and health care for the thousands who are now camped out in tents.

Susan Peacock, a volunteer from Lancaster, Pa., who has been investigating the situation, wrote after viewing the damage, "What was once *barrio* (a neighborhood) is now beach, everything buried under two to three meters of sand. Most of the area is abandoned, but a few people were tediously digging out."

Although workers continue to investigate the situation and assess needs, Latin America secretary Herman Bontrager sees the possibility of a longer-term involvement in reconstruction. Work has begun on setting up new neighborhoods farther away from the newly formed riverbed.

Many of the flood victims have been moved to the government-sponsored Plan Tres Mil project located on the opposite edge of town from where the flooding occurred. After earlier flooding in January, approximately 1,000 families resettled on the site, designed to eventually hold 3,000 families. Now the site is overcrowded with between 15,000 and 20,000 people residing in rudimentary tents with plastic fly sheets and without ground sheet. More families were arriving as recently as the end of April. Red Cross, in cooperation with the Bolivian government, is coordinating relief efforts.

The displaced persons in the camps are plagued by a lack of drinking water and few, inadequate latrines. The result has been illness, primarily affecting children. One day toward the end of April, seven people died in the camp and protests were aired over the local radio station.

Curt Dorsing of Othello, Wash., and Glen Burkholder of Waynesboro, Va., are working on providing latrines for the camp. They reported that even the simple amenities such as lids for the few latrines that are available are missing.

The government, as well as international aid organizations, have tried to get additional land, but even that is a difficult process that often is tied up in political jockeying. Some aid organizations are providing legal expertise to ensure that land titles issues are valid.

Colony Mennonites who live near Santa Cruz have donated several truckloads of relief to be distributed to the flood victims.

'Under occupation . . . politics slaps you in the face'

Israeli domination of the West Bank extends to all areas of life and violates international law and human rights, a Palestinian lawyer said at Eastern Mennonite College.

Jonathan Kuttab, a member of both the American and Israeli bar associations, spoke, May 6, on "Justice and Dignity Through Nonviolent Resistance for the West Bank Palestinians."

With the exception of East Jerusalem, Israel has not annexed the West Bank "and does not want to," Kuttab said. Annexing the area would bring too many Palestinians into the nation and would make the population much less Jewish, the graduate of the University of Virginia Law School said.

At the same time, Israel does not treat the West Bank as international law says an occupied territory should be governed, Kuttab said. "International law states that an occupying power should keep the laws as they are," subject to minor adjustments for security reasons.

In theory, the West Bank remains under Jordanian law. But in practice, that law has been replaced by "amendments" made by military order, Kuttab said.

"Every military order is a new law," he said. "As of this date, there have been over 1,050 military orders."

Kuttab said the West Bank has separate court systems—one for Jewish settlers and one for Palestinians. Freedom of speech, association, and the press do not exist, he said.

Military Order 101 makes it illegal "for 10 or more people to get together to discuss politics or to hear a discussion that might be political."

In addition, military amendments to a Jordanian law on land expropriation have made possible the transfer of "huge areas of land" from Palestinians to Jews. Israel first took over Jordanian government property, then public lands, village-owned property, and private land.

As much as 60 percent of the land on the West Bank may have been transferred to the Israeli government and Jewish institutions, Kuttab said. He noted that the exact percentage cannot be determined because of the military order closing the land register to public inspection.

Much of this land has been used to build Jewish settlements, he said.

"Under occupation, you don't have to interfere in politics," he said, "politics slaps you in the face fifty times a day."

A pacifist Christian, Kuttab said that violence "is not really an option" for West Bank Palestinians. Aside from rock throwers, violent resisters "are very few and far between—and very ineffective."

Kuttab believes that Israeli policy on the West Bank is injurious to that nation's own long-term interest, "because it is closing off the last possibility for compromise and for peace." That possibility, he said, is one of side-by-side Palestinian and Jewish states.

Israel is able to continue its current policy because of the "unqualified support" the United States has given that nation, Kuttab said. Israel has the fourth largest army in the world—"and there is a U.S. commitment to keep it that way."

Israel receives about half of all U.S. foreign aid, with the average Israeli family receiving $5,000 a year, he added.

Kuttab said he doesn't blame the so-called Jewish lobby for U.S. policy. Instead, he criticized the "unthinking, ignorant, and unbiblical support from 'Christians' ". . . . Such people confuse today's secular Israel with the Israel of the Old Testament, he said. The God of these Christians "is not a God who requires justice and equality."

Kuttab believes that Christians in this country "have an obligation, not to pressure Israel but to stop supporting that infinite U.S. commitment" to Israel.

Kuttab's visit to the U.S. was sponsored by Mennonite Central Committee's Peace Section. His address at EMC was sponsored by the college's Global Village program and Peace Fellowship.

Thirty-three Mennonite Central Committee workers were oriented Apr. 12 to 22 at the headquarters at Akron, Pa. Sixteen are beginning assignments. Mennonite Church volunteers are as follow—Front row from left: Patricia Jantzi of New Hamburg, Ont., to SELFHELP, New Hamburg, Ont.; Patricia and Marco Erb Mueller, of Goshen, Ind., to Bolivia; Elizabeth Grasse of Anaheim, Calif., to Guatemala. Back row: Jorene Harder of Kitchener, Ont., to Toronto, Ont.; Byron Good of Breslau, Ont., to Brazil; Joel Erb Mueller of Goshen, Ind., to Bolivia; Peter Passage of Akron, Pa., to MCC, Akron, Pa. Not on picture: Gloria Yantzi of Tavistock, Ont., to SELFHELP, New Hamburg, Ont.

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MENNOSCOPE

A 65th Anniversary Homecoming is being planned by the Hopewell congregation of Kouts, Ind., on July 3-4. J. C. Wenger will give the morning message on Sunday and there will be other speakers and special music throughout the morning and afternoon sessions. A full day is planned for Monday, with the annual picnic dinner at noon. Everyone is invited to attend this two-day program, especially those who may have been affiliated in any way with the congregation in the past.

On May 1, Werner O. Packull, associate professor of history, joined the faculty of Conrad Grebel College, Waterloo, Ont., transferring from Renison College. The transfer culminates almost two years of dreaming, discussion, and negotiations. All of Packull's courses and financial equity have been transferred as well. The move was made to strengthen the Reformation and Radical Reformation Studies program at the College. This is particularly helpful at a time when Walter Klaassen is reducing teaching he is doing.

Artist Week, a first-time event, will be held at Laurelville Mennonite Church Center from July 3 to 8. This retreat is designed for family members of all ages who want to express themselves through the medium of art. Resource leaders include Abner Hershberger, art department chairman at Goshen College, who will offer a watercolor workshop and John Mishler, Goshen, Ind., who will offer a workshop on woodcarving and sculpture. Artist Week will be held at the same time as Music Week in order to allow family members the option of participating in music workshops should art not be their interest. For more information about programs and registration, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or telephone (412) 423-2056.

Eloise Ristad, pianist and author of the recently published book, *A Soprano on Her Head: Right-Side-Up Reflections on Life and Other Performances,* will be the guest artist and lecturer at Goshen College from June 13 to 17 for the annual Workshop for Piano Teachers and Students. Acclaimed for her highly imaginative and effective teaching techniques, Ristad delights in confronting exasperating problems of piano technique, interpretation, and stage fright caused by overconscientious effort by performers. The Goshen College piano faculty, including Marvin Blickenstaff, Kathryn Sherer, James Goldsworthy, and Celia Weiss, will participate in this residential week of study and performance. They will offer special lectures on the Romantic Era, training the visually handicapped, harpsichord technique, and new materials for teachers. For further information about the Workshop for Piano Teachers and Students, write Carolyn Blosser, music department, Goshen College, Goshen, IN 46526, or phone (219) 533-3161, ext. 361.

After 19 years of living in the Waterloo community, Conrad Grebel College professor Walter Klaassen is moving to the Kelowna area of British Columbia with his wife, Ruth, and two of their three sons. The move, in the planning for several years, will take place in mid May. Klaassen has been a part of Conrad Grebel College since 1964. Beginning on July 1, he will begin a half-time work load arrangement with Conrad Grebel College for a three-year period. He will return to Ontario each winter term (January-April) to teach a full load of three courses. In addition, he will continue to serve as editor of *The Conrad Grebel Review,* a journal published by the college.

Mennonite Central Committee recently initiated a project designed to help leprosy victims and disabled people living in four villages of Luang Prabang province in Laos. Through this program, MCC will provide them with items that will help them improve their living conditions and earn additional income. "The opportunity to work in these villages is exciting to us," report Linda and Titus Peachey, country representatives here. "These villagers represent some of the poorer people in Laos." The Peacheys and three government officials visited the four villages in January 1983 and saw the needs firsthand.

On Sunday, May 22, the Sonnenberg Mennonite Church near Kidron, Ohio, gave special recognition to Myron Amstutz, who, with the help of his wife, Gladys, has served the church as deacon for 30 years. Amstutz' office in that church is somewhat unusual in that he was the last leader to be chosen by lot there. He meets periodically with the four elected elders and the pastor, David Garber, to discuss the spiritual and physical needs of the congregation. (Adapted from an article by Joanne Lehman in the Apr. 29 issue of the *Wooster* (Ohio) *Daily Record.*)

The Menno-Haven nursing home, Chambersburg, Pa., held a ground-breaking ceremony for a new administrative wing and ad-

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From left: Kenneth and Kathryn Good, Dorothy and Eldon King, and Ruth and Robert Harnish

Roanoke Mennonite Church installed Eldon King as pastor on Apr. 10. In charge of the installation ceremony was Phil Helmuth, of the Science Ridge Mennonite Church, Sterling, Ill., representing the Illinois Leadership Commission, and Kenneth Good, Roanoke's interim pastor for the past six months. Eldon and his wife, Dorothy, were members of the Pleasant View Mennonite Church, North Lawrence, Ohio. He has been minister of evangelism for the Ohio Conference during the past ten years. A fellowship dinner followed the ceremony in the church basement.—Jill Litwiller

ditional nursing rooms on Apr. 28. David H. Lehman, the facility's executive director, announced plans for a $900,000 expansion of the nursing home and retirement village that will increase the resident population to 360. Next year, Menno-Haven will have adequate office space, larger dining and multipurpose rooms, 128 beds, and 116 apartments. Mennonite church members discussed starting a nursing home in 1962. Two years later, Menno-Haven opened its doors. Since then, the complex has grown from 25 to 41 acres. It now includes the retirement village—a group of 26 cottages, each with four apartment units. (From an article by Jeanne Cummings in the Hagerstown, Md., *Herald-Mail.*)

Duane Sauder, Hesston, Kan., will become Hesston College's director of admissions on June 15. Sauder currently serves as interim coordinator of Whitestone Mennonite Church, Hesston. He succeeds Bill Mason, who resigned earlier this year after 13 years of service at the college. A 1966 alumnus of Hesston, Sauder worked at the college from 1968 until 1977. He began in 1968 as an admissions counselor, partially fulfilling I-W alternate service requirements. He remained for nine years as dean of men, alumni director, head resident, alumni executive secretary, and financial aid director.

The Mennonite Central Committee office of criminal justice serves as a distribution center for materials on crime and justice. Booklets, flyers, posters, worship ideas, and a variety of other materials are available from the office. Audiovisual materials about crime and justice are available for purchase or loan. Included among these resources are two slide sets developed by MCC U.S. "Crime: The Broken Community" examines assumptions about crime. "Crime: Mediating the Conflict" focuses on the Victim Offender Reconciliation Program.Those interested in receiving a free list of the resources available from the office should contact the MCC Office of Criminal Justice, 220 West High St., Elkhart, IN 46516; (219) 293-3090.

New members by baptism and confession of faith: Arnold Gingrich and Marle Martin at St. Jacobs, Ont. Ross Simpson by baptism and John Carter and Sylvia Sethi Carter by confession of faith at **Manson,** Iowa. Doug Albrecht, Heidi Boschmann, Milton Glick, Dave and Marianne Landis, Mike Lawson, Lee and Charlotte Martin, Oren and Chris Mason, Chip Miller, Steve and Donna Quiring, Clara Rank, Dan Rosenberger, and Sheila Swartzentruber at **First Mennonite,** Indianapolis, Ind. Tim Deir at **Crown Hill,** Rittman, Ohio. Charles Hostetler and Jill Yoder at **Covenant,** Hesston, Kan. Debbie Freedy, Shirley Chupp, Lorene Chupp, and Herman Chupp by baptism and Kurt and Cheryl Kornhaus by confession of faith at **Bahia Vista,** Sarasota, Fla.

READERS SAY

H. Herbert Minnich, Goshen, Ind. Dan, the small print in "Mennoscope" and "Readers Say" helped me to go get stronger bifocals! I wonder how many others over 50 must do the same.

I do enjoy and benefit from *Gospel Herald.* Thanks for dealing with crucial issues. I appreciate your courage and candor.

BIRTHS

Bosomworth, Morley and Diane (Snyder), Elora, Ont., second child, first son, Jordan Albert, May 7, 1983

Brookins, Michael and Tammy (Stambaugh), Springfield, Ohio, second child, first daughter, Meredith Lynn, Mar. 13.

Byler, Calvin and Kelly (Bigelow), Belleville, Pa., first child, Cole Thomas, Apr. 25.

Classen, Dale and Anita (Widmer), Albany, Ore., first child, Melinda Kaye, May 2.

Coburn, Mike and Susan, Newport News, Va., third child, second son, Josiah, Apr. 30.

Conrad, Doran and Cindy (Gipple), Wayland, Iowa, second child, first son, Camron Duane, May 4.

Eichelberger, Bruce and Jo (Marlay), Wayland, Iowa, second child, first son, Lee Calvin, May 8.

Hagan, Thomas and Jane (Springer), Metamora, Ill., first child, Neil Thomas, Apr. 23.

Hartzler, Ray and Frances (Feagley), Allensville, Pa., fourth child, first daughter, Lisa Dawn, Feb. 20.

Helfrich, Jon and Arlene (Hange), Lansdale, Pa., first child, Michael Kent, Mar. 26.

Hunsberger, William and Jeanette (Moyer), Hollsopple, Pa., fourth child, first daughter, Lydia Kate, May 16.

Jantzi, Randall and Arlene (Nissley), Lebanon, Ore., second son, Cortney Lynn, Apr. 5.

Johns, Joe and Jeanette (Sherwood), Belding, Mich., second child, first daughter, Jenica E. D., Apr. 24.

King, Ken and Judy (Weaver), Hutchinson, Kan., second child, first son, Daniel Weaver, May 4.

Langley, Dennis and Judy (Bontrager), Hutchinson, Kan., first child, Sean Patrick, born on Mar. 8; adopted on Apr. 11.

Martin, Lee and Charlotte (Miller), Indianapolis, Ind., second child, first daughter, Chelsea Ann, May 5.

Mast, Randy and Julie (Klingel), Louisville, Ky., first child, Logan Emery, Apr. 13.

Peters, Simon and Ruth (Habegger), Sarasota, Fla., second child, Jeremy John, Apr. 13.

Ramer, Bob and Judy (Wengerd), North Lawrence, Ohio, second daughter, Stephanie Ann, Apr. 2.

Reschly, Michael and Ranee (Grieser), Wayland, Iowa, second child, first daughter, Lori Christine, May 13.

Roth, Dwight and Lynette (Thiessen), Hesston, Kan., first child, Jessie Anna, May 5.

Sandberg, John and Charlene (Birky), Kouts, Ind., second son, Daniel Scott, Mar. 22.

Smith, Robert and Margaret (Richer), Indianapolis, Ind., first child, Jesse Samuel Richer, May 9.

Springer, James and Debbie (Hoffer), Metamora, Ill., third child, first daughter, Sarah Marie, May 5.

Strong, David and Glenda (Berkshire), Harrisonburg, Va., third daughter, Sabrina Leigh, May 13.

Stutzman, Mervin and Rose (Slabaugh), Nappanee, Ind., second son, Daniel Konrad, Apr. 6.

Troyer, Rodney and Sherry (Frey), Mio, Mich., first child, Nicholas Andrew, May 14.

Troyer, Virgil and Kathy (Schrock), Orrville, Ohio, third child, second son, Mark Benjamin, May 6.

Weber, Murray and Char (Lichty), Elmira, Ont., second daughter, Christina Michelle, Apr. 17.

Weiler, Sid and Ruth (Landis), Sarasota, Fla., second daughter, Molly Renee, Mar. 24.

Yoder, Dan and Marcia (Lambert), Hollsopple, Pa., third child, first daughter, Sarah Gay, Apr. 30.

Yoder, Ellsward and Sue (Birky), Kouts, Ind., second daughter, Amanda Diane, Jan. 25.

Yoder, Harley E. and Rosemary (Thompson), Etna Green, Ind., second child, first daughter, Kathleen; born on Feb. 8; received for adoption on Mar. 11.

MARRIAGES

Benner — Smoker. — Kevin Benner, Strasburg, Pa., Baptist Church and Darla Smoker, Gap, Pa., Forest Hills cong., by J. Lester Graybill, Mar. 14.

Elliott — Gingerich. — Daniel K. Elliott, Zurich, Ont., and Charlotte Gingerich, Grand Bend, Ont., both of Zurich cong., by Clayton Kuepfer, May 14.

Hanna—Baechler.—Ron Hanna, Milverton, Ont., Presbyterian Church, and Brenda Baechler, New Hamburg, Ont., Hillcrest cong., by Gerald E. Good, May 14.

Hengrasmy—Baccam.—Boril uouane Hengrasmy and Dy Baccam, Des Moines, Iowa, Des Moines cong., by Paul H. Martin, Apr. 30.

Martin—Brubaker.—Clair M. Martin, Stevens, Pa., and Carol D. Brubaker, East Earl, Pa., both of Red Run cong., by Luke L. Horst and Paul Weaver, May 14.

Showalter—Knicely.—Robert Alan Showalter, Harrisonburg, Va., and Elsie Rose Knicely, Mt. Crawford, Va., both of Zion Hill cong., by Boyd Knicely and John Petersheim, May 6.

OBITUARIES

Campbell, Bernard Morris, Jr., son of Bernard and Ethel (Hite) Campbell, was born in Rockbridge Co., Va., Jan. 17, 1929; died of cancer in Waynesboro Community Hospital, Waynesboro, Va., May 1, 1983; aged 54 y. On Oct. 17, 1953, he was married to Etta Nunley, who survives. Also surviving are his mother, 2 sons (Luke and Sam), one daughter (Charlotte), 2 granddaughters, 7 sisters (Evelyn Painter, Mabel Truslow, Mildred Henderson, Margie Todd, Betty Taylor, Hilda Huffer, and Shelva Johnson), and one half brother (D. E. Campbell). He was a charter member of Waynesboro Mennonite Church. Memorial services were held at Mountain View Mennonite Church on May 4, in charge of Roy D. Kiser, Stan Shirk, James Delp, and Joe Esh; interment in Mountain View Mennonite Church cemetery.

Christner, Gertie, daughter of Mose and Mary (Yoder) Yoder, was born near Topeka, Ind., Jan. 13, 1905; died of carbon monoxide poisoning at her home in Shipshewana, Ind., Mar. 7, 1983; aged 78. On Mar. 10, 1927, she was married to John S. Christner. Surviving is one daughter (Mary Jane—Mrs. Roy Yoder), one son (Vernon), 6 grandchildren, one sister (Mrs. Sarah Kropf), and 2 brothers (Ernest Yoder and Orva Yoder). She was a member of Marion Mennonite Church. Funeral services were held at Shore Mennonite Church on Mar. 10, in charge of Tim Lichti; interment at Shore Cemetery.

Christner, John S., was born Sept. 3, 1905; died of carbon monoxide poisoning at his home in Shipshewana, Ind., Mar. 7, 1983; aged 77 y. On Mar. 10, 1927, he was married to Gertie Yoder. Surviving are one daughter (Mary Jane—Mrs. Roy Yoder), one son (Vernon), 6 grandchildren, 2 sisters (Mrs. Sarah Miller and Ida—Mrs. Ora Eash), and one brother (Glen). He was a member of Marion Mennonite Church. Funeral services were held on Mar. 10, in charge of Tim Lichti; interment at Shore Cemetery.

Gingerich, Rufus J., son of Jephtha and Barbara (Eimen) Gingerich, was born at Kalona, Iowa, Oct. 10, 1890; died at Pleasantview Nursing Home, May 10, 1983; aged 92 y. On Feb. 29, 1920, he was married to Adys Smith who died on July 22, 1951. In December 1955, he was married to Mary Good, who survives. Also surviving are 2 sisters (Lydia—Mrs. James Howard and Arvilla—Mrs. Lewis Yoder). Funeral services were held at Kalona Mennonite Church on May 12, in charge of Elton Nussbaum, Howard Keim, and Morris Swartzendruber; interment in Gingerich Cemetery.

Hess, Mary E., daughter of Jacob E. and Mary (Mummau, Erb) Brubaker, was born in East Donegal Twp., Pa., Apr. 14, 1896; died at Rheems, Pa., May 14, 1983; aged 87 y. On Mar. 6, 1919, she was married to John L. Hess, who survives. Also surviving are one son (David B. Hess), 2 daughters (Anna B.—Mrs. Wayne H. Stauffer and Ruth B.—Mrs. Eli Miller), 15 grandchildren, 17 great-grandchildren, one brother (Elmer E. Brubaker), and one sister (Anna E.—Mrs. Elam M. Musser). She was a member of Mount Joy Mennonite Church, where funeral services were held on May 18, in charge of Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

Kurtz, Norman, M., son of Isaac H. and Anna (Mast) Kurtz, was born in Lancaster Co., Pa., Apr. 29, 1921; died of a cardiorespiratory arrest at Morgantown, Pa., Apr. 27, 1983; nearly 62 y. On Oct. 14, 1950, he was married to Arlene Landis, who survives. Also surviving are 2 sons (Norman Lee and Arlan Jay), one daughter (Kathleen M.—Mrs. Eugene H. Weaver), and 2 sisters (Sadie M.—Mrs. Jacob D. Mast and Edna M. Kurtz). He was preceded in death by one brother (Henry M.) and one sister (Amanda M. Kurtz). He was a member of Churchtown Mennonite Church. Funeral services were held at Conestoga Mennonite Church on Apr. 30, in charge of Kenneth Mull, Nathan Stoltzfus, and Christian J. Kurtz; interment in Conestoga Cemetery.

Lehl, Conrad, Jr., son of Conrad and Mollie Lehl, was born at Portland Ore., Mar. 1, 1915; died at his home in Portland, Ore., May 7, 1983; aged 68 y. On Apr. 28, 1952, he was married to DeAnne Mead, who survives. Also surviving are 3 daughters (Amelia, Jean Howell, and Catherine Rheinheimer), 3 grandchildren, 4 brothers (Carl, Phillip, Wayne, and Edward), and 2 sisters (Bertha Buzzard and Frances Davis). A memorial service wa sheld at Portland Mennonite Church on May 10, in charge of Marlin Kym; interment at Willamette National Cemetery.

Martin, Lawrence E., son of Amos and Amelia (Egli) Martin, was born at Beemer, Neb., July 6, 1913; died of heart failure at Valparaiso, Ind., May 3, 1983; aged 69 y. Surviving are 4 sisters (Grace Slabaugh, Doris Smith, Ruth Everson, and Lola Vertach) and 3 brothers (Howard, Raymond, and Robert). He was a member of Hopewell Mennonite Church, where funeral services were held on May 6, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Mast, Michael Zook, infant son of J. Lemar and Lois Ann (Zook) Mast, was born in Ephrata, Pa., May 3, 1983, and died the same day. Surviving are his parents, one sister (Kathryn), and grandparents (Horace and Bertha Mast and Floyd and Betty Zook). A graveside service was held at the Pine Grove Cemetery on May 6 in charge of Harvey Z. Stoltzfus and Christian J. Kurtz.

Miller, Katie, daughter of Levi and Susanna (Beachy) Miller, was born at Kokomo, Ind., Oct. 8, 1902; died of a brain tumor at Kalona, Iowa, May 8, 1983; aged 80 y. On Feb. 19, 1925, she was married to Dan H. Miller, who survives. Also surviving are 2 daughters (Anna—Mrs. Evan Brenneman and Martha—Mrs. Kent Shawver), 5 sons (Paul, Henry, Levi, Edwin, and Daniel, Jr.), 31 grandchildren, 15 great-grandchildren, a twin sister (Annie), one brother (Eli), and 4 half sisters (Mary Ann, Fannie, Susan, and Sarah). She was a member of Sunnyside Conservative Mennonite Church, where funeral services were held on May 11, in charge of David L. Yoder and Morris Swartzendruber; interment in Fairview Cemetery.

Neuenschwander, Marilyn, daughter of Elmer and Goldie (Sommers) Geiser, was born near Orrville, Ohio, May 18, 1943; died in the Dunlap Hospital, Orrville, May 16, 1983; aged nearly 40 y. On Feb. 15, 1964, she was married to Dean Neuenschwander, who survives. Also surviving are 2 sons (Steven and Scott), 2 brothers (Kenneth and Dale Geiser), and 3 sisters (Twyla—Mrs. Blake Bach, Joanne—Mrs. Lee Hoffman, and Karen—Mrs. Matthew Muller). She was a member of Kidron Mennonite Church, where funeral services were held on May 19, in charge of Bill Detweiler and Joe Gerber; interment in the Kidron Church cemetery.

Nyce, Grace L., daughter of John S. and Anna (Leatherman) Nice, was born at Harleysville, Pa., May 8, 1904; died at her home at Fayette, Ohio, May 14, 1983; aged 79 y. On June 2, 1925, she was married to Wynne J. Nyce, who survives. Also surviving are 3 sons (Robert W., Donald J., and John D.), one daughter (Joyce—Mrs. Millard Osborne), 14 grandchildren, and 5 great-grandchildren. She was a member of Doylestown Mennonite Church. Funeral services were held at Zion Mennonite Church, Archbold, Ohio, May 17, in charge of Ellis Croyle; interment in Pleasant View Union Cemetery.

Ruby, Annie, daughter of Henry and Catherine (Oesch) Brenneman, was born in East Zorra Twp., Ont., Apr. 20, 1897; died at Tavistock, Ont., Apr. 30, 1983; aged 86 y. On Oct. 22, 1919, she was married to Christian Ruby, who died in 1978. Surviving are 2 sons (Roy and Henry), 2 daughters (Vivian—Mrs. Wilfred Steinman and Jean—Mrs. Wilfred Roth), 13 grandchildren, and 14 great-grandchildren. She was a member of Cassel Mennonite Church, where funeral services were conducted on May 3, in charge of Dan Nighswander and Mary Jane Brenneman; interment in Evangelical United Brethren Cemetery.

Rush, Elwyn Y., son of Howard and Sophia (Yothers) Rush, was born in Plumstead Twp., Pa., Jan. 20, 1908; died at Grand View Hospital, Sellersville, Pa., Apr. 29, 1983; aged 75 y. In 1934 he was married to Bertha G. Moyer, who died on Mar. 1, 1963. Surviving are one daughter (Ruth Ann—Mrs. Paul C. McGuigan), 3 sons (E. Willard, Raymond F., and Kenneth E.), 17 grandchildren, one great-grandchild, one sister (Mrs. Sarah Kerns), and 4 brothers (Walter, Frank, Willis, and Arthur). He was preceded in death by a son (Ervin). He was a member of Perkasie Mennonite Church, where funeral services were held on May 3, in charge of James A. Burkholder; interment in Line Lexington Mennonite Cemetery.

Sands, Steven Jay, son of Russel and Lila (Brenneman) Sands, was born in Bloomington, Ill., Jan. 13, 1960; died at St. Francis Hospital, Peoria, Ill., as a result of an automobile accident on May 9, 1983; aged 23 y. Surviving are one brother (Doug), one sister (Gale Rogers), and his maternal grandparents (Mr. and Mrs. Jacob Brenneman). He was a member of Hopedale Mennonite Church, where funeral services were held on May 11, in charge of Aden J. Yoder; interment in Orndorff Cemetery.

CALENDAR

Pacific Coast Conference, Western Mennonite School, Salem, Ore., June 10-12
Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

P. 402 by Steve Fath, p. 403 by Jim King.

ITEMS AND COMMENTS

Reagan accused of packing government with rigid Christian fundamentalists

The Reagan administration is packing the federal bureaucracy with "hard-line" Christian fundamentalists, keynoters at a workshop on cults and the New Right said in Minneapolis. Flo Conway and Jim Siegleman, authors of "Holy Terror," a book about what they call a "fundamentalist war on American freedoms," said this is especially true in the U.S. Department of Education. Conway and Siegelman also maintained that the power of the religious New Right has moved beyond the boundaries of the United States. They pointed to Gen. Efrain Rios Montt, the "born-again" leader of Guatemala who was raised Roman Catholic but was converted a few years ago by missionaries from the California-based Christian Church of the Word.

They said that fundamentalist missionary organizations knew of plans by Montt supporters to overthrow the Guatemalan government. Within a week of the coup, they said Mr. Montt was interviewed on the "700 Club," a fundamentalist talk show. Asked after the broadcast if the new regime in Guatemala would seek aid from the U.S. government, he replied that the show's host, Pat Robertson, had promised him a large amount of aid and that U.S. money wasn't needed.

Methodist bishops praise statement of Catholic bishops on nuclear war

The 108-member United Methodist council of bishops has expressed "profound gratitude" to the U.S. Catholic bishops for their pastoral letter on peace. "We stand in solidarity with the Roman Catholic bishops in their moral condemnation of the nuclear arms race and their continuing struggle for peace," the Methodist bishops said. Their statement commends the Catholic pastoral letter for study in all United Methodist churches and ecumenical settings.

Amnesty International finds doctors joining in Chilean torture sessions

Chilean political detainees have been tortured by security forces at a secret center equipped for torture with one or more doctors actively participating, says new evidence published by Amnesty International. The 65-page report, "Chile: Evidence of Torture," cites the cases of 19 former detainees who were medically examined by an Amnesty International mission which visited Chile last year. Eighteen said they had been tortured by members of the Chilean security forces, the Central Nacional de Informaciones (CNI). Thirteen said this had happened at a secret detention center in Santiago which appeared to be especially equipped for torture with purpose-built beds, poles, sticks, and electrical devices. The center formerly housed part of the city's medical center. Others said they had been tortured in provincial CNI centers or in police stations.

Amnesty International's report concludes that trained medical personnel were present at the CNI center and examined a number of detainees. "In certain cases, there are grounds for believing that one or more of these people actively participated in torture." International codes of medical ethics forbids such participation.

Churchman accuses Canada of leaving nation's poor to fend for themselves

Archbishop Remi De Roo has attacked Canada's federal and provincial budgets, saying they ignore the unemployed and the poor and improperly leave to the private sector responsibility for pulling the nation out of its current economic problems. "The private sector's aims are quite different from those of the bottom," he said. "Tax breaks for the rich don't help the poor and the unemployed."

The archbishop headed an eight-member panel of bishops that publicly and sharply attacked Canada's economic policies last New Year's Eve. He said that in the intervening four months, the severe "moral crisis" the bishops had discerned in Canadian society had grown worse instead of better. He said the government was relying for recovery on the wrong moral values—profits and growth instead of passionate concern for the poor. "Full employment must once again become a national priority," he said.

Fewer Canadians drink but total consumption increases

A March Gallup poll found that 73 percent of Canadians drink alcoholic beverages, at least occasionally. The rest claimed to be total abstainers. This percentage of drinkers is slightly lower than the 1978 figure of 78 percent. The survey also found that the 18-29 age-group had the highest number of drinkers, with 83 percent, but even here there was a decline from the 1981 figure of 86 percent.

Still, the Brewers Association of Canada and the Addiction Research Foundation of Ontario report that those who do drink, drink slightly more than in the past. Also noteworthy is that the current percentage of drinkers, although it has declined slightly, remains well above the 1943 figure of 59 percent.

Seven Schuller facilities lost exemption from California taxes

State officials have lifted the tax-exemption of seven facilities operated by the Rev. Robert Schuller, including his $18-million Crystal Cathedral. A staff ruling by the state board of equalization said the cathedral had used its 2,875-seat auditorium for profit-making concerts in 1981 and 1982 and that portions of Dr. Schuller's Hour of Power Building, Tower of Hope, Arboretum, Youth Center, bookstore, and parking lot were either used by commercial groups or by nonprofit groups that did not qualify for a religious tax exemption. The ruling means that the Schuller enterprises will have to pay some $300,000 in back taxes plus a penalty of some $100,000 and will face an annual tax bill estimated at about $250,000.

Thomas Bost, an attorney for the Schuller enterprises, said he would file an appeal with the board for a rehearing and would take the matter to court if necessary.

Military could be asked to defy orders, bishops' aide tells Catholic journalists

American military men should defy orders rather than launch a nuclear attack against cities, a spokesman for the U.S. Catholic bishops told Catholic journalists in Philadelphia, Pa. J. Bryan Hehir said that the pastoral letter issued by the hierarchy was clear that wholesale killing of civilians was immoral, "although the letter doesn't rule out every single target." The priest, who directs the U.S. Catholic Conference's office of international justice and peace, was one of a number of speakers at the convention of the Catholic Press Association. About 350 persons attended the convention, May 4 through 6.

Father Hehir called into question the legitimacy of even military targets when their destruction would also mean the loss of many civilian lives. The "principle of proportionality prevails," he said. But, he acknowledged, "the military are in a dilemma because they don't know what they are targeting" normally and are asked to do an assigned task without being privy to the ultimate objective. He said that no one was asking Catholics to quit or not to join the armed forces. He said, however, he thought the bishops' pastoral letter could be used successfully before a draft board by a Catholic seeking conscientious objector status.

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Spring, leaning toward summer

It's spring, leaning toward summer, when an old farmer's fancy lightly turns to thoughts of the ancient agricultural cycle. This spring the weather in parts of the U.S. has been violent. There were storms in Texas, snow in Colorado (they reopened the ski slopes at Vail), floods in Mississippi, and even a tornado in southwestern Pennsylvania, hardly 20 miles away.

A tornado is a puzzling and frightening phenomenon, more common in the U.S., according to *Britannica*, than in any other country of the world. In this country an average of 628 tornadoes per year was reported in 1953-65. Australia was second in line with several hundred per year and others with tornado problems include Canada, Great Britain, most of the nations in Europe, the Soviet Union, and China. Though tornadoes may appear at any time of year, spring is the season for their most common occurrence.

Spring too is the time for planting, and in southwestern Pennsylvania the season is late because of rain and cool weather. Gardeners cover their plants and flowers and wait for drier, warmer weather when the young and tender seedlings may prevail.

In spring, leaning toward summer, we are reminded that although ours is a historical and not a nature religion, much of the Bible was written by people close to the agricultural cycle and thus agricultural references are many. Indeed, the second of the two creation stories begins in a garden. This is in keeping with our Hebrew-Christian belief that life is purposeful, not simply random and that we are called to live with responsibility. Not that experimentation is ruled out, but we are presented with an already defined way of living and are invited to choose or reject it.

In spring, leaning toward summer (even a late spring), we are reminded of and take courage from the Noachian agricultural covenant, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter . . . shall not cease" (Gen. 8:22). The more we learn about weather the more we may be impressed at what a "finely tuned" operation it is. According to some who are supposed to know, unusual weather in the U.S. this spring is related to the appearance of El Nino, an unusually warm current in the Pacific Ocean. How the one affects the other I am not able to recount, but it is awesome to reflect on the fact that as a result of El Nino, some have lost their homes, others their lives, and some perhaps their livelihoods. The weather is not to be trifled with.

In spring, leaning toward summer, it is appropriate to consider the significance of the fact that the basis of our faith is not the agricultural cycle, but key historical events. For the Hebrews these included, especially, the migration of Abraham and the Exodus from Egypt. Another important happening was the return from the Babylonian Exile.

All of these events are important to us, and one more sequence is crucial—the life, death, and resurrection of our Lord Jesus Christ. In tacit recognition of the importance of the Christ event, we date our calendars in its honor. Thus, although we acknowledge the significance of our creation out of and affinity with the earth, our faith is not tied to the productivity of the agricultural cycle.

Thus although we will be grateful for good weather and bountiful harvests, we do not consider that bad weather and poor harvests necessarily mean that God is punishing us. Jesus, himself, affirmed that God is above such meanness, "for he . . . sendeth rain on the just and on the unjust" (Mt. 5:45c). Even before this the prophet Habakkuk had cut himself loose from faith in the agricultural cycle and concluded that if agriculture fails "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18). This confession is set to music in No. 525 in *The Mennonite Hymnal* which is Part II of "Praise to God, Immortal Praise" an agricultural hymn which taken alone might seem to tie our faith too closely to the agricultural system.

Nevertheless spring, leaning toward summer, is a good time to be reminded that our lives depend on the ministry of the easily disrupted weather system to the land, a thin film of topsoil on the skin of our planet. Any disturbance in the delicate balance of these relationships could plunge us into famine.

While the biblical faith leads us away from faith in the agricultural cycle, it does make clear that we are responsible to care for the earth. Genesis 2:15, "The Lord God took the man and put him in the garden of Eden to till it and keep it." Not all who have had access to the soil have been this careful. Civilizations rise and fall on the basis of their ability to use resources (including land) creatively and responsibly. Greed in the exploitation of resources such as soil and groundwater or in the pollution of air and water may yet destroy us.

Although the biblical story begins in a garden, it ends in a city. This is a point for those of us attuned to the country cycles to keep in mind. But this city, behold, is not bereft of greenery, for "on either side of the river [was] the tree of life with its twelve kinds of fruit . . . and the leaves of the tree were for the healing of the nations" (Rev. 22:2).

Spring, leaning toward summer, is a good time to reflect on these encouraging words.—Daniel Hertzler

GOSPEL HERALD

June 14, 1983

The Lord's supper: a real supper?

by Marlin Jeschke

When did the Lord's supper cease to be a supper? And when will we make it a supper again?

Mennonites have not developed a sacramentalist awe of the Lord's supper, or communion, quite like Catholics, Anglicans, or even Methodists have. We don't kneel to receive the "emblems" at a chancel rail. We don't consider the bread and cup charged up by the "consecration" so that we must fast a given length of time before receiving the emblems, or make special guarded disposal of any unused consecrated bread and wine. But we do not consider the supper a meal.

In the New Testament the Lord's supper is a full meal. Jesus did not set his disciples down in silent rows and give them each a crumb of bread and a few drops of wine. His disciples were gathered around a table. And the meal was not eaten in silence. Jesus earnestly conversed with his disciples.

According to Paul's letter to the Corinthians, the apostolic church continued this tradition—or, as Paul's counsel indicates, *should* have continued this tradition.

If the apostle Paul were to come back to attend a so-called Lord's supper in one of our churches today, I

wouldn't be surprised if he would expostulate, as he did with the Corinthians, "It is not the Lord's Supper that you eat" (1 Cor. 11:20). The reason might not be exactly the same as why he said it to the congregation in Corinth, but the protest is just as valid.

The problem in the congregation at Corinth, you may recall, was that some members came early and ate up all the food so that others who came later were left out of the meal. No wonder the apostle says they were kidding themselves if they thought they were eating the Lord's supper. It was a contradiction. To sit down to the Lord's table was an act of professing to live in fellowship. The actual situation at Corinth was, however, a sorry *absence* of fellowship.

The ordinance of the Lord's supper does not speak any esoteric language. It speaks the universal language of table fellowship. When you invite someone over for supper you are telling them—and anyone else who cares to notice—that you are friends. And in the act of eating together you are reinforcing, strengthening, and extending that friendship.

So it is with the Lord's supper. To sit down to the Lord's table is to confess or witness to each other—and to any others who care to notice—that we are brothers and sisters in Christ. And the act of eating together deepens that relationship.

But why do I think the apostle Paul might say the same thing to us today that he said to the believers in Corinth? Because we too, I believe, are sadly inconsistent. We engage in celebrations of what we call the Lord's supper, by which we profess to be living in fellowship. Yet in our "Protestantized" form of the act of eating the Lord's supper we usually sit in silence with our backs to each other. Members of the congregation can come and go to and from the Sunday morning service practically without saying hello—unless we place an unavoidable "greeter" at the front door.

To sit down to the Lord's table is to confess to each other—and anyone else who cares to notice—that we are brothers and sisters in Christ.

And so our congregations show the sad situation of people who may be virtual strangers, who would ordinarily never eat together, at least not without being uncomfortable, or who even harbor mild animosity, coincidentally ingesting a token crumb at the Sunday morning "communion" service.

But really, are they communing? Is it the Lord's supper that they are eating? Are they sharing? Are they opening up to each other? Coming to know each other's aspirations and joys? Helping to bear each other's cares? The Lord's table is intended to help this happen. Table fellowship often encourages it. Couldn't we restructure our Lord's supper to foster such communion?

In the course of history something unfortunate happened to this lovely institution we nevertheless still call the Lord's supper. Or should I say *again* call the Lord's supper, because in the medieval church it even lost its proper name and got called a mass. The supper got abbreviated and formalized. The wafer and sip of wine came to be regarded as magical in the doctrine of transubstantiation, which held that the bread and wine were turned into the body and blood of Christ. Lay people were even denied the cup out of fear that they might spill the "blood" of Christ. The cup was reserved for the priests, an arrangement that continues to this day in the Catholic Church.

Tied up with all these developments, perhaps as a consequence of them, people got preoccupied with the totally subjective and individual question of what they are ingesting, and lost almost completely the important sense of relationship in the body of Christ—those bonds of love and caring that are the essence of salvation and peoplehood of God.

Now, you would think that the Reformation would have changed all that, seeing it proposed to go back to the Scriptures as our authority for faith and practice and to abolish traditions that had arisen that conflicted with Scripture. The Reformation *did* restore communion "in both kinds"—that is, the cup as well as the bread for not only priests but laity as well. But for some reason it never did question the tradition of the crumb and the drop, the form of the supper truncated in both food and actual fellowship.

It bothers me that not even the Anabaptists restored to us a genuine Lord's supper, even though they showed themselves able in so many other areas to consistently carry through to their proper conclusion insights on which the mainline Reformation hesitated or went only part way. For all these years we have carried on, in this aspect of our church life, unquestioned sacramentalist notions that are hangovers of the Constantinian era.

I have a proposal. Let's finish the Anabaptist Reformation of the Lord's supper. Let's eliminate the last vestiges of Catholic-Protestant sacramentalism that still encumber our observance of communion. Let's move beyond the crumb and the drop of grape juice consumed in silence, with our backs to each other. Let's return to the Lord's table.

This proposal may sound radical to some people. But I doubt that any latter-day Anabaptist-Mennonites who today have the courage to complete the Reformation on this practice will be drowned or burned at the stake or thrown in prison.

What would be needed to bring our communion

Marlin Jeschke teaches at Goshen College.

GOSPEL HERALD Volume 76 Number 24

Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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practice back into line with the intention and character of that in the New Testament? The answer is so simple and obvious, it is almost embarrassing. Practically all our churches have a space we already call the fellowship hall. And most of our churches already have carry-in meals or coffee hours in those fellowship rooms. I have often felt that these carry-in meals have been more truly communion than the solemn "celebrations" in the "sanctuary," where under ordinary circumstances we would tell our children, "Don't bring food in here!" and where eating the crumb and drinking the drops often therefore seem so artificial and incongruous that we have trouble awkwardly swallowing them.

At home with food. In the fellowship hall of the church, however, we feel at home with food. In the carry-in dinners of my congregation I find myself genuinely communing with people I somehow don't get to talk to in coming and going to and from the worship service and Sunday school. The conversation is not always necessarily restricted to matters religious. We may quite appropriately discuss family life, community events, economics, even politics and athletics as well as congregational life. Our task, after all, is to help each other to bring all of life under the lordship of Christ.

Moving the Lord's table to the fellowship hall and reinstituting actual communion among members of the congregation need not make it any less the *Lord's* table. That is, we come self-consciously as members of the body of *Christ* to this fellowship, and we seek to let the Spirit of Christ define the character of that fellowship.

Also, it is imperative that at least certain of our fellowship hall meals include the historic symbols of bread and cup and some reminder of our Lord's institution of this table in order to keep our church life grounded in the saving work of Jesus Christ. I also think it makes sense under normal circumstances to keep the Lord's table in the congregation's meetinghouse and not move it to reserved rooms of a restaurant, for example. It also seems to me desirable to make the supper a periodic act of the whole congregation and not let the full supper become a function of only subgroups in the congregation (such as Sunday school class or K-group), even if some such subgroups occasionally celebrate it responsibly.

What I am here suggesting is not entirely novel. The Church of the Brethren has practiced the love feast for most of its history, though in some Brethren churches the supper menu seems by tradition to have to be beef broth. And many Brethren churches have also not been able to resist the Protestantization process—the incursion of the crumb-and-drops kind of "communion" into the sanctuary for some of their celebrations of the Lord's supper.

Not a few Mennonite churches have found themselves intuitively moving, in their thought and even in their practice, toward a more authentic celebration of the Lord's table. The time has come for us to complete the Reformation in this important part of our church life. Let's return to the Lord's table and real communion.

I kept my name off the war memorial

by Jeffrey Hatton

"You are hereby ordered for induction into the Armed Forces of the United States, and to report at room 110, Courthouse, Kokomo, Indiana, on Aug. 27, 1969, at 5:30 a.m., for forwarding to an Armed Forces Induction Station."

I was sent to Fort Knox, Kentucky, to take the eight-week-long Basic Combat Training Course. Along the way I remember thinking that I would like to operate a bazooka—I don't know why—and that after BCT I might take a three-week parachute course called Jump School, where I would get to jump out of airplanes and float to the ground.

After boot camp, however, I was sent to Fort Polk, Louisiana, for a nine-week course called Advanced Infantry Training. On the walls in the building where our meals were served, appropriately called the "mess hall," were pictures of various military hardware and I would try to sit at the table nearest the one which depicted a mortar gun in action, because it is a close relative of the bazooka.

Jeffrey Hatton is from Greentown, Indiana.

I really shouldn't have been there at all, but in 1969 I was not a Christian and I had no more than the usual objection to military service. I remember only a year before standing in a relative's house and saying, "I don't want to believe in Christ, and I don't want not to. I just want to be left alone." I remember them saying, "You know it just can't be that way."

Soon I began feeling bad about the army and then one day, two weeks after I had arrived in the South I stepped out the back door of the mess hall and something came over me, causing me to see that I should be doing something about my situation. I don't think I fully realized the significance of that day at the time, but I have often thought of it since, for that was the day I became saved. The Jesus I had spurned would not leave me alone. He came to me in the middle of an army camp. About a month later, in December 1969, I was baptized into the body of believers during a Christmas leave.

Meanwhile I filed a discharge from the army as a conscientious objector. I was "held over" for eighteen months in Louisiana defying threats, humiliation, mental anguish, three sets of orders to Vietnam, and a

case of pneumonia from the damp weather as I fought my battle with the military and the government. Two of my applications were rejected and finally, in the Federal Courts at Alexandria, Va., a Judge decided in my favor. But the army appealed his decision and I was not discharged.

After twenty-two months of my scheduled twenty-four month tour of duty had elapsed, the army dropped its appeal and I was honorably discharged. Since that time I have continuously studied the Scriptures for their peace teaching. I have often talked, and sometimes regrettably argued, pacifism, I have used the written word to advocate it, and I have tried to live in peace as I have understood it from the Scriptures.

In 1982, a group of local war veterans conceived an "appropriate" memorial to be placed in the courthouse to honor all the men of Howard County, Indiana, who had served in the military during the Vietnam conflict. The memorial dedication was to take place on November 11 as the climax of a day's festivities which included what was claimed to be the largest Veteran's Day military parade in the state.

The group announced their intentions in the spring along with starting a fund drive. All through the summer I debated what I should do. From the first I was concerned about the memorial because I knew that they would use my name and I did not want this to happen. I kept thinking, "How would it look for a Christian pacifist to have his name engraved for all time upon a stone honoring fighting men?"

I finally decided to take the direct approach. I went to one of the heads of the project and simply said, "I respect your intentions and what you are doing, but for religious reasons I would rather that my name not appear on the memorial. Please respect my wishes and honor my request." To my surprise, he agreed at once to do so.

Marching bands and tanks. The Veteran's Day parade was indeed a big one. From the newspapers I read that there were armed soldiers, cub scouts, men from World Wars I and II, a lone soldier from Korea's conflict, and a sizable contingent of Vietnam veterans, along with several high school marching bands playing a variety of patriotic songs as they marched through downtown Kokomo. Military personnel carriers and tanks rumbled through the streets, which were lined with people who stood in a drizzling rain to watch them pass.

Thirty men from Howard County died in Vietnam and their names are inscribed on the front of the memorial. At the dedication a lieutenant colonel spoke of the men still listed as missing when he said, "Your people went out and fought for you. They saved the things you hold dear. Continue to support them."

Thursday evening, after the festivities were over in Kokomo, a van filled with Howard County residents left for Washington to see the new national memorial scheduled to be dedicated that weekend. In the party were both veterans and widows of veterans. From the newspapers I read the reaction of one widow when she found her husband's name among the 57,939 men who were killed in Vietnam. She said, "I want my daughter to see it too. I want her to stand up and be proud that her father fought." And one of the veterans was heard to say, "We'd all go again—if the rest of the country was backing us."

But I will not go again, nor should I count on the rest of the country backing me. But I must continue to live my life in peace, and in so doing take my place as one less person who would participate in war. If no war desires exist within me, then no war can flow through me to find expression in the world. Picture a line drawn in the dirt with three billion violent and seething people massed on one side, while on the other side are two hundred men in prayer, loyal to peace. If just one person has a change of heart and leaves the violent billions to walk across the line and join the men of peace, the multitudes are diminished by one and the peace group is made a little larger. True peace becomes one person closer to reality in the world. This is what I believe and years ago I made that walk across the line.

I am most grateful that my name will not appear on a war monument. There could be a time when the monument would appear as a powerful accuser, and I would be required to give satisfactory explanation as to why my name appeared in acknowledgment of violence. No, I must serve God and base my actions upon what I believe is his will, always listening to what he has to say. And like the widow, I too want my children to be proud—but proud that I didn't fight. And most important of all, I want them to know why.

On Father's Day

My husband—
To speak the words brings
joy to my heart for
You are my delight. Your
laugh dispels my fears.

My husband—
I love you! I see Jesus in
your gentle, wooing love
For me. Gladly will I encompass
you with love.

My husband—
My love covering. Protector.
One in Jesus. A mystery,
Yet so real. Together, to live,
love, and submit to his will.

Thank you, Divine Husband,
For my husband.

Audrey A. Hanlon

Thursday at 5:00 p.m.

by Peter Morris

Chrissy Morris: At 4:30, we changed our minds.

The nurse was businesslike, yet nice in a "we would like to have your money" sort of way. "Don't worry about a thing" she said. "The baby isn't even formed yet, and the uterus contains only some bloody material."

We were in one of Florida's newest abortion clinics. My wife and I had decided to look into the possibility of an abortion. Our first pregnancy was somewhat unplanned and neither of us felt ready to become parents. We were both engaged in jobs which had become lifestyles. Such was our devotion to the work-a-day world that we thought of children only in the future, along with the house with the white picket fence.

Actually we were somewhat divided on the abortion issue. While I personally did not like the implications, I could probably have seen my way into approval. My wife knew nothing of the "right to life" movement and therefore viewed the process as little more than contraceptive.

Now that the abortion issue has again warranted front page headlines, the reality of abortion is once more thrust into our consciousness. While one group is blasting the "legal murder" concept, another is proclaiming the rights of the impoverished to have tax-paid abortions. One group has won, at least for the moment, but there will never be a true victory on either side.

While the battles rage, I remember the issue on a far more personal level.

Three weeks remained in which we could legally obtain the process of "life termination." As the date drew nearer, the idea of killing an unborn child grew more and more real to both of us. We were besieged by those who called the process murder. Others said it was merely a minor operation that involved "the sucking out of the uterus."

We knew that we could not afford the costs a child would bring; we realized that neither of us was emotionally capable or fully able to take on the responsibilities of parenthood. Reluctantly, a date was set.

"Thursday at 5:00 p.m." The nurse routinely gave us our appointment. "Plan to take a day or so off from work, Mrs. Morris."

The days were long prior to our scheduled time. Few words were spoken on any subject; the issue of abortion was almost totally cast from our limited conversation. Talk of abortion only prolonged the agony, and the less said about it, the better. It was a joint decision after much soul-searching and deliberation. We had made up our minds.

Thursday dawned clear and began as usual. Both of us headed to work, although we had arranged to leave early to attend to some "special business." Almost angrily we drove ourselves, hoping that unlimited activity would shorten the day and make it end more quickly. It was strangely like the night before Christmas when you're young, and you can't wait for the morning to come. Except that it was the evening we desired.

Mercifully, our appointed hour came.

Several years later we were to view some rather sobering photographs. The "bloody mass" we had heard so much about was before our eyes . . . except that something was definitely wrong. From the red, chewed up pile of unborn humanity protruded arms with tiny hands. Each hand was complete with the most perfectly formed fingers. Legs and feet were also evident in dismembered obscenity.

We looked at the photographs, actually taken of recently aborted children during legal trimester abortions. Tears filled our eyes. No one had ever told us the full truth . . . least of all those who were so willing to "help out" at our local abortion clinic.

We just never knew. . . .

How thankful we were when we looked up from the pictures that were laid before our eyes and beheld our beautiful blond-haired, blue-eyed daughter. How thankful we were that at 4:30 p.m. on a Thursday less than three years ago, we had changed our minds.

Peter Morris is a member of Hickory (North Carolina) Mennonite Church.

Except it be for fornication

by Philip E. Miller

This exception clause given by Jesus in his teaching on divorce and remarriage in Matthew 5:32 and Matthew 19:9 has been variously understood by Bible readers. To some, this clause can best be understood to refer only to those in a betrothal period prior to marriage. To others, it refers to unfaithfulness in a marriage relationship. Still others have expanded the exception to include anything that destroys the spirit of a marriage.

What is the meaning of the Greek term "porneia" which Jesus used? What is the meaning of the English term "fornication" which the translators of the King James Version used? And finally, what are some implications of this clause for us today?

The Greek term "porneia" as used by Jesus. Greek lexicons concur that "porneia" is a general word referring to illicit sexual intercourse. There is nothing in the term itself which would limit it to any one form of improper sexual expression. The precise usage of the term in any given passage is to be determined by the context in which it is found. In the case under consideration Jesus used the term "porneia" in contrast to the term "moichao" (adultery). This being the case, can we discover whether he intended to limit the exception to premarital sex in contrast to extramarital sex inferred by adultery, or whether he intended to broaden it to include other forms of illicit sex not included in the general concept of adultery?

We note the exception clause is found only in the Gospel of Matthew. For some, this infers that Jesus had in mind the case of unfaithfulness during a betrothal period as practiced by the Jewish community. However, in comparing Matthew 19:1-12 with Mark 10:1-12 we find them to be the same occasion. In harmonizing the Gospels we remain consistent with our high view of inspiration to impose the exception clause into Mark's Gospel.

As a believing community, we are to proclaim God's standard. As a caring community, we are to minister to all.

A further insight into the Jewish betrothal will also be helpful. The betrothal was an agreement between the groom and the father of the bride. It included the only public ceremony having to do with the marriage and in that society they were considered as husband and wife. If they chose to terminate the relationship they therefore needed to resort to a legal divorce. Unfaithfulness in this context would not have been considered as premarital sex. It would seem clear that Jesus did not have in mind an exception to divorce limited to illicit sex prior to marriage.

On the other hand, one of the problems Jesus faced in teaching on marital relationships arose from the unbalanced view of adultery held by many Jewish leaders of that time. In John 8:3-11, the woman caught in adultery was brought to Jesus for judgment—but not the man. Married Jewish men were given privileges in certain extramarital relationships which were not viewed as adultery. By using the term "porneia" Jesus did not allow for those holding such a view to impose their own concept of adultery upon his teaching. Further, the term for adultery in its general usage refers to illicit male-female relationships. By using the term "porneia" Jesus included all forms of deviant sexual relationships. This broadens the exception clause but does limit it to sexual immorality and cannot be construed to include the many trivial reasons used for divorce today.

The English term "fornication" as used by the King James Version. Many dictionaries define this term as "voluntary sexual intercourse between unmarried persons." This reflects the general usage today. A careful study, however, discloses that the term was used in a much broader way by the scholars translating the King James Version.

The term itself derives from the Latin "fornix" which literally means "brothel" and was the name given to the dwelling place of the Roman prostitutes. We note that the term "fornication" is used to refer to premarital sex (1 Cor. 7:2), to refer to prostitution (1 Cor. 6:16-19), to refer to incest (1 Cor. 5:1), and in a number of instances to include all the forms of illicit sex (Acts 15:20). In each of these cases we have the Greek term "porneia" translated by the English term: "fornication." It would seem clear that the scholars and the general Bible readers of the King James period understood and used these terms as having the same general meaning.

Since we no longer use the term "fornication" in the broad and more general way, the scholars of today have correctly translated the exception clause with a more general term. For example, *The New English Bible* reads "other than unchastity," *The New International Version* reads "except for marital unfaithfulness," and the *New King James Version* reads "except for sexual immorality." All these are in keeping with the original intent.

Some implications of the exception clause for us today. In the first place, the exception clause helps us to understand God's view of the sacredness of marriage. The divine ideal from the beginning was a permanent relationship in marriage—"until death do us part." It is

Philip Miller is bishop of the Norfolk District of Virginia Mennonite Conference. He writes, "I drew up [this article] for my own clarification. It reflects a change in position from that which I earlier held but which I feel to be more scriptural."

equally true that from the beginning sexual fidelity was also a vital part of the divine ideal. It is interesting to note that the Old Testament allowed for polygamy as well as divorce and remarriage for "hardness of heart" while the New Testament does not. But both fully agree on the prohibition and sinfulness of marital unfaithfulness. In light of the flagrant disregard of God's standard in society today, the church must forthrightly teach against this sin and its devastating consequences.

In the second place, the exception clause was not designed to encourage divorce and remarriage. Jesus did not command a Christian with an unfaithful companion to terminate such a marriage. Rather, he taught that to do so without such a condition resulted in the person committing adultery. The Christian will always seek for reconciliation and restoration of relationship.

Finally, since the exception clause does refer to unfaithfulness in marriage relationships, there are two questions that immediately surface. First, does the exception clause allow for divorce in the case of persistent unfaithfulness? Second, can the Christian so divorcing marry again to another Christian?

The Mennonite Church has held differing positions historically. Menno Simons taught that adultery was ground for divorce. A Swiss tract attributed to Michael Sattler held the same view and added that "the abandoned one may marry whomsoever he wishes to, only it must be in the Lord." Can we ascertain what Jesus may have had in mind as he gave his teaching?

From the time of Moses (Deut. 24:1-4) the Jewish understanding of divorce included the termination of marriage with the freedom to remarry. Jesus referred to the Jewish divorcement in Matthew 5:31-32. His listening audience on that occasion, as well as the Jewish leaders who questioned him in Matthew 19, had the Jewish concept in mind. Therefore, as they understood Jesus to allow divorcement for "porneia" they would have understood it in the Jewish concept unless otherwise explained. Jesus did not change the meaning of divorce but he limited the grounds for acceptable divorce.

We call attention to Jesus' statement in Matthew 19:9: "Whoso marrieth her which is put away doth commit adultery." While this statement is omitted in nearly all modern versions, we do find it again in the Gospel of Luke. In the context of this statement in Matthew there are two kinds of divorced wives. The first would be the wife divorced for unfaithfulness and certainly the person marrying her would identify in her sinfulness (1 Cor. 6:15-16). The second would be a wife divorced for an unscriptural reason.

It seems clear that where there is a scriptural allowance for a divorce there will also be a scriptural allowance for remarriage. It is equally clear that where a Christian divorces on grounds other than those sanctioned by Scripture, then marriage to another is not permitted (Mt. 19:9 and 1 Cor. 7:10-11). We also note that both Jesus and Paul taught celibacy (Mt. 19:10-12 and 1 Cor. 7:32-38) but recognized the limitation of such a choice.

As a believing community we are to proclaim God's standard of holiness in life and marriage. As a caring community we are to minister to all those wounded and broken and to extend healing and deliverance in the tender Spirit of Christ.

Hear, hear!

The prodigal father

Last March Ronald Reagan told the National Association of Evangelicals a story with a "profound truth" of a father who said: "I would rather see my little girls die now, still believing in God, than have them grow up under communism and one day no longer believing in God." The story was warmly received (by applause and cheers) and is a standard example of how many view questions of faith and nuclear weapons.

Compared to Jesus' parable of one prodigal son (Lk. 15:11-32), this is an anti-parable, 'The Prodigal Father.' " "There was a man who had two daughters . . . and rather than trusting God's grace for them, lest they be taken over by a foreign country, he preferred their annihilation."

This spiritualized version of the better-dead-than-red cliché learns nothing from Golgotha and the empty tomb. The prodigal father's gospel is Masada (where Jews killed themselves and their families rather than being enslaved by Romans). Yet this unparable has a fateful difference from Masada: as well as accepting the death of self and family, the prodigal father is willing to kill Soviets (Romans) and billions of innocents not connected with Soviet communism. Reagan claims to be pro-life, opposing abortion and mercy killing, but advocates spiritual euthanasia.

The story employs "God language" but does not preach following Jesus. Jesus taught love, compassion, and forgiveness—not incineration. When the disciples wanted to burn a Samaritan village that rejected Jesus, he rebuked them: "You do not know what manner of spirit you are of; for the Son of man came not to destroy [people's] . . . lives but to save them" (Lk. 9:56).

This story shows a profound lack of faith in the God whose name it uses in vain. There is no faith that God could preserve one's daughters, no trust that God's church could survive communism; as if Soviet communism is mightier than the Holy Spirit. The Old Testament prophets, Jesus, and Paul all taught that God's grace will be sufficient for us in exile and persecution. Kingdoms will pass away, but Christ's truth lives on. The Russian church remains faithful—more so than the American church.

Trusting weapons more than God is idolatry and, not surprisingly, Reagan and this father are willing to commit child sacrifice. This perversion of biblical faith—using Christian language while not trusting God—is more likely to "dupe" the American church than is Soviet atheism.—**Arthur Boers,** director, Lombard Mennonite Peace Center, Lombard, Ill.

CHURCH NEWS

An interpretive report

Prayer in Capitol sparks arrests

"We've come as unarmed people, simply to pray." With these words Jim Wallis, editor of *Sojourners* magazine and a pastor of the Sojourners Fellowship, described the interfaith public witness against the nuclear arms race held at the U.S. Capitol building in Washington, D.C., on Monday, May 23.

While a crowd of over 1,000 people (including some 35 Mennonites) sang, prayed, and heard speeches on the east steps of the Capitol, a group of concerned laypersons and clergy solemnly entered the Rotunda in a public protest against nuclear arms and the neglect of the nation's poor. At that very hour members of Congress were discussing the $625 million funding of the controversial MX missile system.

Aware that public demonstrations and "symbolic" acts were prohibited in the Capitol, the group of 242 persons entered the Rotunda singing "I've got Peace Like a River," and carrying blue, pink, and white flowers and loaves of bread. Inside, the group sang several songs, knelt to pray the Lord's Prayer together, and to offer silent prayers for an end to the arms race.

The group proceeded to read the official statements of ten church denominations against the arms buildup, and shared in the symbolic breaking of bread before being arrested for unlawful entry and unlawful demonstration.

The nonviolent action was a part of Peace Pentecost, a two-day event planned by Sojourners Fellowship to coincide with Pentecost. It began on Sunday evening, May 22, with an ecumenical worship service at the National Cathedral. The service was attended by some 3,000 people.

Monday's activities included a morning worship service at the Lutheran Church of the Reformation where participants spent time in prayer and were urged to cultivate an attitude of humility, love, and nonviolence in the day's events. They then marched several blocks to the Capitol singing and carrying banners.

Reactions of Mennonites present varied from the total participation of several persons to the hesitant reluctance of a middle-aged couple from Florida who were vacationing in the capital.

Julie Trnka, one of the persons to enter the Rotunda to pray, explained her presence as a desire to say "yes" to the new way of the kingdom of God. Julie's plane ticket was paid for in part by her church, Faith Mennonite Church in Minneapolis, and several friends traveled to Washington to support her in her witness.

A mother of a two-year-old daughter ("I'm doing this partly for her"), Julie was concerned that a spirit of gentleness shine through the public stand she and others were taking. She also expressed the hope that because of the events at the Capitol, "the legislators will see that there are people who are serious, putting their lives on the line [for the sake of nuclear disarmament]."

At least two other Mennonites are said to be among those who were arrested.

Several Mennonites who took part in the presence outside the Capitol building made a connection between their involvement there and the peace teachings of the Anabaptist tradition.

"I think it's time that particularly we as peace people start living up to what we believe," said Wilma Gingerich of Harrisonburg, Va. She added, "So I couldn't stay away, frankly."

Speaking of the persons who chose civil disobedience, her husband, Ray, said, "I think these people are asking the same kind of questions that the disciples and the Anabaptists were asking—What does it mean to be a faithful follower of Jesus? That's a Mennonite question!"

He continued, "This group is saying, 'The way of Christ is not the way of the MX missile.' "

Delton Franz, director of the MCC Peace Section Washington office pointed out that Mennonites are not the only ones concerned about peace issues. "There is less of a difference among the various denominational traditions in a setting like this than as Mennonites we're accustomed to thinking is the case," he remarked.

Franz noted that the event illustrated the variety of responses sincere Christians choose as they speak out against weapons and war. He continued, "I think these are going to be the frontier questions for our people in this decade: Is nonresistance as a passive response the only option for our churches, or are there times when the nonviolent resisting of evil needs to be explored more?"

One self-described disillusioned Mennonite said of the day's events, "For many years I just heard Mennonite rhetoric about peace. I never saw anybody going with it publicly, taking risks, making sacrifices. This gives me hope."

Capitol police reported that this was one of the largest arrests at the Capitol since the demonstrations of the Vietnam War days. Toward the end of Monday afternoon, one reporter was heard complaining about the lack of violence or other such visually "interesting" material for his TV news footage. Just as the planners of Peace Pentecost had hoped, the day was one of worship and witness, rather than of violent protest.—Virginia A. Hostetler

As reporters, curious tourists and Capitol police look on, 116 women and 126 men knelt on the floor of the Rotunda in prayer. Pictured in the center are (l to r): Mary Evelyn Jegen, a Catholic sister; Jim Wallis, of Sojourners Fellowship; Timothy McDonald, assistant pastor of Ebenezer Baptist Church in Atlanta (behind Wallis); and Richard Rohr, a Franciscan priest.

Chad: A case study in foreign aid and self-sufficiency

Schoolchildren in the slums and countryside of Chad as well as influential leaders all tout the principle of "self-sufficiency." A postage stamp from Chad champions the principle of food self-sufficiency. At the same time foreign aid programs which do not encourage local industries and agriculture, both prerequisites for self-sufficiency, are being initiated in Chad.

Chad, a country in north-central Africa, is facing drought. The failure of rains in recent years has placed the country close to famine. The European Economic Community has responded with a gift—thousands of tons of wheat flour, rice, and millet. The resulting food aid program is being administered by the World Food Program of the United Nations with some local assistance from the Mennonite Central Committee.

The need for the aid is indisputable. Without food brought in from outside many people in this region would starve. But the actual results of the program are more ambiguous.

Food aid is given to Chad for distribution to the hungry free of charge, but often corrupt opportunists sell rather than give the food to the needy.

"The greatest benefit of these kinds of programs," says a Swiss doctor working in eastern Chad, "is that the food ends up in the marketplace in such quantities that it significantly lowers the price [of local food.]" After last year's aid delivery the price of local grain dropped to one third of the standard price.

A missionary in another town warns, "Do not think that this food reaches the people directly. Much of it is channeled through the businessmen who line their pockets. But still people are able to buy food for a lower price because there is so much of it."

More problematic than the undoubted corruption associated with food aid is the relationship that develops between governments and donor agencies. While agricultural programs waste away for lack of attention, the national government responds to food needs by searching for help from overseas. The pattern of looking for outside aid rather than depending on the villagers' own resources repeats itself at the local level.

In order to distribute this latest supply of food the World Food Program drew up a plan in cooperation with the Department of Interior and of Natural Calamities. The food aid, under the plan, is stored in major towns and will be distributed by the civil authorities and local distribution committees. This has the advantage of creating a sense of ownership in the program. But too often the government sees its role as simply that of a middleman. The aid given tends to limit the government's responsibilities to the people to that of a social welfare distribution agency. The program does not encourage the creation of local self-development projects.

All this undermines the drive for self-sufficiency. Chadians are skeptical of foreign aid programs since very little of the free aid directly reaches the poor. This skepticism dampens their enthusiasm for experimenting with new ideas. Local government officials do not feel capable of promoting self-sufficiency using only local resources because all aid programs they have participated in have been funded from overseas.

This exchange between a missionary and a peasant farmer in Chad sets the situation in its drama. "What are your feelings about your crops dying because of the drought?"

"It does not matter because the Europeans are already here to feed us."

When a farmer does not regard the failure of his harvest as a serious matter, something has gone wrong. Part of the work of MCC in Chad is to help Chadians understand the limits and goals of aid.—Jason Dean

Immigration reform bill approved by Senate

The Immigration Reform and Control Bill (Simpson-Mazzoli) came one step closer to implementation on May 18 when the Senate approved its version in a 76-18 vote. The House is expected to begin considering its version of the bill sometime this summer, although no date has been set.

The Senate bill contains a legalization provision that offers amnesty and eventual citizenship to aliens who are now in the U.S. illegally and can prove long-term residency. Undocumented aliens who arrived after 1979 would not be eligible for amnesty and could still be deported under the existing law.

The House version is more liberal in this regard and sets Jan. 1, 1982, as the cutoff date for aliens seeking legal status.

Immigration and Naturalization Service (INS) anticipates that over 2 million undocumented aliens will apply to legalize their status under the provision of the reform bill. INS is presently negotiating with church organizations and other voluntary agencies to help process this huge volume of applications.

The Senate bill includes provisions to restrict further illegal entry to the U.S., including penalties for employers who knowingly hire undocumented aliens. Employers would be required to ask job applicants for documents verifying they are either citizens or aliens with work permits.

The Senate bill also allows more temporary workers to enter the U.S. with the stipulation that such people return to their home countries at the end of a stated work season.

New figures show Mennonite world membership of 698,000

Worldwide Mennonite membership is placed at 698,300 in the *Mennonite and Brethren in Christ World Directory* for 1983 to be released soon by Mennonite World Conference.

The directory and membership summary reveal the existence of 130 Mennonite and BIC "groups or organized bodies" in 52 countries. The 1982 figures were 689,500 members, in 125 groups, in 50 countries.

The directory is released annually as an insert in the June issue of the Mennonite World Conference *Newsletter*. Figures "as of December 31" are requested by the office of MWC Executive Secretary Paul N. Kraybill during the first few months of each new calendar year.

About one half of the conferences provided updated figures in 1983.

By continent, North America continues to have the largest Mennonite population, at 329,600. (Conversely, that means that over half of the world's Mennonite and Brethren in Christ members, about 369,000, live outside of North America.)

Asia and Africa, interestingly enough, show identical totals in the 1983 summary: 102,300. These totals reflect a slightly larger increase for Africa than for Asia since last year's poll.

European Mennonites number about the same as in 1982, 94,600 (a number which includes an estimated 55,000 Mennonites in the Soviet Union), while Mennonites in Central and South America are 69,400 strong as compared to 67,300 in the 1982 summary. A figure of 100 is used for Australia to include the small organized church based in Fennell Bay and an estimate of Dutch Mennonites on the continent.

New groups that appear for the first time in the 1983 directory happen to be exclusively in the Spanish-speaking world: *Mision Evangelica Menonita*, Bolivia, 48 members; *Iglesia Evangelica Menonita*, Chile, 400 members; *Iglesias Evangelicas Menonitas en Venezuela*, 50 members; *Comunidad Cristiano*,

Burgos, Spain, 35 members; and *Comunidad Cristiana de los Hermanos Menonitas*, Spain, 14 members.

Never before this year has there been a directory listing for two of these countries, Venezuela and Chile.

Groups which show a membership number in addition to an address for the first time are the London (England) Mennonite Fellowship, 15; and the Irish Mennonite Movement, 9.

The directory listing under Ethiopia no longer carries name, address, or officers of the Meserete Kristos Church in Ethiopia, forcibly dissolved by the Ethiopian government in early 1982. The figure of 7,000 members is still used for that country.

Reported membership gains and losses must be carefully interpreted, caution the compilers of the directory. The reporting mechanism does not necessarily indicate whether changes in membership mean members were added or lost during the given calendar year, or whether there was simply a fresh accounting taken.

Gains of over 1,000 each were reported by the Kanisa La Mennonite Tanzania; the Eglise du Christ au Zaire, 9è Communauté; the Governing Council of the Conference of the M.B. Church of India; and the Mennonite Church of North America.

Smaller conferences reporting membership increases of over 20 percent were the Zimbabwe, Japan, and Nicaragua Brethren in Christ; the Kekchi and Spanish-speaking Mennonite conferences in Guatemala; and the Beachy Amish of El Salvador.

By contrast, some conferences showed declines in membership. The Muria Synod of Indonesia reported 2, 167 fewer members and 33 fewer congregations. The Iglesia Evangelica Unida of Panama reported 300 fewer members—but seven more congregations. The Evangelical Mennonite Brethren, Old Order Mennonites of Canada, Bihar Mennonite Church of India, and Mennonite Church of Italy all reported fewer members in 1983 than in 1982.

Non-North American countries with the largest membership figures are: Zaire, 64,408; Indonesia, 52,294; India, 43,802; Mexico, 28,318; and Netherlands, 22,500.

In addition to statistics, the directory provides the names of leaders and contact persons and/or addresses of church headquarters where available. Among the 125 groups listed in the 1982 World Directory, there have been 23 changes reported in either leadership or contact person for the 1983 compilation.

A more complete, updated directory will be published at the XI Assembly in Strasbourg as a supplement to the 1978 Mennonite World Handbook.

Representatives from North Central, Pacific, and Northwest conferences and WMSC officers (left to right, first row): Clarene Myers, Ore.; Dorothy Burkholder, Alta.; Katheryn Yoder, N.D.; Gwen Kauffman, N.D.; (second row) Mildred Zook, N.D.; Esther Nisly, Ore.; Ruth Kauffman, Ore.; (third row) Kathryn Lapp, Mont.; Barbara Reber, exec. secy., Elkhart, Ind.; Ferne Roth, Alta.; (fourth row) Grace Brunner, pres., Louisville, Ohio; Joyce Amstutz, Alta.

'Utilized to God's Glory'—women meet in Alberta

Nearly 100 women turned the spotlight on themselves as they worked through the theme "Christian Women's Gifts Available and Utilized to God's Glory" at a retreat in Three Hills, Alta., Canada, May 6-8.

The Northwest Conference Women's Mission and Service Commission hosted the event, which included representatives from the North Central and Pacific Coast Conference. Grace Brunner of Louisville, Ohio, national president, and Barbara Reber, Elkhart, Ind., executive secretary (national), conjointly led the group in self-evaluation by using biblical examples such as Hannah in the Old Testament.

Following this, the assembled broke into groups of five or six, in which they shared personal concerns and problems more intimately. They also discussed how to move forward in relationships with others in the "marketplace."

Reber introduced the newly published book, *Mennonite Women, a Story of God's Faithfulness*, by reading about mother Eberly's lonely voyage to America.

Sunday morning worship included thinking about goals and plans for the next five years, which were shared in the large-group setting. Prayers for wisdom and guidance, in small groups, followed.

Joyfulness in singing, highlighted by special music, pleasant conversation and laughter during meals, and after-session visits in the dormitories characterized the spirit of the meetings

— Cena E. King

Singers to help with oratorio at World Conference

Singers are being invited to participate in a choir which will perform at the Mennonite World Conference assembly in Strasbourg, France, July 24-29, 1984. The choir is scheduled to sing a recently commissioned, full-length dramatic oratorio composed by Esther Wiebe with libretto by Barbara Smucker. George Wiebe will conduct.

The Abiding Place will feature a mixture of singing, brass instruments, speaking, congregational responses, and perhaps film and mime. A choir from Africa and one composed of German Umsiedler will also participate in the second part of the oratorio.

Rehearsals will take place in Winnipeg a week before the conference as well as during the first days in Strasbourg. A minimum of 50 singers who can cover their own costs is required.

For more information, write George and Esther Wiebe, CMBC, 600 Shaftesbury Blvd., Winnipeg, MB R3P 0M4 by Aug. 1. Include voice part and experience.

New election process, building addition highlight MMA discussion

Revising the process of electing the Mennonite Mutual Aid Association board of directors and engaging an architect for a building addition highlighted the Mennonite Mutual Aid board of directors meeting on May 13 in Goshen, Ind.

The new election process for the Association's board will replace the MMAA biennial delegate meetings. Previously, Association members elected 64 delegates who attended a one-day meeting every two years near Chicago to elect board members.

Beginning this fall, the entire membership of MMAA will be asked to vote by mail for those who will serve on the board. The election and appointment process for the boards overseeing MMA's other entities will remain the same.

As a result of the new procedure, the biennial delegate sessions near Chicago will be discontinued after this year. Instead, MMA staff will travel to Mennonite communities throughout the U.S. to hold regional meetings.

Those who were to serve as delegates for a meeting this year will meet as planned for a final delegate session in November. However, the meeting will be one for sharing information and concerns only; the participants will not have the task of electing board members.

The board also approved a recommendation to engage LeRoy Troyer and Associates of Mishawaka, Ind., to develop plans for an addition to the MMA office building in Goshen, Ind. "When we added to our facility in 1979," noted James D. Kratz, administrative services vice-president, "we found that we filled it to capacity almost immediately. Plans we make now are projected to meet our needs until 1989."

Projections for the addition show construction to begin early in 1984, though plans still are subject to board approval in the fall of this year.

In addition, the board approved revised investment guidelines for the organization. Following a review of current guidelines by staff and consultants, Delmar King, investment manager, updated and revised the statement. The new guidelines note concerns of peace, health and stewardship, responsible management, quality of life, and support for the church, and are specific about action to take if investments do not comply with Mennonite values.

Rising medical care costs again concerned the board. George Dyck, Newton, Kan., noted claims paid for MMA members in 1982 increased 20 percent over 1981, while the inflation rate was only 5 percent. Vernon R. Wiebe, Hillsboro, Kan., commented that "attitudes affect the amount of claims. If we think of this as mutual aid, then we look at it as helping each other rather than ourselves." R. Clair Weaver, medical doctor from Elizabethtown, Pa., noted that cost-shifting is a real concern: "Medicare, Blue Cross, and public assistance do not pay their fair share and private-paying patients must pay more to make up the difference. The problem of rising costs will continue to get worse through the next few years."

Dwight Stoltzfus, MMA president, in his report to the board, highlighted the relationship of MMA programs to "the entire scene outside the MMA office." He called attention to broader needs.

The next meeting of the MMA Board of Directors is scheduled for Nov. 17 and 18 near Chicago, Ill.

Mennonite Church first quarter financial report

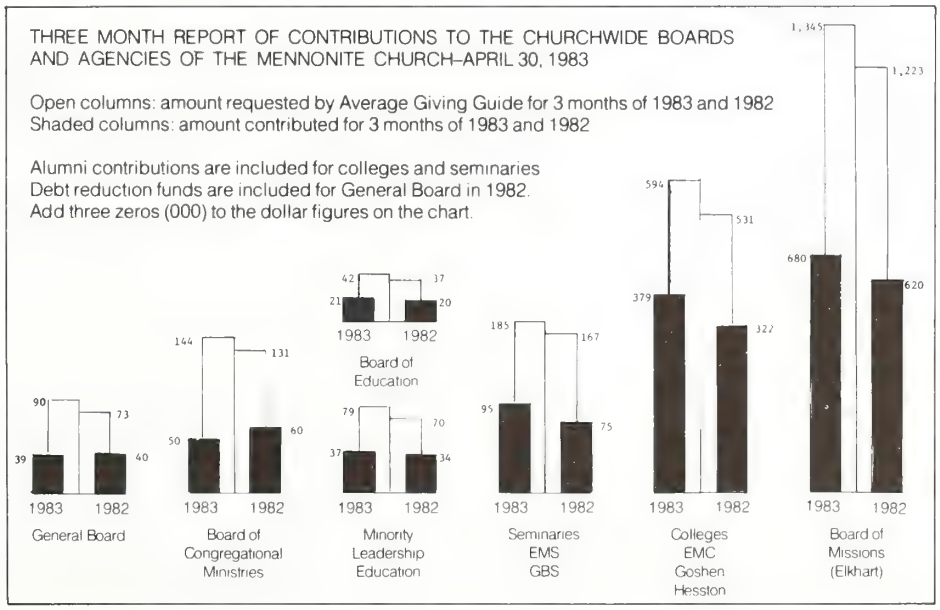
Contributions in the first quarter of 1983 by the church to the churchwide boards and agencies have increased by 11 percent over that for a similar period in 1982. The increase amounts to an additional $131,131. For this we praise and thank God for all he is providing through his church.

However, the percentage of dollars received as compared with dollars requested in the Average Giving Guide remains about the same for 1983 as in 1982. For both years the percentage has been 52.5 percent.

First quarter receipts as a rule tend to be lower proportionately than those quarters later in the year. As a result churchwide boards and agencies usually experience a cash flow deficiency in the first and second quarters of the year and then hope to recover in the third and fourth quarters.

The accompanying chart shows the dollar amounts requested in the Average Giving Guide and the amounts received by each agency in the first quarter of the 1983 fiscal year. The chart shows comparative figures for the 1982 fiscal year.

You will note that the dollar increases were not experienced evenly by all the agencies. The larger agencies (the Mission Board, colleges, and seminaries) had the largest increases. The smaller agencies had very small increases, and some had decreases. This was especially true for the Board of Congregational Ministries which received $10,000 less in 1983. The boards and agencies depend on your gifts.—Ivan Kauffmann



Nicaraguan women's society active

Lois Swartz, missionary in Nicaragua, reports that a board of directors was elected for the sisters' society of the Nicaraguan Mennonite Conference. Lois' job is to attend all meetings and act as an adviser. She is to accompany the supervisors named for the three zones.

One member of the board will visit all the churches in the zone every three months to help them begin to organize a women's group of Bible study and prayer, help with problems, and plan local classes for women. There is one representative from each rural zone on the committee.

Gardening program takes root in native communities

This year Mennonite Central Committee Canada has sent 22 gardening volunteers into 17 native communities in Manitoba, northwestern Ontario, and the Northwest Territories. They will also give assistance to five additional communities by supplying seed potatoes.

Second Mile Lodge, just north of Kenora, Ont., was the location of the May 11-15 orientation of the gardening volunteers. Issues addressed ranged from northern horticulture and greenhousing to native nutrition, religion, and cross-cultural relationships. "It was a very good learning experience, not only about the soil, but about the native viewpoint on things," said Terry Dueck from Rosthern, Sask. Terry is assigned to the community of Bearskin Lake, 450 air miles north of Kenora.

Six years ago, Menno Wiebe first spoke with people in the northern Ontario native community of Sachigo Lake about gardening. The people told stories of how at one time most families had a garden, but with the coming of the store, where produce could be easily purchased, the gardening died out. "The quality is often poor and the prices are sky-high. We can't afford to buy these foods any more," became the cry. People were interested in growing their own foods and some of the older people still remembered how. At the request of the native people, MCC sent a volunteer to Sachigo Lake to help people start gardening. The idea has taken root.

The volunteers will not only assist the people in their respective communities in planting family gardens, but will participate in community development, church services, DVBS, Bible studies, and baseball games.

MENNOSCOPE

Luke Weaver was commissioned to serve as pastor at Mennonite Christian Fellowship, Atmore, Ala., as associate with Richard Kling and Steve Longenecker. He will be on the staff of Atmore Christian School in addition to fulfilling his pastoral responsibilities.

At the Cobbtown Mennonite Church, Jay, Fla., John Kemp was installed as associate pastor and Michael Beiler as deacon on May 15. These brethren will serve with licenses issued by the Lancaster Mennonite Conference. Paul Dagen was in charge of the commissioning and installation service, assisted by James Rheam, present pastor.

The annual retreat for "Families with a Retarded Member" will be held at Laurelville Mennonite Church Center from July 12 to 16. The theme "Why Christians Suffer," will be developed by Paul M. Miller, Elkhart, Ind., veteran church leader and professor of practical theology at the Associated Mennonite Biblical Seminary and Henry Enns, Winnipeg, Man., director of the Handicapped Concerns of MCC-Canada. Care of the retarded children, youth, and adults will be provided by Doris Enns, activities coordinator at Adriel School. Families of all ages are invited to share in this event for mutual benefit and support. This event is jointly planned by Laurelville and the newly formed Mennonite Advocates for Disabled Persons. For additional programs and registration information contact Laurelville Mennonite Church Center, R.5, Box 145, Mt. Pleasant, PA 15666, or phone (412) 423-2056.

Congressman Paul Simon, D-Ill., urged 1983 graduates of Eastern Mennonite College to "build bridges to the rest of the world." Speaking on May 22 at EMC's 65th annual commencement, Simon said those bridges are particularly important in a world in which human beings for the first time "have the ability in virtually a few minutes to destroy the earth." Simon offered three suggestions for building bridges to the class of 1983: study a foreign language, travel to "see the countryside," and plan for the future. Commencement had been scheduled on the front lawn at EMC but was moved across town to James Madison University's convocation center because of rain. Following Simon's address, the college awarded degrees to 256 students. The degrees included four-year bachelor's degrees, two-year associate degrees, and a one-year certificate.

An in-depth study of a congregation based on two years of pastoring and personal interviews has resulted in a doctoral degree for Ron Collins, associate professor of Hispanic ministries at Goshen College, Goshen, Ind. On May 20 Collins successfully defended his dissertation, entitled "Defining Goals and Writing a Job Description as Part of Calling a New Pastor," to meet requirements for the doctor of ministries degree from McCormick Theological Seminary, Chicago. He paired pastoring at the Lawndale Mennonite Church with his studies, which he said eventually gave his dissertation an added "intentionality."

The Commission on Home Ministries of the General Conference Mennonite Church has bumper stickers available for General Assembly. Designed simply with the logo followed by "Bethlehem 83," the stickers may be purchased for $1 from CHM at Box 347, Newton, KS 67114.

The Eastern Mennonite College alumni office, in cooperation with TourMagination, has planned an 11-day tour of Anabaptist/Mennonite sites in Europe following the Mennonite World Conference. The dates are July 30-Aug. 9, 1984. Key stops include Bern, the Emmental, Zurich, Cave of the Anabaptists, the Black Forest, Rottenburg, the Weierhof, Cologne, Munster, Witmarsum, Amsterdam, Ghent, and Brussels. Other features include: castle visits, Rhine River ride, canal boat trip, and Schaffhausen Falls. Leaders are Al Keim and Les Helmuth. For more information write to: Eastern Mennonite College, Alumni Office, Harrisonburg, VA 22801.

The 40th anniversary of Fairview Mennonite Home will be celebrated at 515 Langs Drive, Cambridge, Ont., Saturday, June 18, 2:30 p.m. There will be a reunion of former board members, staff, and auxiliary. Sunday, June 19, 3:00 p.m., service of celebration. Historical displays and refreshments. On June 22 there will be an open house and strawberry social. Phone (519) 653-5719.

The second annual Single Parent Families Retreat and the annual Business and Professional Week will be held at Laurelville Mennonite Church Center, July 17 to 21 and July 22 to 27 respectively. "Moving from Self to Others" will be the theme of the first and Peter Drucker's film series, *The Manager and the Organization*, will be the heart of the second. Competent leaders have been chosen for each. For more information, write Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

In response to urging and counsel from the churches, Associated Mennonite Biblical Seminaries, Elkhart, Ind., is taking steps to improve the communication skills of students in preaching and speaking. Some students need additional training in speech communication. Beginning in the fall of 1983, all students will be given an hour-long communication screening to test their level of speaking skill. Class work and tutoring will be recommended in basic communications, preaching I, or preaching II. The AMBS boards in March approved the search for a new faculty member with particular gifts in preaching and in teaching preaching. The new teacher is to be appointed by the fall of 1984 or as soon thereafter as possible.

The 39th Annual Eastern District CPS Reunion will be held on Sunday, Aug. 7, 1983, at 10:00 at Cove Valley Camp near Mercersburg, Pa. Please send address changes to Paul E. Bender, Secretary, Star Route, Box 7, Belleville, PA 17004, no later than June 30, 1983.

Adoptive Family Weekend at Spruce Lake Retreat, June 17-19. Speaker will be J. Lorne Peachey of Scottdale, Pa. Sponsored each year by Spruce Lake Retreat. Write or call: Spruce Lake Retreat, R.1, Box 605, Canadensis, PA 18325; (717) 595-7505.

The 13 graduates at Eastern Mennonite Seminary's 34th annual commencement on May 20 were advised to serve with confidence, courage, and compassion in their chosen vocations. Commencement speaker Willard M. Swartley, associate professor of New Testament at Associated Mennonite Biblical Seminaries in Elkhart, Ind., explained that those were the characteristics of Jesus as he went about his life's work. EMS awarded two master of divinity degrees, three bachelor of divinity degrees, four master of arts in religion degrees, and four certificates in biblical studies. Also during the ceremony, John R. Martin was presented his doctor of ministry degree from Lancaster (Pa.) Theological Seminary. Martin is the seminary registrar as well as director of field education and associate professor of church ministry. EMS has 437 alumni.

Sanford Yoder of Morton, Ill., was ordained into the Christian ministry on May 15. C. J. Dyck from the Associated Seminaries of Elkhart, Ind., brought the ordination sermon. Aden Yoder represented the Illinois Mennonite Conference and gave the charge. Sanford will serve as associate pastor with Mahlon Miller at the Trinity Mennonite Church of Morton.

Special meetings: William R. Miller, North Liberty, Ind., at Anderson Mennonite Church, Ft. Wayne, Ind., 50th anniversary, all day, June 19, three services.

New members by baptism and confession of faith: Marty Bixler, Julie Geiser, Tammi Geiser, Kevin Huff, Chad Lehman, Jerry Lehman, Kathy Lehman, Angie Miller, Mark Schloneger, Ryan Schloneger, Bruce Steiner, and Sherry Weaver at **Kidron,** Ohio. Jerry and Mary Leonard, and Stan Anderson, by baptism, at **Warwick River,** Newport News, Va. Douglas Shenk, Lyn Weaver,

and Robert Yoder, by baptism, at **Berea,** Atlanta, Ga. Gregory Blaker, John R. Fearon, by baptism; Reva Blaker by letter; Christopher Foust, Kathy Foust, Jane Humble, P. Terrance Humble, and Wanda Rich by confession of faith, at **South Union,** West Liberty, Ohio. Jill Buchanan, Diana Harris, and Yvonne Monroe, by baptism, at **Greenmont,** Greenville, Va.

READERS SAY

Kenneth Reed, San Francisco, Calif. Thank God for a great article on 1980s mission ground: the North American city (Miller and Sider, "A Theology for the Urban Church," May 10).

The only fault I find with an otherwise helpful article is one of emphasis. Evangelical churches (especially Anabaptists) may have "a century of urban homework to make up" but be sure about it: the church and Christ, in his fullness, have been active in the city for quite a while now.

In San Francisco the healthy city church is frequently a minority church (Chinese, black, Latino), often pentecostal in style or else of the liturgical traditions (Lutheran, Episcopal), or a ministry-oriented community church which may or may not proclaim Christ along with its social ministries. Then there are the large Anglo churches, typically closer to the suburbs. The city church has networks, even in anti-religious San Francisco (about one small church of 50-150 members per 1400 citizens). There is a strong city-wide church council and many peace-and-justice and youth ministry organizations nurtured by churches.

When we move into the city, it is vital that we do it in solidarity with the church already here. The spirit of partnership with other Christians here already is two thousand times more important than some proud demonstration of Anabaptist distinctives. Of course, we must be ourselves, with that portion of grace which has been given to the Mennonite Church, but in partnership with, in solidarity with. . . .

William T. Snyder, Akron, Pa. Marvin Dyck has done well in the lead article of the May 24, 1983, issue of the *Gospel Herald* in which he writes on "Making a Case for Abstinence." There are other reasons for abstinence in addition to those given by Marvin Dyck and one of these is that one person in ten, who is a social drinker, becomes an alcoholic and nobody can predict who that will be. That is too high an attrition rate medically speaking.

I think more vigorous efforts within the church must be made on the promotion of abstinence and I encourage the *Gospel Herald* to lead the way.

Marilyn Hartline, Urbana, Ohio. As a social worker dealing with alcoholics and drug addicts, I was glad to see Dyck's article, "Making a Case for Abstinence." Increasingly I become aware of the intensely inadequate social and spiritual support systems of those in the throes of an addiction problem. I would like to suggest another reason for our increasing liberal alcohol use is that our personal religious pilgrimages may be less focused on understanding and submitting to God's leading and more in touch with concepts that pervade society (monetary gain, immediate gratification, peer pressure). As one moves away from a personal understanding of God, eventually food, chemicals, material possessions will become of paramount importance.

Name withheld. I appreciated Marvin Dyck's article, "Making a Case for Abstinence." However, I think we can lay a biblical foundation for abstinence. The roots of this lay in the Old Testament. In Lev. 10:9, 10, the Lord commanded Aaron, "You and your sons are not to drink wine or other fermented drink whenever you go into the Tent of Meeting, or you will die. . . . You must distinguish between the holy and the profane, between the unclean and the clean. . . ." Ezek. 44:21 repeats this prohibition.

"But that's Old Testament!" we may say. True, but under the new covenant, our bodies are the temple of the Holy Ghost. It seems only logical to me that if the Lord refused to allow a priest to use alcohol when entering his Old Testament dwelling place, he certainly would not want it to defile his temple under the new covenant.

I believe anyone who knows firsthand the effects of alcohol—what it does to the personality of the user, his (or her) home, the finances, the children—would want nothing to do with this product. I lived with this problem for many years, and speak from experience.

Warren R. Kriebel, Souderton, Pa. The article by Joseph S. Miller on "John R. Mumaw" (May 24) is very interesting and refreshing. It represents a continuation of a good beginning made recently in the Anniversary Issue. If past events, biographies, accomplishments are not published from time to time, the young people now growing up will be robbed of some very important foundations for future building (Deut. 6:7).

It is a mistake to think that we can build a strong future church and completely forget or ignore plain and solid biblical guidelines. Too often, peoples' ideas and prevailing popular movements influence the direction towards which modern churches move. And a few issues are being pushed hard, while the fundamental teachings of the gospel of Christ, especially salvation from the guilt and power of sin through the shed blood of Christ and the work of the Holy Spirit, are neglected. We need a revival of this great gospel message.

Kenneth L. Seitz, Harrisonburg, Va. Thank you for the article "John R. Mumaw: Gentle Conservative," May 24, 1983. Brother Mumaw was president of Eastern Mennonite College during my student days there in the 1950s. He was one of the brothers and sisters in leadership that I learned to "look up to" as a young person in the church at that time. You have done well to identify one among us who has done much for the good of the church both as an innovator (e.g., helping EMC to accreditation, concern for the handicapped) and as one to suggest that we reflect a bit longer on certain changes in the polity and practice of the denomination.

BIRTHS

Anderson, Jeffrey and Dena (McCune), Hagerstown, Md., second child, a daughter, Lauren Rene, Jan. 17.

Deer, Terry and Janet, Fisher, Ill., third child, second son, Blake Garland, May 7.

Delp, Galen and Karen (Vanderlely), Souderton, Pa., second son, Stephen Philip, May 15.

Eichelberger, Bruce and Jo (Marlay), Wayland, Iowa, second child, first son, Lee Calvin, May 8.

Gascho, Wayne and Patricia (Teuscher), Morgantown, Pa., third child, second son, Kevin Lamar, Apr. 21.

Jantzi, Stanley and Lisa (Verstappen), Kitchener, Ont., second child, first daughter, Emily Mia Laura, Mar. 16.

Kraus, Lewis, Jr., and Twila (Martin), Fernie, B.C., second son, Jonathan Martin, Mar. 20.

Lewandowski, Gari and Diane (Leichty), Elkhart, Ind., first child, a son, Michael Adam, May 17.

Malone, Steve and Colleen (Brunstetter) Quakertown, Pa., first child, a son, Ryan Scott, May 10.

Manoukian, Luis and Annie (Snyder), Buenos Aires, Argentina, first child, a son, Lucas Nataniel, May 24.

Martin, Clifford and Susan (Skiles), Leola, Pa., first child, a daughter, Amy Lynn, May 13.

Martin, Jay and Linda (Lehman), Ephrata, Pa., second child, second son, Anthony Scott, May 19.

Martin, Randall and Judy (Minter), Greencastle, Pa., fourth child, first son, Corey Randall, Mar. 7.

Martin, Terry and Tami (Slabaugh), Goshen, Ind., second child, second son, Dustin Paul, Apr. 16.

Metzler, Don and Louise (Hershberger), New Paris, Ind., third child, second son, Josiah Daniel, May 18.

Moore, Robert and Mary Ann (Brenneman), Elida, Ohio, first child, Jason Edward, May 7.

Pastore, Dan and Mary Lou (Beachy), Hartville, Ohio, second child, first daughter, Anna Marie, May 22.

Ramer, Rex and Barb (Metzler), Wakarusa, Ind., third child, second son, Justin Paul, Feb. 16.

Roth, Wilbur and Peggy (Ruby), Kitchener, Ont., first child, a daughter, Melissa Lynn, Apr. 25.

Schrock, Michael and Gloria (Cross), Arthur, Ill., second child, second son, Conrad Anthony, May 16.

Schrock, Steven and Adena (Wiley), Howe, Ind., first child, Justin David, Mar. 22.

Shutt, Steve and Patricia (Clemmer), Telford, Pa., first child, Michael Stephen, May 24.

Steiner, Dean and Prudy (Kratzer), Dalton, Ohio, first child, LaMont Richard, May 17.

Weinhold, Gerald L. and Debra (Eberly), Reinholds, Pa., first child, Joel Daniel, May 22.

Welborn, Steve and Debbie (Martin), Fisher, Ill., first child, Ashley Marie, May 23.

Weldy, Gary and Tina (Martin), Goshen, Ind., third child, first son, Braden Ross, Mar. 20.

Wenger, Dale and Cheryl (Witmer), Columbiana, Ohio, third child, second son, Samuel Ross, Jan. 4.

Yoder, Edward and Carol (Good), Huntingdon, Pa., first child, Carmen Louise, Apr. 24.

Yoder, John and Joyce (Shoemaker), Bryan, Ohio, second child, second son, Nicholas Allgyer, May 23.

Yoder, Kenton and Diane (Weaver), Harrisonburg, Va., second child, second son, Todd Kenton, May 23.

Yoder, Kermit and Eva (Gahman), Perkasie, Pa., first child, Megan Rae, May 1.

Yoder, Paul and Anita (Rheinheimer), Kalamazoo, Mich., second child, first daughter, Adrienne Michelle, May 18.

Zehr, Wayne and Doris (Gerber), St. Agatha, Ont., second child, second son, Ryan William, May 3.

MARRIAGES

Acklie—Kuhns.—Mark E. Acklie, Lincoln, Neb., and Deanne Elizabeth Kuhns, Lincoln, Neb., Indiana Hills Community Church, by Ronald King, May 14.

Cordell—Hunsecker.—Gerald Lance Cordell, Mercersburg (Pa.) cong., and Ruth Ann Hunsecker, Chambersburg, Pa., Cedar St. cong., by Merle G. Cordell and Aden Diller, May 14.

Frey — Burkholder. — Donald Frey, Wauseon, Ohio, West Clinton cong., and Cathleen Burkholder, Archbold, Ohio, Central cong., by Edward Diener, May 21.

Knechel — Bergey. — Dean Knechel, Harleysville, Pa., Towa-

mencin cong., and Kathy Bergey, Telford, Pa., Tabor cong., by Frank Billman and Harold Fly, May 14.

Lantz—Short.—Scott Lantz, Archbold, Ohio, Central cong., and Kelly Short, Pettisville, Ohio, Evangelical Menn. Church, Archbold, Ohio, by Charles Zimmerman and Charles H. Gautsche, May 20.

Lengacher—Leichty.—Lester Lengacher, Woodburn, Ind., Central cong., and Beth Leichty, Fort Wayne, Ind., North Leo cong., by Ray Erb and Brent Leichty, brother of the bride, Apr. 2.

Martin — Swann. — Doug Martin, Wakarusa, Ind., and Donna Swann, Elkhart, Ind., both of the Yellow Creek cong., by Bob Detweiler, Dec. 11.

Miller — Slough. — Joseph Miller, Elkhart, Ind., Millersburg (Ohio) cong., and Rebecca Slough, South Bend, Ind., (Goshen) College cong., by Marcia Yoder, May 22.

Mumaw — Martin. — Don Mumaw, Wakarusa, Ind., Yellow Creek cong., and Paula Martin, Elkhart, Ind., Elkhart City Ch. of Brethren, by Bob Detweiler, May 7.

OBITUARIES

Allebach, Ada, daughter of Howard and Anna Alice (Hunsberger) Cassel, was born in Towamencin Twp., Montgomery County, Pa., on Apr. 16, 1911; died at Grandview Hospital, Sellersville, Pa., on Apr. 30, 1983; aged 72 years. On Jan. 9, 1932, she was married to Preston Allebach, who survives. Also surviving is one son (Robert) and four grandchildren. Funeral services were held at the Towamencin Mennonite Church on May 3, in charge of Harold Fly, Ellis Mack, and Glenn Alderfer. Interment in the Towamencin Cemetery.

Blosser, Oscar, son of Jacob and Harriet (Christophel) Blosser, was born in Elkhart County, Ind., on July 19, 1893; died at Elkhart Hospital, Elkhart, Ind., on May 3, 1983; aged 89 y. On Dec. 4, 1915, he was married to Mabel Martin, who survives. Also surviving are two daughters (Irma—Mrs. Melvin Crilow and Verna—Mrs. Dale Gongwer), three sons (Kenneth, Lavon, and Gerald), 17 grandchildren, and 19 great-grandchildren. She was a member of the Yellow Creek Mennonite Church, at Goshen, Ind., where funeral services were held on May 6, in charge of Bob Detweiler; interment in church cemetery.

Gross, Nora M., daughter of Enos and Ida (Myers) Gehman, was born in Dublin, Pa., on Jan. 22, 1896; died at Eastern Mennonite Home in Souderton, Pa., on May 3, 1983; aged 87 y. On Jan. 5, 1918, she was married to Artemus Gross, who survives. Also surviving are one daughter (Ethel—Mrs. Arthur Roth) two sons (Marvin and Willard), 9 grandchildren, and 9 great-grandchildren. She was a member of the Doylestown Mennonite Church, where funeral services were held on May 6, 1983, in charge of Ray K. Yoder.

Kreider, Leslie E., son of Wilmer and Lois (Longenecker) Kreider, was born in Elizabethtown, Pa., on Feb. 5, 1962; death was due to motorcycle accident in Conewago Twp., Dauphin Co., Pa., on May 20, 1983; aged 21 yr. In addition to his parents, he is survived by his paternal grandmother (Lizzie B. Kreider), two sisters (Carol Kreider and Jean E. Brenneman), and two brothers (James W. and J. Richard). He was a member of the Bossler Mennonite Church, where his funeral services were held on May 25, in charge of Harlan Hoover and Fred Garber; interment in adjoining church cemetery.

Lehman, Bertha, daughter of William and Mary (Loucks) Holdeman, was born in Mishawaka, Ind., on Oct. 6, 1891; died in Greencroft Nursing Center, Goshen, Ind., on Apr. 30, 1983; aged 91 y. On Dec. 20, 1911, she was married to Charles Lehman, who died on Mar. 8, 1935. She is survived by two children (Mildred and Russell), 3 grandchildren, and 3 great-grandchildren. She was a member of the Yellow Creek Mennonite Church, Goshen, Ind., where funeral services were held on May 3, in charge of Bob Detweiler; interment in the adjoining church cemetery.

Martin, Nora A., daughter of John O. and Elizabeth (Brenneman) Martin, was born in Concord Twp., Elkhart Co., Ind., Nov. 26, 1896; died at Greencroft Nursing Center, Goshen, Ind., May 21, 1983; aged 86. She was preceded in death by a sister (Myra Horein) and 3 brothers (Oscar, Edward, and Daniel). She was a member from her youth of the Olive Mennonite Church near Jimtown, Ind. Funeral services were conducted on May 25 at the Olive Church by J. C. Wenger; interment in the Olive South Cemetery.

Moyer, Lizzie L., daughter of Henry and Elizabeth Moyer, was born in Lower Salford Twp., Montgomery Co., Pa., on Nov. 15, 1904; died at the Eastern Mennonite Home, Souderton, Pa., on May 13, 1983. Her first marriage was to Mahlon Swartley, who predeceased her. Her second marriage was to Willis Moyer, who also predeceased her. Surviving are one son (Ralph), two grandsons, 8 stepchildren, 31 step-grandchildren, one step-great-grandchild, a brother (Horace), and a sister (Ellen Halteman). Funeral services were held at Towamencin Mennonite Church on May 17, in charge of Harold Fly, Ellis Mack, and Glenn Alderfer; interment in the Towamencin Cemetery.

Snider, Violet Feick, died at Kitchener, Ont., on May 2, 1983, following a lengthy illness, aged 77 y. She was married to Lorne Snider, who died in May 1977. A son (James) died in 1980. She is survived by two brothers (Clayton and Herbert Feick) and a number of nieces and nephews. She was a member of the First Mennonite Church, Kitchener, Ont. Funeral services were held on May 4 at Ratz-Bechtel Chapel in Kitchener, in charge of Glenn Brubacher; interment in Memory Gardens, Breslau.

Springer, Theodore, son of Valentine and Emelia (Unzicker) Springer, was born at Rantoul, Ill., on Dec. 3, 1897; died at Eureka, Ill., on May 20, 1983; aged 85 y. On Sept. 28, 1922, he was married to Leah L. Naffziger, who died on Jan. 12, 1982. The survivors include 5 sons, one daughter, 16 grandchildren, 6 great-grandchildren, 4 brothers, and 3 sisters. He was a member of the East Bend Mennonite Church, Fisher, Ill., where funeral services were held on May 23, in charge of Paul O. King; interment at the East Bend Memorial Gardens.

Stinnett, Lloyd Lewis, son of Cyrus and Bell (Wood) Stinnett, was born at Bedford, Va., Apr. 28, 1908; died in the Waynesboro Community Hospital on May 23, 1983; aged 75 y. On Jan. 18, 1934, he was married to Willabelle Coffey, who survives. Also surviving are two daughters (Eunice Rachel and Martha), one son (Orvin), five grandchildren, and one great-grandson. He was a member of the Stuarts Draft Mennonite Church, where funeral services were held on May 26, in charge of Charles C. Ramsey, Roy D. Kiser, and Paul R. Barnhart; interment in the church cemetery.

Wenger, Nora L., daughter of Milton and Fannie (Longenecker) Cassel, was born in Penn Township, died at Lititz, Pa., Feb. 25, 1983; aged 89 y. She was married on Jan. 7, 1915, to Phares S. Wenger, who preceded her in death. Survivors are two sons (Phares, Jr., and John C.), 5 daughters (Eleanore—Mrs. Amos B. Myer, Pauline—Mrs. Elmer S. Franck, Ruth—Mrs. Roy W. Breneman, Edna—Mrs. John H. Lutz, and Betty—Mrs. J. Norman Charles, with whom she resided), 22 grandchildren, 32 great-grandchildren, a brother (Frances L. Cassel), and 3 sisters (Mabel Mummau, Edna Shaffer, and Florence—Mrs. Daniel Breitigan). She was a member of the Risser Mennonite Church. Funeral Services were held at the Abundant Living Ministry, Lititz, Pa., on Mar. 1, 1983; interment in Kauffman Mennonite Cemetery.

Widrick, Elmer, son of Jacob and Lena (Martin) Widrick, was born on Mar. 17, 1915; died on May 13, 1983; aged 68 y. He was married to Ruth A. Lyndaker, who survives. Also surviving are two sons (John C. and Gary J.), one daughter (Elaine K.), 7 grandchildren, 7 sisters (Ella, Beatrice, Barbara, Kathryn, Irene, Gladys, and Lauretta), 5 brothers (Ezra, Bernard, Hilary, Harold, and Earle), and many nieces and nephews. He was preceded in death by his parents, two sisters, and one brother. He was a member of the Conservative Mennonite Church at Croghan, N.Y., where his funeral was held on May 15, in charge of Richard Zehr and Julius Moser; interment in the church cemetery.

Yoder, Raymond Mark, son of Samuel and Nora (Stutzman) Yoder, was born at Goshen, Ind., on Mar. 28, 1914; died in Sarasota, Fla., on Apr. 6, 1983, due to cancer; aged 69 yr. He was married to Frances Schrock, who survives. Also surviving are 3 daughters (Rachel Cressman, Rebecca Adler, and Gloria Yoder), a son (Jon), 3 sisters (Eva Yoder, Leona Brandberry, and Ellen Riegsecker), a brother (Ordo), and 5 grandchildren. He was ordained to the ministry in 1939 and served at Chicago Home Mission; Congerville (Ill.) Mennonite Church; and Pleasant Oaks Mennonite Church, Middlebury, Ind. At the time of his death he was a member at the Bay Shore Mennonite Church. Memorial services were held at Bay Shore Mennonite Church on Apr. 7, in charge of Paul R. Yoder, Sr.; and funeral services at Eighth Street Mennonite Church in Goshen, Ind., on Apr. 9, in charge of Paul Goering; interment in Elkhart (Ind.) Prairie Cemetery.

CALENDAR

Mennonite Publication Board, Scottdale, Pa., June 16-18
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., June 17-18
Region V Black Youth Conference, Bronx, N.Y., June 17-19
Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

Cover by Paul Schrock, p. 413 by Peter Morris Photographic Services, p. 416 by D. Michael Hostetler, p. 418 by Cena King.

ITEMS AND COMMENTS

Survey says Presbyterians risk everything—except money—for their religious faith

What is faith, how does one get it, and how is it nurtured? The United Presbyterian Church recently put that question to its social researchers who surveyed 3,900 members of the denomination for answers. The survey found many expected—and some unexpected—answers. Faith was defined as trusting and committing oneself to God through Jesus Christ, usually beginning as a teenager for those who became ministers and often nurtured in adversity for the laity.

One surprising result of the survey was that United Presbyterians appeared to be more willing to give up free time, alienate friends, or leave job and home than give money to Christian causes they considered very important. On whether they would leave home and possibly their job if they felt called by God to undertake a special task, from 37 percent of the members to 77 percent of the pastors replied affirmatively.

But less than half of all respondents—ranging from 28 percent of the members to 48 percent of the pastors—said yes to this question: "If, through your congregation, you were asked to give a specific amount of money for a cause you realized was very important, would you do so, even though you would have to sell securities, possessions, or take out a loan to make this gift?"

Methodist attitude survey shows local, national church far apart

A poll of United Methodist clergy and lay leaders, taken as part of a larger church bicentennial project, shows "potentially destructive divisions" within the denomination. The survey, which dealt with social concepts and strategies, documented divisions between clergy and laity which have long been noted, the report said. The "more serious" divisions, however, were found between the local church and denominational bodies.

Use of boycotts, protest marches, and civil disobedience as instruments of social change has the greatest potentiality for dividing the church, said the report by James Fogle Miller. The survey was commissioned in 1980 as part of a 10-year church bicentennial effort to chart a course for United Methodism's third century.

World Lutheran panel decides against broadcasting to China

The Lutheran World Federation's commission on communication has rejected a suggestion to broadcast Christian programs to the People's Republic of China. A working group convened by the Norway-based International Mass Media Institute had urged the church commission to consider an effort to balance the conservative evangelical programming beamed into China, the LWF said. The idea was turned down at the commission's annual meeting in Budapest, Hungary.

During the discussion of the China broadcasting issue, The Rev. Yin Ying of Taiwan argued that "we should listen to the wishes of the Chinese people." He suggested that Christians in China were more in favor of broadcasts than their church leadership. But after a long debate, panel members voted unanimously to reject the idea.

Science teachers snub colleague accused of teaching creationism

A high school science teacher at Hudsonville, Mich., under consideration for a top award from his peers was passed over after the American Civil Liberties Union accused him of teaching creationism. The Michigan Science Teachers Association had said earlier that David Bolhuis was the top finalist for their High School Science Teacher of the Year Award. But the group's awards committee didn't even include him in its recommendations. The award instead went to a teacher who did her student teaching under Mr. Bolhuis. Later an official for the association denied saying that Mr. Bolhuis had been considered the top finalist.

New Methodist hymnal brings a scattered tradition together

A collection of Asian American hymns from Chinese, Filipino, Japanese, Korean, and Taiwanese traditions has been released in Nashville, Tenn. "Hymns from the Four Winds" includes 125 songs. Some 61 percent of the texts are newly written or translated and more than 45 percent of the music is newly composed, adapted, or arranged. The project was started in 1979 and chaired by I-to Loh, a Taiwanese musician. The project was guided by a committee representing each of the five Asian Methodist groups.

In his introduction to the book, Mr. Loh said a major obstacle to the project was the near nonexistence of Asian American hymns. "There are few Asian American poets and composers, particularly Christian ones, interested in hymn writing" or having the technical expertise, he said. As a result, the committee searched their respective homelands for new and old hymns. There are some 35,000 Asian Americans in the 9.4 million-member United Methodist Church.

Problems U.S. bases bring to Philippines

Olongapo, Philippines, the site of a large U.S. naval base, is a former fishing village which has become a fast-moving city of 220,000 people known for its prostitutes, bars, nightclubs, disco houses, and massage parlors. Olongapo owes its population boom to the nearby U.S. Naval Base at Subic Bay, one of two huge military installations the United States maintains in the Philippines. In 1945, Olongapo was a quiet village of 2,000 people.

When an aircraft carrier is in port, some 5,000 to 10,000 sailors hit the streets here in search of "R and R" (rest and recreation) at some 300 entertainment spots where an estimated 15,000 prostitutes work. Most of the women come the poorest provinces in the Philippines and many tell of being lured to the city by recruiters promising jobs as waitresses and housekeepers.

Disc jockey offers newsletter assessing content of 'Top 40'

"The record industry is stealing the morality of America's youth every day," says Jackson, Miss., radio personality Jeff Steele. And he's trying to do something about it. Mr. Steele, an ordained Baptist minister, has been a disc jockey at gospel radio station WJXN-AM for more than four years. His critical comments about secular pop music are heard on his hour-long talk show, "Viewpoint with Brother Jeff," heard on Saturdays at 10:00 a.m. But Mr. Steele is now broadening his outreach through a quarterly newsletter called "Top 40 Report." It is directed at Christian parents and young people and aims to warn them about the sexual content of many pop songs. He notes that "the message in many of today's songs is diametrically opposite the teachings of Scripture," and asserts that "Christian young people cannot hope to change their world—their schools, their peer groups—while listening to and singing lyrics that contradict what they say they stand for."

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In Manitoba

The Meetinghouse editors held our yearly planning session in Winnipeg, Manitoba, at the end of May. After the planning we took a day to become better acquainted with the Mennonite picture in southern Manitoba. In a day one does not get much better acquainted, but the exposure was illuminating.

Mennonites are at best a tiny minority in the world and generally even a local minority just about anywhere they are. In Scottdale, for example, they may be 5 percent of the population. In sections of southern Manitoba Mennonites are just about *the* population. This comes as a result of the pattern of settlement and development of this mid-Canadian province.

Significant areas of southern Manitoba—beginning in 1874—were settled by Mennonite villages in solid bodies. Among the Mennonites who came to Manitoba from Russia in the 1870s and following were numbers who chose Manitoba particularly because here they were offered the most freedom—freedom to practice their faith and teach their children without molestation from the world.

The original Mennonites in Manitoba were farmers and they developed farm villages of 20 families each with their farm animals in the opposite end of the same building the family lived in and their fruit trees in the front yard. How do we know this? In part because a few such villages remain and our tour group of 13 people visited one of them. We drove and walked through slowly and took pictures like gawking tourists, while the natives basically ignored us. No doubt they are used to it by now. Also the name on our van "Mennonite Brethren Bible College" gave them a clue as to who we were and they could tell we were harmless.

This traditional village, however, is an exception. In time, many of them either grew into towns or were abandoned. Soon after settlement, some persons began to find the village life too confining and went on their own to develop farms on the open prairie. Among the towns which have developed out of villages are Altona (pop. 2,480), Winkler (3,749), Gretna (510), and Steinbach (5,979). The Mennonite concentration in some of these areas is characterized by the story from Altona where, it is said, there was a time when there were so many Wiebes in town, all services from delivery to burial could be supplied by someone named Wiebe.

One feature that impressed us as we traveled from town to town was the prevalence of Mennonite churches and the variety of Mennonite groups. The *Mennonite Yearbook* lists churches from six different Mennonite groups in Manitoba and it does not have them all. Many times we have heard laments over the scandal of Mennonite particularity and indeed it is a wonder, especially to the uninitiated. The complex background of Mennonite groups in southern Manitoba is recounted by Cornelius Krahn in Mennonite Encyclopedia. There is too much detail to be included here, but it is similar to much with which we are familiar. He writes, "In addition to the divisions caused by internal differences, new divisions occurred also because of the infiltration of new religious ideas and practices brought in from the outside."

Today it appears that there are basically good relations among most of the Mennonite groups in Manitoba. Of more concern is the question to all of them: how to maintain the concern for faithfulness implied in our tradition from one generation to another without stultification on the one hand or dissolution on the other. The latter is a constant danger, for in Manitoba, all roads lead to Winnipeg and although there are some 30 Mennonite congregations in the city, there are also many sons and daughters of the tradition who no longer participate in the church community.

As for the former, in the fifties George Brunk came to stir up the spirits of the Manitoba Mennonites and there are those who look back with satisfaction on the work he did there. Another effort to encourage fullness of the Spirit is through formal Bible study institutions. There are two Mennonite Bible colleges in Winnipeg and in Altona we stopped at Elim Bible Institute. A small school—56 students this past year—Elim has a new and expanding campus on the outskirts of the town. They are concerned, said Phil Bender who teaches New Testament, about the training of Sunday school teachers. So are we all, but not every conference has set up a training center for it.

Southern Manitoba adjoins the states of North Dakota and Minnesota. This is a friendly and lightly patrolled border as we all learned in school. Indeed, as Bernie Wiebe recalled, when he was a student at Mennonite Collegiate Institute in Gretna, it was the popular thing to walk across the border so that one could say he had been to "the States."

But there is one aspect of border relationships that troubles southern Manitobans. As we traveled along a country road, Bernie Wiebe pointed to a row of trees which he said was the border with North Dakota. He observed that southern Manitobans are quite aware that there are missiles in North Dakota. They believe that Russia has missiles aimed at those missiles and they know what a slight miscalculation would do to them.

And so in Manitoba we were reminded again how our world has become tied together. When Jesus quoted the second commandment, "Thou shalt love thy neighbor as thyself," he wasn't specifying the United States and the Soviet Union or any other of today's nation states. But this principle seems more important as we view the interlocked nature of our world.—Daniel Hertzler

June 21, 1983

GOSPEL HERALD

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Celebrating as a Christian

by Leonard Nolt

Celebrations are a part of our Christian and national traditions. As Christians we celebrate the birth, death, and resurrection of Christ and as citizens we celebrate the birth of our nation.

Sometimes it is beneficial to compare a Christian celebration with a secular one, looking for similarities and differences, as a way of keeping our celebration biblical. It is especially interesting to compare Pentecost, the founding of the church, with the Fourth of July, the founding of the United States. Both remind us of freedom. The Fourth of July reminds us of the freedom people have as citizens of a country. Pentecost reminds us of our experience in being freed from the tyranny of sin.

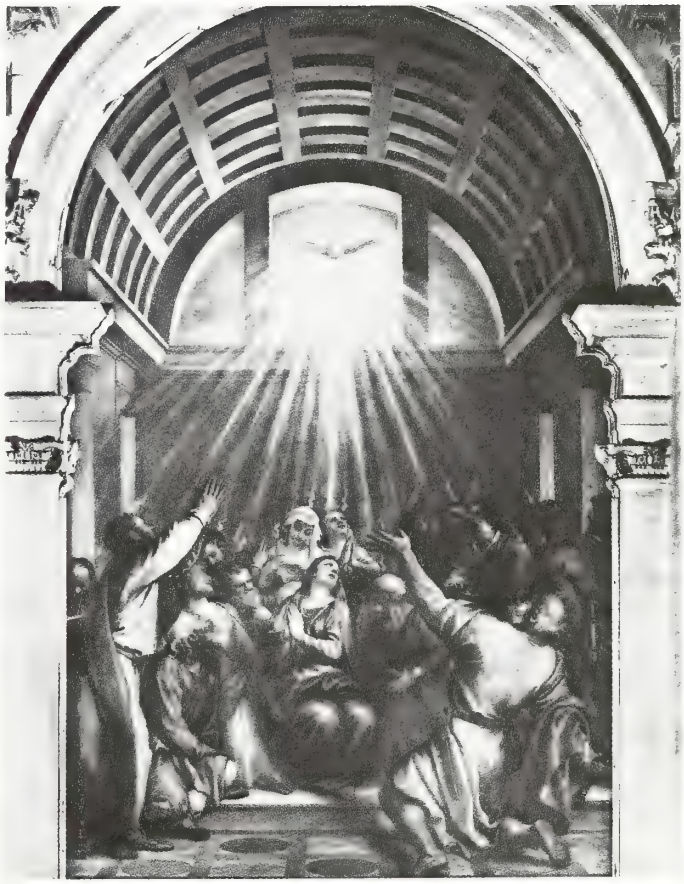
Both celebrations look to the future. There is a lot of hope and promise in the empowering by the Holy Spirit which began at Pentecost. Likewise, as a nation there would be little or nothing for us to celebrate today if we thought that all our freedoms were going to disappear tomorrow.

However, there are some significant differences in the two events. The celebration at Pentecost is associated with joy, life, and faith in God. The celebration that happens on the Fourth of July in the United States is aligned with many symbols of militarism and should remind us that our existence as a nation was acquired with much suffering, especially to the native Americans and slaves who lived in those days.

Pentecost was a unifyiny experience. Acts 4:32 says, "The group of believers was one in mind and heart." The events leading up to the first Fourth of July celebration had a divisive effect. During the Revolutionary War many citizens in the colonies were still loyal to the British government and many others wanted to remain neutral.

The Pentecost experience was a celebration of the presence of the Holy Spirit. It was a celebration which proclaimed, "God with us!" The Fourth of July celebration is a celebration, not of the presence of God, but of the presence of the most powerful weapons of war. On this national birthday many Americans celebrate their trust in the bomb.

Pentecost celebrates the truth. The early church celebrated because they discovered that God's promises are true. The Messiah had come. He was resurrected, and had sent the Holy Spirit like he promised. They witnessed out of having experienced the presence of that truth in their lives. The Fourth of July celebration of independence, an independence acquired and maintained by trust in war and violence, is something that we can only celebrate because we haven't experienced it. It is, literally, celebrating a lie.



"The Descension of the Holy Spirit" by Titian. Celebrations look not only to the past, but with hope to the future.

To explain further, there are many people living in Southeast Asia, the Middle East, Latin America who have survived under the shadow of war for decades.

Many have been injured, lost relatives and friends, and lost property to the violence of war. These people have experienced war firsthand in their neighborhoods and hometowns. They know that it is a nightmare to be dreaded.

There hasn't been a war on U.S. soil for over a century, so most Americans have little or no firsthand knowledge of war. Even most of the U.S. soldiers who fought overseas in the past several decades have not been faced with the horror of seeing their homes and families destroyed by war. War is not the glorious, exalting experience that many pretend it is every Fourth of July. The Fourth of July celebration is a false celebration.

The Pentecost experience was a result of the Holy Spirit entering people's lives and making them whole and complete persons in a way that they had never experienced before. The Fourth of July celebrates, not the wholeness of people, but acts of war which destroy human wholeness, physically, mentally, and spiritually.

The deepest sin of militarism is not the taking of life, but the idolizing of one's own interests.

Pentecost took care of all human needs. Acts 4:34 says, "There was no one in the group who was in need." All wars, including the one Americans celebrate on the Fourth of July increase human suffering and need. War causes poverty, famine, physical handicaps, and death. It destroys family life, alienates people, and breaks down productive societies. War has been responsible for turning millions of people into refugees.

The Pentecost experience had a liberating effect on those who were filled with the Holy Spirit, a liberation that was and is for all people everywhere. Although words like freedom, liberty, and independence are associated with the Fourth of July celebration, it is in fact a celebration of the denial of freedom. The phrase "war of liberation" is a contradiction. War only transfers oppression from one victim to another. American militarism, as presented by exhibits of military equipment in our parades, tells us that our freedom and liberty is based on our willingness to destroy the freedom and liberty of enemies by killing them.

The closer we look at the celebrations of Pentecost and the Fourth of July, the more incompatible they seem. Dale Aukerman, in his book *Darkening Valley, A Biblical Perspective on Nuclear War*, writes, "The two utterly contrary attitudes we can take toward those with whom we are in contact are blessing and cursing. In blessing we ask that the mercy of God and the goodness of life rest upon others. In cursing we seek to exclude them from that. . . ." To curse someone or some nation is to call down doom or misfortune on them. If we identify with the Fourth of July celebration and its militaristic and nationalistic symbols, then we are part of the cursing or calling down of doom on those who are our nation's enemies, and in so doing we seek to deprive them of the fullness of God's blessing. Ecclesiastes 21:27 says, "When a godless man curses his enemy, he is cursing himself." When we stoop to the level of cursing others, whether they be personal enemies or national enemies, we become our own worst enemy. We cannot escape the doom ourselves without God's forgiveness and we can't receive that forgiveness unless we are willing to forgive others (Mt. 6:12, 14, 15).

If we look closely at the Fourth of July celebrations we can recognize within them, not only the echoes of past wars, but also the rumblings of future ones. John Howard Yoder writes, "The idolatry of patriotism, believing that any one nation's or people's cause is so worthy that to it human lives—whether of 'friend' or 'foe'—should be sacrificed, must be unveiled not first when it has actually led to open warfare, but already when the possibility of such slaughter has been accepted in government plans.

"Not the taking of life, but the idolizing of one's own interest which leads finally to killing, is the deepest sin of militarism. Whether the sixth commandment absolutely forbids all killing is still debated; in any case the first forbids nationalism."

James 3:8-10 says, "But no one has ever been able to tame the tongue. It is evil and uncontrollable, full of deadly poison. We use it to give thanks to our Lord and Father and also to curse our fellow-man, who is created in the likeness of God. Words of thanksgiving and cursing pour out from the same mouth. My brothers, this should not happen!"

There is a place to be properly thankful for the privileges and opportunities we have living in our own country. But many Christians will, in their celebration of the Fourth of July, go beyond words of thanksgiving to words of cursing or calling down doom on those who might jeopardize that which we consider ours. The tongue is guilty of cursing when it cheers and applauds military exhibits in Fourth of July parades and it is also guilty of cursing when it is silent in the presence of doom or misfortune befalling our nation's enemies.

The biblical person cannot include in his celebration attitudes, action, or language that are threatening to the well-being of others. The tongues given by the Holy Spirit to believers on Pentecost did not include any cursing or calling down misfortune on enemies. So we need to remember that we are first and foremost witnesses of the Pentecost experience. That is our primary source of celebration.

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Why people don't read

by Katie Funk Wiebe

As this year's graduates enter the working world, I have many questions I would like to ask them. Uppermost is whether they'll take time to read once they've finished with required school reading. When someone offers them a book, will they receive it with the same enthusiasm as a gift of a pair of tickets to a ball game?

I used to think I knew all the reasons people don't read. Not any more.

"I'm not a reader. I just don't enjoy reading," say some. That one's been around since before the days of King Josiah.

"I haven't got time. I'm too busy with job and family," say others. The New Testament bridegroom might have used that one.

Some people don't read because they're already drowning in the flood of words pouring over them daily in the form of memos, reports, newsletters, solicitations to buy, subscribe, and donate. The regular dousing with words has caused semantic numbness and an acquired reflex action which rejects all reading material.

Some people don't read, however, because too many written words are no longer true words. They've been selected, shaped, and fitted to look like truth instead of being the real thing. The language has been overdone, like a pizza baked too long, which comes out looking crisp and crunchy, but actually turns out to be brittle and tasteless.

An overdone invitation to join a book club came to me promising it would help me "experience the wonder of inner growth, the joy of honest prayer, the excitement of gut level commitment, the reward of back-breaking service in ... job, church, community, and home." The book club would help me read the right books to success in every area of life. Yet those who buy the books and find the warranty for success doesn't hold are book shy the next time.

Some people fall into the category of those who would like to have read without being readers. They often belong to book and study clubs which enjoy book reviews by guest speakers, followed by a discussion not about the book, but last night's activity, whatever it was.

Or they come to Sunday school or a Bible study, hoping someone else has studied the lesson, so there'll be something to talk about. They believe in reading for others and promote it heartily, giving money for tracts for down-and-outers and to smuggle literature behind the Iron Curtain and the Bamboo Curtain. But they don't like to read.

The most serious reason, however, that people don't read is possibly the one underscored by the recent National Committee on Excellence in Education: functional illiteracy. Too many people in our country don't know how to read, the committee reported. Functional illiteracy is a growing problem in the United States, affecting possibly one in five adults. The functional illiterate may have made it through high school, but still doesn't know how to read signs, menus, schedules, catalogs, newspapers, and of course, the Bible and other types of literature.

Many such people are excellent bluffers. One such person admitted to me he had learned to fake it for years and had become a fairly successful businessman despite his handicap. But he never knew for sure what was on the paper.

Functional illiterates get their Bible teaching only in spoken form on Sunday morning or on radio and television. All Bible teaching comes secondhand, in an interpreted form. They cannot read the Word of God for themselves. Yet are they any different from people who know how to read but can't find the time or the interest? I saw a note in one church bulletin stating that 55 Bibles had been found in the church facilities in a recent spring cleanup. The owners could come claim them.

Literacy has usually been considered an overseas ministry, not pertinent here. Yet within a matter of years, the church may face the task of helping Americans learn to read the Scriptures and enjoy them if we want to extend the gospel to all kinds of people.

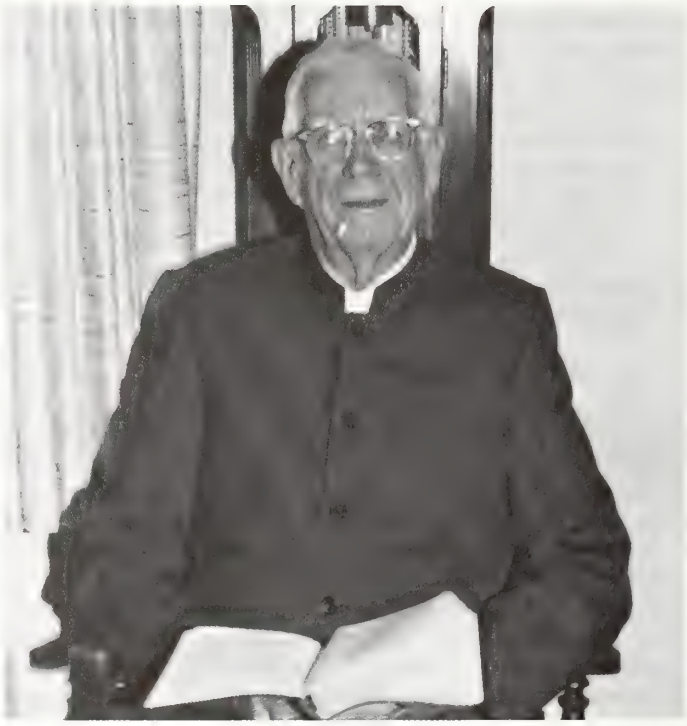
Slowly we've been dragged into an anti-reading, anti-intellectual, pleasure-bent lifestyle and the accompanying idea that Christian literature is wonderful stuff for young people tempted by cults, drugs, and so forth, or for citizens trapped by authoritarian governments. Despite best-seller lists, book clubs, and libraries a large number of adult Americans never read seriously. It is a minority activity for them. Other kinds of activities have usurped the place of reading in their lives. Higher income provides the means and social pressure to move into other activities, and so we eat and travel, drink and watch, shout and play—and the books remain closed.

John Wesley used to tell his flock, "A reading Christian is a growing Christian. When a Christian ceases to read, he ceases to grow." Parents are concerned, rightfully, whether young people will find jobs after completing school. Whether they become reading Christians should be the concern of all of us.

Katie Funk Wiebe is the author of *Good Times with Old Times*, Herald Press, 1979.

After fifty years of ministry, this I believe

by John E. Lapp



Left: Edith and John E. Lapp in September 1926. Right: John in 1983 after 50 years in the ministry.

On June 22, 1933, I was ordained to the ministry at the Plains Mennonite Church, Lansdale, Pennsylvania. Ordination changed my life, for I found it necessary to leave the business community and devote myself to the study of the Word, to minister in the Word, and to minister to the people of the Christian community. The past half century has been a time for personal growth and also a time of growing in humility.

I do not feel that I have achieved, "or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me." I do feel the need to continue to "grow in the grace and knowledge of our Lord Jesus Christ." I do confess that I have made many changes in my thinking of how the grace of God and the outworkings of the Holy Spirit should take effect in the life of the believer. I believe these changes are evidence of growth. For if my understandings had not been enlarged, I would simply be an old-time fossil in my Christian experience and in my relations to my fellow believers. However, my basic beliefs, my understanding of the Scriptures, my personal theology, and my attitudes toward life are much the same as they were at the beginning of my ministry.

This article is not intended to be a complete confession of my personal faith, but it addresses some areas of Christian faith in which I have been much involved through the years of my ministry.

1. **I believe in a personal God.** I do believe in the eternal God, who has existed before the beginning of time who is very much alive and will be so through the eternal ages to come. I cannot answer a number of questions that may be raised about God, but this does not affect my faith in him. I accept him as the eternal "I AM," who is the same "yesterday, today, and forever." He is the Creator of all things that are seen and those that we do not see. While the act of creation is beyond human understanding or explanations, I am ready to accept the statement, "In the beginning God created the heavens and the earth." That statement satisfies me!

I also believe that Jesus Christ is the eternal Word. "In the beginning was the Word, and the Word was with God, and the Word was God." I further believe that "through him all things were made; without him

John E. Lapp has served as pastor of Plains Mennonite Church, Lansdale, Pa., as a bishop, and as moderator of the Franconia Mennonite Conference.

nothing was made that has been made." So I believe that the Son, the eternal Word, had a part in the creative work at the beginning of all things. I further believe that God is a spiritual being, and that "the Spirit of God was hovering over the waters." So I believe in the Father, the Son, and the Holy Spirit.

2. **I believe that the Holy Scriptures** are the inspired Word of God. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." I believe that the personality of the writer can be felt and seen in the writings of Scripture but that Peter describes it quite correctly when he says, "For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit."

The Holy Bible is not a science textbook nor does it make any claims to be such. However, with the understanding of the times of the writers and what God had revealed to that point in history, the Scriptures are without errors. So I accept the Holy Scriptures as God's Word written by men who were human for all mankind to know the way of truth and righteousness.

3. **I believe that salvation history** is the story of the human family and God's interventions in their experiences of life. The beginnings of salvation history are contained in the Holy Scriptures, but the story of God's people is not yet finished.

It was through an act of disobedience that the human family became sinners. God's dealings with mankind are found in the Old Testament, which contains selected stories of God's dealings with mankind from the beginning of history. God said to our first parents, "You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die." And when our first parents did eat of this tree, they did surely die. Their freedom, communion, and interchange with God was broken immediately. They had died! The Old Testament is the story of God's dealings with the human family, by way of calling out a people in the family of Abraham, preserving the descendants of Abraham through the Egyptian furnace, delivering them by way of wilderness wanderings into the Promised Land.

As the story continues, time after time Israel rejected God and his rule. He allowed them to fight their own battles after he had earlier promised them they would not need to use the sword to enter into Canaan but he said, "I am sending an angel ahead of you to guard you along the way and to bring you to the place I have prepared." Also, "I will send the hornet ahead of you to drive the Hivites, Canaanites and Hittites out of your way." So when they found themselves fighting their own battles, because of their disobedience to his commands, they asked for a king. This was given to them and brought them many bitter experiences while living under despots.

But when the fullness of time was come, "God sent his Son, born of a woman, born under the law, to redeem those under law, that we might receive the full rights of sons." The story of redemption began in the Old Testament times, but was not completed until the coming of the Son of God, who was born of a virgin, and who lived in obedience to the Law and gave to us the new Law of the Gospel. There was much grace under the old covenant of Law, but the fullness of "grace and truth came through Jesus Christ." With the coming of the Holy Spirit, the "Acts of the Holy Spirit" are recorded in the book called "Acts" but these continue to happen since the close of the canon of the Holy Scriptures.

4. **I believe that the people of God** form the body of Christ. "For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink." Like the human body, so the spiritual body is composed of many members, each one an individual and each member possessed with individual gifts. Jesus Christ is the head of the body, and he directs each member to function with the gift which has been given by his Spirit. Love is the one of the nine expressions of the fruit of the Spirit which keeps the functions of each individual member moving in his/her proper orbit. And Jesus said that we can recognize the members of the body of Christ "by their fruit."

5. **I believe that the kingdom of God** is what our Anabaptist forefathers called "the rule of Christ." Entrance into the kingdom is always by way of repentance. This kingdom receives its directions from the king himself, who enunciated them in the Sermon on the Mount. It is true that the Old Testament is necessary for our understanding of the New Testament. In the Sermon on the Mount, as found in Matthew chapters 5—7, Jesus announced very clearly that he did "not come to abolish [the Law or the Prophets] . . . but to fulfill them." In chapter 5, He says six times, "You have heard that it was said. . . . But I tell you. . . . " Jesus makes the law speak to its original intent according to the divine will.

In the kingdom of God, the great ideal of *serving* is presented. This stands out in marked contrast with the way of the kingdoms of this world. On the night of his betrayal, "Jesus said to them, 'The kings of the Gentiles lord it over them; and those who exercise authority over them call themselves Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves.' "

6. **I believe there is a third way of the gospel.** This phrase was suggested during the 1960s when there was much controversy in the Mennonite Church (and other denominations as well) between the persons who were sponsoring the evangelical cause, which they called preaching the gospel and evangelizing the world. They felt the Christian experience of each individual was of utmost importance. On the other hand were those who pushed for more expression of social concern for the welfare of people.

The third way was suggested as the true emphasis of the gospel for preaching of the evangelical faith, and to have joined with this the proper emphasis and expression of a real social concern for others. Did not Jesus say, "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

I believe that the total brotherhood of the Mennonite Church must get to the point where we see no need for controversies between evangelicalism and social concern. The point where we express our love to Jesus

Christ as our only Lord and Master, and that we express the love of Christ to our neighbor in the most unselfish manner of life, and by serving neighbors, as we serve ourselves. May we be able in these last days to live above our petty differences and with the true expressions of love to one another create an atmosphere that will cause the observers of the kingdom of God to say: "Behold how they love one another."

7. **I believe the Christian way is** the way of living the simple life. Maintaining a simple lifestyle in these days of prosperity and amidst the abundance of our possessions gets to be a very difficult thing. But Jesus did teach us in the Sermon on the Mount, "Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more important than food, and the body more important than clothes?" There is a difference between a healthy concern for the needs of life and a morbid worriment about getting more things than we can ever use or more clothing than we can ever wear.

Why is it necessary to have a dozen pairs of shoes, a dozen different outfits, and all the different colors of appropriate combinations to go with each one? And when the world is hungry and cold, and we spend so many dollars for "eating out" will not our God call us into judgment for spending upon ourselves, rather than sharing our abundance with a needy world? My heart nearly breaks when I think of the crumbs that we give to supply a starving humanity who cry out because of their hunger pangs, and we continue to live in all the luxury of the upper middle class of Americans!

8. **I believe that humility is a necessary virtue** of Christian living. In Matthew 18:4 Jesus said, "Whoever humbles himself like this child is the greatest in the kingdom of heaven." When I was a boy I heard my predecessor, the late Jonas Mininger, often say in German, "Pride was cast out of heaven, and will never find entrance there again." How true! But how proud some of us have become of our attainments in this time! "He has showed you, O man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God." Indeed, "pride goes before destruction, a haughty spirit before a fall."

9. **I believe in the permanence of marriage.** That one woman and one man shall live together in the marriage bond for a lifetime. Therefore, divorce is sin according to the Scriptures. Remarriage of divorced persons constitutes a sin against God and a human person. I further believe that the "gay" life of many persons in today's world is sin and God is bringing judgment upon America and the world because of this sinful way of life by sending incurable diseases upon humans.

10. **I believe that all human life is sacred.** Therefore, abortion is wrong and sinful. In Leviticus God said, "Do not give any of your children to be sacrificed to Molech, for you must not profane the name of your God. I am the Lord." Individuals or families may not be giving their infants in sacrifice to an idol like Molech today, but rather to convenience, to pleasure, and to the gods of modern society.

But I further believe that those who speak out against abortion must also speak out against the offering of human sacrifices to the god of Mars in the human societies of our times. War is sin because it is the taking of human life. When I hear brothers in our own church arguing that the King James rendering "Thou shalt not kill" is more accurately translated "Thou shalt not murder" it seems to me to be a way of justifying the nations of the world, the governments of human society when they declare war upon other nations. When the Scriptures use the original word which may be translated either "kill" or "murder," certainly it means the taking of human life! Whether it is the murder of an individual or of the wholesale murder of a society or a nation, it is sin!

The question then can be honestly raised, what can be done for the sinners who have taken human life or even become involved in divorce and remarriage? Jesus did say, "Every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven." So I do believe there is forgiveness for all sin, except the blasphemy against the Holy Spirit. But this does not mean that sinful offenses may be continued.

11. **I am looking for that blessed hope.** "While we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good." I do believe that Jesus may come very soon!

12. **I believe that heaven is the eternal abode** of the righteous, and hell is the eternal abode of the wicked. Jesus taught this in the account of the rich man and Lazarus. And in Revelation 20 it is the testimony of the writer that he saw a scene where it was announced that "if anyone's name was not found written in the book of life, he was thrown into the lake of fire." The very next scene is the new heaven and the new earth, and he heard a voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them."

I am only a sinner saved by grace! I need God's abundant grace every day. I need his cleansing and his assurance as my daily experience. By his grace I want to be numbered with those who dwell with God eternally.

Mother of Sisera*

How dare the moonlight sweep beneath our gate
Before my Sisera comes flashing in
From slaughtering those Hebrew sheep. It's late
And I had thought that he would quickly win
With chariots of iron and horses trained
To scatter men on foot, like quail. We heard
With scorn of Barak. Yet, my son's detained
By someone. Very soon he'll send us word.
The spoil should be divided now. Two slaves
For him, one maiden for another. Cloth
Embroidered on both sides, he always saves
For me—O fear, stop fanning like a moth.

Is there no word of hope or sure relief
For window-watching women, fearing grief?

—Barbara Shenk

*See the Uniform Sunday school lesson for June 26.

side by side

eachy Amish and MCCer onstruct refugee housing.

El Salvador.
A country of civil war, fear, refugees.

MCC workers assist in a program directed by the Salvadoran Beachy Amish Church, providing housing and health care for refugees. Here and elsewhere, working alongside a local church is a priority for MCC.

The emphasis of Salvadoran Beachy Amish on service and their deep concern for the victims of war inspires MCCers to continue serving in a place of widespread suffering.

Mennonite Central Committee, 21 South 12th Street, Akron, Pennsylvania 17501
MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8

CHURCH NEWS

Jock and Pam Tolmay: South African Anabaptists

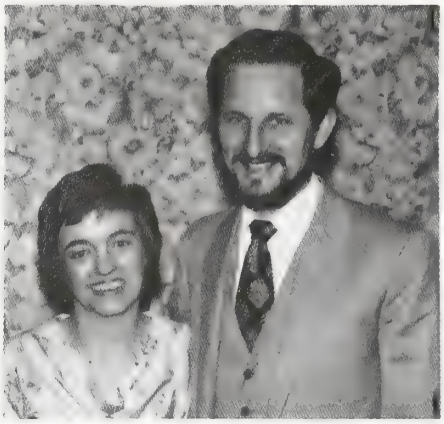
Methodist pastor Jock Tolmay was convinced the New Testament teaches believer's baptism. His convictions, and refusal to baptize infants, finally resulted in expulsion from the ministry, and a pilgrimage that brought them to the Associated Seminaries in Elkhart (see "Struggling to be Faithful in South Africa," *Purpose*, Mar. 20, 1983). Pam, this past school year, attended classes part time in addition to mothering their two sons, Grant and Ian. Jock was full time at seminary and since January is half-time pastor of Walnut Hill Chapel, a Mennonite congregation in Goshen. This South African couple, whose accent would suggest they're from another country, is learning to feel at home among ethnic Anabaptists.

Reflections. Reviewing their first seven months at AMBS provided some insightful reflections. "We are convinced God has been and will continue providing all our needs," Jock observed. "We've received much love at Walnut Hill and at seminary. There seems to be acceptance and love at Walnut Hill and at seminary. There seems to be acceptance and love in that diverse community of students and professors." Pam noted, "We're learning about and experiencing *community* at the seminary. It's love and acceptance, and practical things, too, like sharing tools and utensils and sitting for children.

Vision. What about the new studies, the new responsibilities? Are there expanding horizons? Pam observed, "If we go back to South Africa we will go with a new commitment to community, and to sharing it with the church there." While at Walnut Hill they have a vision for finding effective ways of reaching out and inviting in persons who live in the neighborhood where the church is located.

Jock observed that recently the Spirit is impressing him that "God's will for Walnut Hill is unique and original; he does not want a reproduction. He wants to use *each* person in the congregation for his work and glory. We receive the Spirit as a body, not simply as individuals. The congregation is a temple of living stones. The Spirit inhabits the temple, not the bricks or stones!"

Where then? "When people ask us if



Pam and Jock Tolmay

we're going back to South Africa, we can't answer them. We honestly don't know how to answer," Jock said. God hasn't given them light that far into the future. Pam summarized, "If we ever return to South Africa the ministry of reconciliation we're experiencing here would surely be a major focus of our ministry."

For now, the Tolmays plan to continue their training at AMBS and their service at Walnut Hill.—R. Herbert Minnich

Service, the USSR, and the future for the Dycks

Peter and Elfrieda Dyck spent a week as Theological Center guests at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Apr. 25-29. The Dycks gave testimony of 40-plus years of church service and left behind stories and pictures of refugee work, East-West relations, witnessing in word and deed, the church in the Soviet Union, and a sermon on "How Do Mennos Love?"

Since entering retirement careers a year ago, the couple finds it doesn't so much watch the clock as the calendar. "If the Lord gives us so many more years, what will we do with them?" asked Peter. "The question helps us sort out our priorities."

In a forum on the church in the Soviet Union Peter said in 1988 the church there will celebrate its millennium. In 988 Vladimir made it a law that everyone in Russia, with the exception of Muslims and Jews, had to be a Christian.

The church, Peter said, through all those centuries fostered only a vertical relationship between the individual and God. It developed no horizontal dimension of social responsibility in its society, he said. Quoting Ephesians 2:8 and 9, Peter said communism may be most accurately defined by one word: judgment. "The church did not lift a finger to help the poor. It, in fact, exploited the poor," he said.

Today in the Soviet Union, Peter said, evangelicals worship in 22 languages. In the last five years 203 new evangelical churches have been started and in the evangelical groups 34,000 persons were baptized in the same period.

The church works under the restriction of being limited to freedom inside, that is to the vertical dimension, Peter says. When asked why, the government says, "That's the way the church has always been. We've just made it a law."

One of the bridge-building problems between East and West, Peter said, is that the West knows so little about the East. Americans, he said, know the Soviet Union mainly as the enemy with the name of communism over which America must be victorious. "We know as little about Russia as we did about China in the past," he said.

In 1982, 52 colleges in the U.S. dropped Russian language training, Peter said. The Soviet Union has more teachers teaching English than the U.S. has students studying Russian. The feared phrase of Khrushchev, "We will bury you," represents an inaccurate translation, he said. The late premier said, "We will outlive you." According to Dyck, Khrushchev meant, "Socialism is the wave of the future."

In the concluding sermon, "How do Mennos Love?" Peter dealt with motivations that have led "us as a Mennonite people in unusual and unpredictable places." He traced four recent waves of influence, beginning with the mission awakening at the turn of the century, the central relief organization of 1920, the sending out of service workers—teachers and other development volunteers—"without something in their hands to distribute" in 1950, and the task of identification in 1983. Identification is "about the good news of solidarity with those in need," he concluded.

Reflecting on the week, Peter said, "When I see this symphony here, this harmony, whatever may be behind the scenes, it makes us very, very happy. Elfrieda and I have always been burdened by the many divisions in the Mennonite conferences. We say 'down with the walls, up with the bridges,' " he said. "We're just thrilled to see Bethlehem 83 coming up. In 1860 we split. This is the first time, 1983, the Lord willing, that we meet again as brothers and sisters."

Peter and Elfrieda will soon make an extended visit to the Mennonites they helped emigrate to South America after World War II, return to participate in Bethlehem 83 sessions in Pennsylvania, and from Oct. 1 to Mar. 30, 1984, pastor the Kingview Mennonite Church in Scottdale, Pa.

Drought again plagues Ethiopia

An estimated three million people living in northern Ethiopia are again struggling with drought. The farming families whose crops suffered last July and August when the rains did not come, now watch as their livestock die of thirst and their meager food reserves dwindle. Some finally pack a few personal belongings on their backs and make the long trek to food distribution centers.

During the 1973-74 drought in Ethiopia, an estimated 200,000 people died of starvation while the government hushed the seriousness of the disaster. This time, however, the Ethiopian government is working hard to provide food relief to the suffering. The government's Relief and Rehabilitation Commission (RRC) has taken on the job of distributing food aid.

As a result of government appeals for help, there is sufficient grain in Ethiopia to feed the hungry for at least several months and more boats wait in the harbor at Assab to unload more donated grain. But the cost and logistics of getting the grain to the isolated, drought-stricken countryside keeps the grain bottlenecked at the port or in major cities.

Nearly two of the three million who reside in the drought area live either in villages that are inaccessible by vehicle or within areas where there is fighting between resistance groups and the government. In these areas the RRC is unable to deliver food aid. There is no indication that the security situation in these areas will improve in the near future.

Mennonite Central Committee worker Phil Witmer, who recently visited the affected area, wrote that in a town in the province of Wollo, the population more than doubled in three weeks when hungry peasants received news that food aid was available there. Some people reported walking days to reach the center.

Regarding the situation in two other drought-stricken provinces, Tigray and Eritrea, Witmer comments, "Not much is known about the situation except that the people are also flocking to [distribution centers there]."

The major problem that faces relief organizations is the distribution of the grains that are already in Ethiopia. Peter Crossman, former West Africa disaster response coordinator, will visit the area and develop a concrete proposal for how MCC can help get the grain to the people.

Several suggestions that have been discussed are the possibility of providing transportation by donkey or even porters into the inaccessible areas.

What's on the menu at Bethlehem 83?

When asked whether he had registered for Bethlehem 83, a longtime conference-goer replied, "Not yet. I really would like to see a menu before I register." That's a consideration. I don't know whether a lack of published menus has slowed registration, but no doubt many people are interested in what will be served at the convention that meets Aug. 1-7 at Lehigh University, Bethlehem, Pa.

I have seen the menu and can confidently say that it will please some and disappoint others. Turkey a la king, sweet and sour pork, and pepper steak look pretty good to me. By the way, concession stands will dispense such delicacies as shoofly pie, funny cake, and hoagies, if the regular menu doesn't meet every need.

But there is much more cooking at Bethlehem 83 than chicken tetrazzini. The historical celebration will be very evident. Three-hundred-year anniversaries are rare enough to stir considerable excitement. The tours will be popular—some are already filled to capacity. At a number of places on the program special recognition will be given to the significance of the past. A musical drama, *The Plow and the Sword,* will be presented on Thursday evening and an oratorio, *That We May Be One,* on Sunday morning. Nearly every day, stories will be rehearsed that give shape and color to the past.

History will give way to the present in the fellowship of the General Conference Mennonite people and the Mennonite Church folk. There will be opportunity for each to observe the other in their business sessions as well as engage in informal conversation. Displays will represent both denominations' agencies. One full day will be given to joint business sessions focusing on the ventures that are done cooperatively. The traditional moderator's address will become innovative as Ross Bender and Jake Tilitzky preach in dialogue. The many seminars will be cooperatively led and will be an opportunity for dialogue on issues.

Across the mountain, on the main campus, the Bethlehem 83 Youth Gathering will maintain a rigorous program of speakers, workshops, seminars, small groups, and recreation. Both youth and adults will join in worship on Tuesday evening and Sunday morning. A heroic effort in transportation will be required to bring the youth the several miles to the Saucon Valley Campus, where the adults are meeting.

The overwhelming number of registrants have asked for air-conditioned dorms as their choice of lodging. It is increasingly clear that not all of those requests can be honored since dormitory spaces are limited and many are without air-conditioning. The very large youth gathering registration has filled all the dorm space on the Lehigh campus. Other nearby campuses must be utilized by the adults. Those for whom air-conditioning is essential may wish to choose a motel. Staying in private homes in the Allentown-Bethlehem area is an option that may have definite advantages in the making of new friends. Homes are being opened by members of a number of other denominations, including Moravians.

After June 30, registration costs will be increased from $47 to $57. It is hoped that persons planning to attend will register well ahead of that deadline in order for adequate preparation to be made, especially in housing and food. Additional information and registration forms may be obtained by writing to Bethlehem 83, 528 East Madison St., Lombard, IL 60148. You may also call (312) 620-7802 to speed up the process.

Stabler Athletic and Convocation Center in which all major sessions of the Bethlehem 83 adult convention will be held. This will also be where the delegate sessions are held and where the art exhibit and bookstore will be set up. It is fully air-conditioned with a seating capacity of 6,800.

Water buffalo go to Lao village farmers

"We took care of the water buffalo as if they were our children" during the long journey from Vientiane to Xieng Khouang, said Boua Van of the northern Lao province of Xieng Khouang. He referred to 50 water buffalo that Mennonite Central Committee helped purchase for village farmers of Xieng Khouang.

The water buffalo were purchased so that villagers in the province could produce rice again as efficiently as they had prior to the Indochina War. The purchase was made possible through funds provided by Redd-Barna Thailand, an organization that has recently begun giving aid to Laos.

Country representatives in Laos, Linda and Titus Peachey, made all the arrangements for purchasing and shipping the buffalo—a process that was filled with difficulties and spanned nearly two years. Once the buffalo were purchased, villagers in Vientiane Province had to care for them for four months until the rainy season was over and the road to Xieng Khouang became passable.

Even so the buffalos' journey from Vientiane to Xieng Khouang was a difficult one. The buffalo first spent nine hours on a truck. Then because of rough road conditions, they had to walk another seven days before arriving in Ponsavan, the province capital.

"They were so tired we didn't have to tie them up to give them shots," said a farmer in Na Huong Village. "We also gave them traditional medicine, and they are doing much better now."

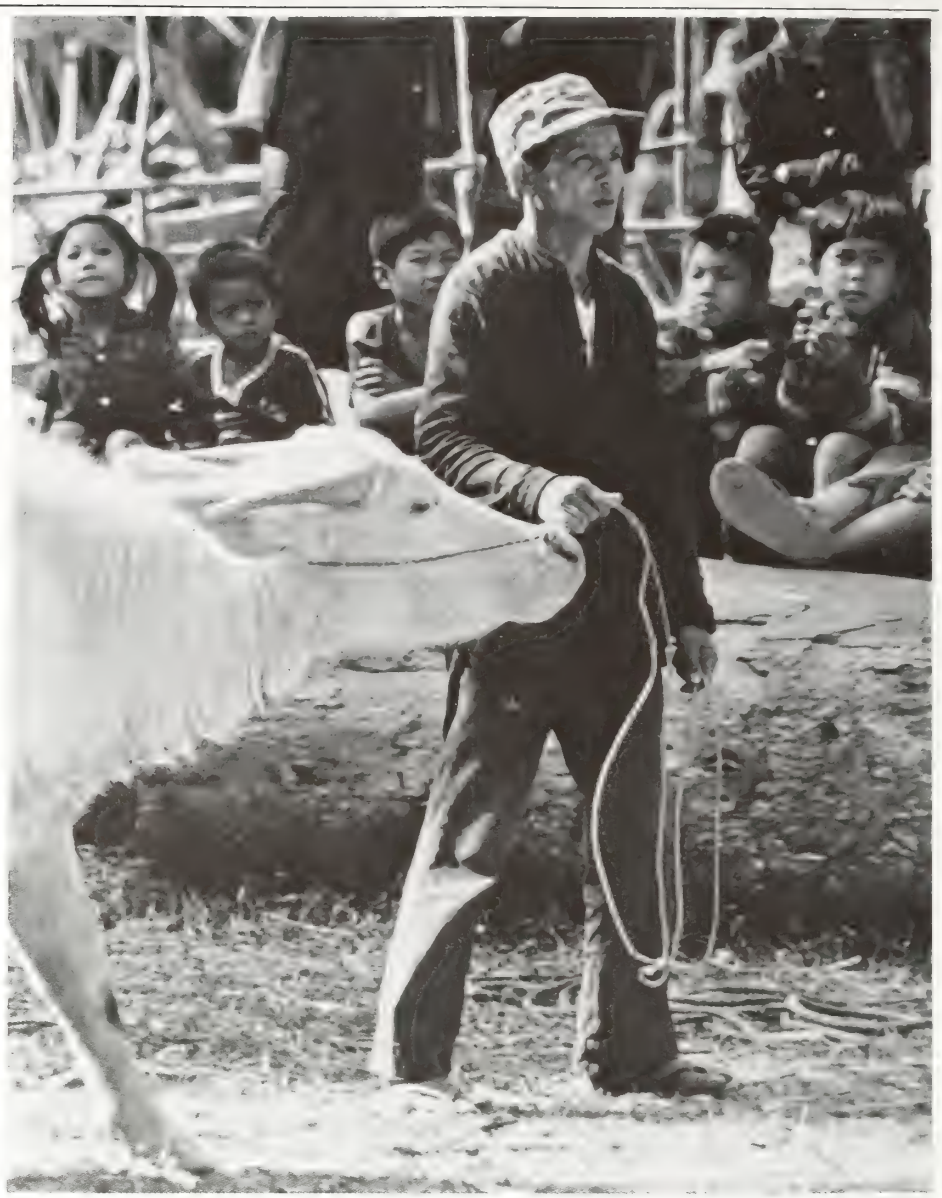
This spring Titus took a trip to Xieng Khouang and visited two of the villages that had received buffalo. In Koo village, a small agricultural cooperative of 40 families, farmers recalled their life prior to 1969, before they fled to Vientiane because of the fighting.

"Each family had an average of seven or eight water buffalo," said Mrs. Tui, head of the cooperative. This would mean a total of 275 buffalo for the village.

"Now however," she continued, "the whole village has 35 buffalo and only 24 of them are large enough to plow the fields."

A small herd of water buffalo not only makes plowing difficult. It also means a shortage of manure to use as fertilizer for the rice crop.

Xieng Khouang was the scene of heavy fighting and bombing during the Indochina War. Thousands of people fled the province in the late 1960s, leaving behind their homes, fields, and livestock. It is estimated that up to 50,000 buffalo were killed in the province during that time.



A water buffalo is loaded onto a truck in Vientiane Province. This buffalo and 49 others were transported to village farmers in Kieng Khouang Province in Northern Laos.

Salvadoran Refugees escorted into Honduras

Early in the cool morning, 20 refugees appeared on the crest of the hill, winding their way down toward a small group of foreigners monitoring the border between El Salvador and Honduras. The women arrived smiling and shook hands with those who would soon lead them to safety and the United Nations High Commissioner on Refugees (UNHCR) camps several miles inland.

The Salvadoran refugees told Luke Hurst, Mennonite Central Committee worker who accompanied the group to the town of Mapulaca, that they had wandered and hidden for 10 days before they reached the border. They left a small village near Guazapa, an area 20 miles from San Salvador, the capital.

The refugees were poor. Two young women carried babies. One 55-year-old woman wore a cross around her neck. There were young children and a couple of older men.

The refugees were questioned by the military in Honduras. The older men and boys were frisked. After it was determined that they were, in fact, refugees and not guerrillas, they were transported on the back of a truck to Mesa Grande.

Mesa Grande, a UNHCR refugee camp located about 10 miles from the Salvadoran border, is home for over 10,000 Salvadorans. MCC and the Honduran Mennonite Church are in charge of agriculture, water, sewage, housing construction, and communication in the Mesa Grande Camp.

Crossing the border into relatively peaceful Honduras has been dangerous for Salvadoran refugees escaping violence in their own country.

Where they'll be serving

For the 51 candidates graduating from Associated Mennonite Biblical Seminaries, Elkhart, Ind., May 27, commencement speaker Mary K. Oyer shortened the distance between classroom and congregation as she told how African ways of knowing have affected her Western "visual, linear, and logical mode of learning."

Oyer, professor of music at Goshen College, addressed the commencement held at Elkhart City Church of the Brethren.

"Fifteen years of trying to learn African music," she said, "has and is changing my outlook." In telling stories of her learning experiences in Africa she revealed the rich heritage of learning through hearing rather than the dominant Western mode of sight.

"You'll work with people in your ministry who are on your wavelength," Oyer told the graduates. "They will value the tools you have acquired. I hope you do, too," she said. "You will also encounter people with ears . . . men and women who can't write a term thesis, who don't care to think in linear fashion but in bursts of insight," she said.

The graduates, she said, will find people in their ministry for whom "the dense combination of events in a given moment is more important than the flow of time." Some people "will catch a parable," she said, more readily than a well-reasoned argument.

Of the 35 graduates in the master of divinity program, 20 (fourteen men and six women) are entering a pastoral or congregational ministry; seven of these are still negotiating or looking for a congregational ministry assignment.

Two of the MDiv graduates have been called into community service ministries; three are entering campus ministries; three are planning overseas mission (in Japan, Nigeria, and Guatemala); one will take up a teaching ministry; two plan further study; one is continuing a free-lance writing ministry; and two are yet discerning their call.

The seven MA in peace studies graduates will be moving into a variety of involvements: missionary service in Japan, pastoral ministry, working with an emerging church, peace education, farming, native ministries, and congregational peace ministry.

The two recipients of the certificate in theology are engaged in a team pastoral ministry. Four of the students receiving the certificate in theological studies will be going overseas (to Zaire, Nigeria, and Angola), one is anticipating graduate studies in music, one is taking a pastor assignment, and another is furthering her studies and accompanying her husband into congregational ministry.

Bethlehem 83 to deal with significant issues

When the 288 Mennonite Church delegates gather at Lehigh University for the sessions of General Assembly, Aug. 1-7, they will find a bulging registration packet waiting for them and an agenda laden with significant items. The joint programming of the convention with the General Conference Mennonite people will be colorful and full of emotion but the business session will not be lacking in interest.

Special issue reports may gather the most attention. The final report of the justice and the Christian witness committee would seem to be more or less routine. However, the report from the committee to evaluate and update churchwide organization will be far from ordinary, so also the progress report from the committee on human sexuality in the Christian life. These will be relatively new subjects to the delegates, the latter being a progress report. Delegates will discuss the report but not take a final action.

The committee on women in leadership ministries will present an update concerning their assignment. A statement on inter-Mennonite cooperation will be on the agenda of both the General Conference Mennonite and Mennonite Church delegates.

Two sessions will be together with the General Conference Mennonite delegates to receive reports from joint organizations such as MCC and the Associated Mennonite Biblical Seminaries. However, no action will be taken in joint sessions.

Mennonite Church delegates will have received their *Workbooks* by mail about June 15. Other interested persons may also request a *Workbook* in advance (at $2.50). General Conference delegates will wait to receive theirs until they arrive on the grounds.

Nondelegates will be welcome to attend delegate sessions and delegates from the two denominations will be able to attend the other's since most are not scheduled simultaneously.

While the issues are being debated other activities will be available for nondelegates.

South Central targets gospel sharing

The Annual South Central Conference will be held at Harrisonville, Mo., July 22-24. The conference theme is "Sharing the Gospel in Love," based on the Mennonite Foundation Studies used in adult Sunday schools throughout the U.S. and Canada.

The conference begins with a fellowship meal on Friday evening, July 22, followed by the keynote message by John Lederach, professor of Bible at Hesston College. A communion service to give emphasis to unity in Christ within the conference brotherhood will follow the message by Lederach.

The Saturday program begins with a WMSA breakfast and a two-mile run by the youth and able-bodied men. Among the unique features of the conference are the morning, afternoon, and evening programs prepared by the three conference districts, Kansas-Oklahoma, Missouri-Arkansas, and Texas-Mexico, centering in the various aspects of sharing the gospel. Much time will be given to praise and worship with a minimum of time given to conference business during the morning and afternoon sessions.

Speakers in the district sessions include Calvin King, pastor of the South Hutchinson Mennonite Church; Cleon Nyce, pastor of the Harrisonville Mennonite Church; and Maria Tijerina, president of the Hispanic WMSA.

Jerry Quiring, pastor of the Hesston Mennonite Church, will give the closing message on Sunday morning with a challenge to share the gospel in love in our many day-to-day relationships both at home and abroad. Opportunity will be given for testimonies by those involved in sharing the gospel. The final session of the conference will close at 11:30 a.m. on Sunday.

Pontius — **Joel Kauffmann**

Fogy

The late M. T. Brackbill of Eastern Mennonite College was an essayist of some distinction. At least Paul Erb, the second editor of *Gospel Herald*, liked his style. "Why don't you resign your position and send me an article every week?" he wrote jovially in January 1945. "Or maybe keep your position and send me one every week anyway?"

How Brackbill responded we do not know, but in October 1948 Erb acknowledged a Brackbill contribution: "God bless you, you up-to-date fogy. Somehow God has given you the knack to say the thing that needs to be said and say it in a way that people will read it, and for the most part agree with it."

Brackbill's essay "Fogy" appears among the 1948 selections in **Not by Might,** the *Gospel Herald* sampler published in honor of our 75th anniversary. It contains profiles of the editors and samples of published material from each year of the *Herald's* history. The price in bookstores will be $9.95 for this 192-page large-size volume, but *Gospel Herald* subscribers may obtain it at the special price of $6.65 plus 45¢ per copy for postage and handling.

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Speakers say civil rights continuing church agenda

Black church and community leaders shared in various forums and chapels at Associated Mennonite Biblical Seminaries, Elkhart, Ind., during April.

The issues of the civil rights movement of the sixties are still with us, even though less visible, said peace and justice committee planning member John Miller. "As future leaders in the church we need to hear again from our black brothers and sisters," he said.

Walter Walters of St. James African Methodist Episcopalian Church, Elkhart, opened the series with a sermon in which he challenged students to make their religion more than a Sunday morning showcase.

In a forum Al Bias, principal of Elkhart Central High School, and Joann Bethea, a social worker with Oaklawn Center, Elkhart, reflected on their own experiences and the situation of black people locally.

Bias noted improvement in news media coverage and in housing integration in the city, yet "Sundays are still the most segregated day of the week," he said. He noted an improvement in the attitude of black youth; whereas previously high school graduation "was the other man's thing," it is now seen as something to which black youths aspire.

Bias noted, however, a lack of professional role models in the city. With an approximate 10 percent black population Elkhart has no black family doctors, dentists, funeral directors, or "main street" lawyers, he said.

Bias does see progress in recent years in "increased tolerance and appreciation of what the other stands for," he said.

Joann Bethea said the church has been the strength in the survival of black people, yet the church has some strides to take in understanding and responding to the feelings of persons such as those out of work. "I hope that the churches will take a more active role in these times," she said, suggesting a coalition of ministers lead the way toward a united community.

The final forum featured Tony Brown, assistant professor of sociology at Goshen College; Wilma Bailey, director of the Urban and Black Ministries Program and codirector of the Cross-Cultural Relations Center at Goshen College; and Joy Lovett, associate general secretary for black concerns of the Mennonite Church.

Wilma Bailey recounted a brief history of blacks in the Mennonite Church, beginning in 1898. Most early black churches were not founded as missions to blacks, she said, but were accidently founded as a result of blacks beginning to attend white missions.

Steps to resolution of racism and segregation, she said, include the readiness to learn about the black community, reading black literature, becoming acquainted with black music, developing two-way friendships, experience of the spirituality of a black congregation, and allowing and helping blacks become educated.

Joy Lovett spoke from her advocacy role in the institutions and structures of the Mennonite Church. "Racism pervades all of our structures," she said. There is almost no minority representation on the 22 conference boards, she said, and the churchwide boards reflect something of the national mood of limiting resources in proportion to the number of blacks in the constituency, rather than giving the extra help needed to right an unjust situation.

Harders honored at seminary

"A professional team," "models of teaching, working, and parenting together," and "adventuresome pioneers" were some of the images spoken of Leland and Bertha Harder at a testimonial dinner in their honor sponsored by Mennonite Biblical Seminary on May 25. J. Winfield Fretz, acting president of MBS, served as MC.

Leland and Bertha Harder completed 25 years of teaching at Associated Mennonite Biblical Seminaries and in early June moved to North Newton, Kan.

At AMBS both taught courses in the church and ministry department and Leland also carried administrative and editorial responsibilities in the Institute of Mennonite Studies.

Leland likened the transition from the past 25 years to the years ahead as one from "a high to a low-pressure environment." As in the case of a diver, too quick a reentry to the normal environment can cause "the bends." The gathering of friends and colleagues provided for him "a decompression chamber" to avoid "the emotional bends," he said.

The generous expressions of love and understanding, he said, reaffirmed for them "that after all we are following God's direction for our lives."

The seminary community presented the Harders with a book of personal letters, the secretarial staff gave them a stained-glass sun reflector of Indiana's state bird (the cardinal), and friends from the seminary, the St. Louis Fellowship, and the Commission on Education of the General Conference Mennonite Church gave them a cash gift for the purchase of a word processor.

The group sang "An Irish Blessing" as a benediction.

Auto mechanic skills learned

On Apr. 11 at 7:45 a.m. the Bergey's GMC service truck pulled up in front of 619 Vernon Street, Lansdale, Pa. John Brock, Jr., of New York City, grabbed his lunch box, hurried out the door, and jumped into the truck.

A few minutes later he punched the time clock at Bergey's GMC service department, marking the beginning of a four-month auto mechanics training program that he is involved in through IMPACT, a program sponsored by Mennonite Central Committee U.S.

Through (IMPACT) Inter-Mennonite Program for Alternative Careers Training, urban and rural communities cooperate to provide minority youth with opportunities to develop their vocational skills and receive job training.

"Without a job, only a few marketable skills, and virtually no resources, minority youth have historically looked to the military to train them for the future," explains Pleas Broaddus who coordinates the program. "We think it is important that they have alternatives to the military."

Brock is one of two participants. His training has been possible because of the cooperative efforts of the New York City IMPACT committee, the Seventh Avenue Mennonite Church in Manhattan, New York, which Brock attends, and the IMPACT committee in Souderton, Pa.

The first part of Brock's IMPACT involvement was a six-month course in General Automotive Mechanics from the Apex Technical School in New York City. "I did quite well—better than I'd expected," he says, proudly displaying the certificate he earned upon graduation. "But now I need the practical experience, which is why I'm working at Bergey's," he explains.

At Bergey's he works side by side with experienced, certified auto mechanics, putting his book knowledge into practical use—tuning engines, replacing brake shoes, rebuilding carburetors, and doing other tasks.

—Liz Hunsberger

John Brock, Jr.

MENNOSCOPE

The Zurich (Ont.) Mennonite Church will celebrate its 75th anniversary July 1-3. The speaker will be V. Paul Martin. Friends and former members are warmly invited.

The Civilian Public Service No. 28 four-state reunion will be held in Wakarusa, Ind., Saturday, Sept. 10, from 10:00 a.m. to 4:00 p.m. The meal will cost $6.25 per person. For more details and registrations, write John H. Liechty, 408 High Park Ave., Goshen, IN 46526.

The Summit Mennonite Church broke ground for its new church building on May 22. Thirty-two persons gathered in the rain for the brief service at the site on Norton Avenue in Barberton, Ohio. Formerly known as the Summit Christian Fellowship of the Mennonite Church, the group chose its new name with a view to more concise identification. In Summit County, with its populous Akron area, this is the only Mennonite congregation. Don Nofziger is pastor, LaVerne Yousey is church moderator, and Daryl Steiner is chairman of the building committee. The new building will be completed by the end of November.

Bethlehem 83 visitors are invited to stop in at the Mennonite Heritage Center in Souderton, Pa. Only 30 miles from Bethlehem the Mennonite Heritage Center in cooperation with the Eastern Mennonite Association of Libraries and Archives has an exhibit of artifacts from Virginia and Pennsylvania. The Mennonite Heritage Center will be open Monday through Saturday August 1-7, 10:00 a.m. to 4:00 p.m. The center is located at 24 Main Street, Souderton.

Goshen College seeks a communication professor to teach broadcasting courses and direct WGCS beginning this fall. Master's degree and experience required. This half-time, one-year position could develop into a tenure-track appointment. Send letter of application by June 30 (naming three references), résumé, and transcript to Vic Stoltzfus, Dean, Goshen College, Goshen, IN 46526.

The Goshen College baccalaureate program in social work has been reaccredited by the Council of Social Work Education, reported the program's administrators on June 3. The program's continuing accreditation, first granted in 1978, will be valid for seven years, the maximum period allowable. The announcement follows an earlier two-day visit to campus by council representatives. "Accreditation means that our program meets the standards set by the council and that our graduates are considered prepared as beginning social work practitioners," said Robert Birkey, associate professor of social work and editor of a lengthy report to the council. Although graduation from an accredited college program is not required for social workers within Indiana, such a requirement does exist in other states, he added. And some agencies within Indiana do require that their employees be graduates of accredited schools.

Former Hesston resident Duane Yoder will begin working this fall as coordinator of religious life at Hesston College. He currently serves as pastor of the Crystal Springs (Kan.) Mennonite Church. Yoder will be responsible for all religious life programming, such as planning and administrating chapels, Sunday evening worship services, hosting guest speakers on campus, and planning church visitations. Yoder replaces Vern Rempel who has served as religious life coordinator since 1980. Rempel and his wife, Marilyn, plan to attend Associated Mennonite Biblical Seminaries in the fall. Yoder and his wife, Jill, and their two sons will move back to Hesston during the summer. Jill will serve as college nurse.

Mennonite Central Committee U.S.'s Office of Criminal Justice received two awards from the Religious Public Relations Council, Inc., for two audio-visuals. Howard Zehr, director, received a first prize for the slide presentation "Crime: The Broken Community," that examines assumptions about crime. Zehr, along with Joel Kauffmann, Ken Gingerich, and Steve Echols, produced the slide set. The council also awarded first prize to Zehr, Dale Shidler, Kathy Cutrell Royer, and Janet Reedy for the photo exhibit titled "Waiting on the Outside." The exhibit dramatizes how families are affected when a loved one is locked away in prison. The Religious Public Relations Council, Inc., is a national communications organization for religious groups.

"Retreat for Young Families," a new program, will be held at Laurelville Mennonite Church Center on Aug. 8-14. This first-time event is designed to assist families in developing and maintaining healthy relationships as well as to explore ways to work toward a responsible lifestyle. Resource leaders include Dennis and Fern Clemmer, Lancaster, Pa., where Dennis as a social worker relates to family life on a daily basis. Also Stan and Delores Friesen, Iowa City, Iowa, where both are involved in the pastoral ministry and study in preparation for an overseas assignment at a future date. For more information, write Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, or call (412) 423-2056.

The American Bible Society is grateful for the support of the Mennonite churches in helping to win people to the Lord. Through the ministry of the ABS and the Bible Societies with which it is associated, men, women, and children in record numbers and in over 150 nations and territories are receiving the Scriptures that often lead to personal encounters with the living Christ. Bible Societies around the world distributed a total of 484, 633, 537 Bibles, Testaments, portions, and selections in 1982. This represents a 9.1 percent increase over 1981's figures, and includes 10, 883, 159 Bibles, 12,177,593 Testaments, 32,575,846 portions and 428,996,939 Scripture selections. Mennonite Church contributions for 1982 were $43,235, or approximately 25¢ per member.

New members by baptism and confession of faith: Melanie Donmoyer, Beth Frank, Donovan Garber, Michael Gish, Heidi Leaman, Jennifer Lentz, Jay Martin, Sonja Martin, Sandra Whisler, Christopher Witmer, and Matthew Witmer at **Elizabethtown,** Pa. Elias Bawell, Jr., at **Yoder,** Kan. Andrea Bergey, Wannetta Krupp, Kim Kramer, and Sharon Kramer at **Souderton,** Pa. Henry and Boonmee Dal Midgette at **Rocky Mount,** N.C. Michael Floyd, Michael Meadows, and Todd Showalter by baptism and Mary Bender and Cheryl Bradley by

confession of faith at **Waynesboro** Mennonite, Waynesboro, Va. Randy Brubaker and Roy Dale Brubaker at **Lost Creek,** Mifflintown, Pa.

READERS SAY

Gladys Moyer, Harleysville, Pa. I just finished reading "12 Memorial Day Myths" by Robert Lee Hartzler (May 31) and wanted to affirm him and thank him. I hope and pray everyone will read and absorb it. Too many in our own Mennonite churches really believe in these 12 points, but I hope enough of us will see the light before it is too late. We will pray for God's continued patience and our repentance.

BIRTHS

Gamber, Dale and Phyllis (Graham), Lancaster, Pa., second child, first daughter, Dana Ann, May 30.

Garber, J. Kenneth and Nan (Schlabach), Elizabethtown, Pa., second son, Zachary John, May 15.

Gerber, John and Sue (Lehman), Wissembourg-Weiler, France, first child, Aaron Michel, May 16.

Gerig, Rod and Carolyn (Zoss), Lebanon, Ore., second daughter, Alyssa Joy, Mar. 26.

Gingerich, David and Julie (Linder), Burton, Ohio, first daughter, Rebekah Joy, Apr. 25.

Gray, John and Geraldine (Brown), Tiskilwa, Ill., fifth child, second son, May 18.

Hague, Barth and Betty (Diller), Goshen, Ind., first child, Zachary Allan, May 23.

Hochstetler, Walter and Frances (Zerger), Newton, Kan., third son, Timothy Joel, May 11.

Hostetler, Owen and Lori (Smith), Orrville, Ohio, first child, Jason Owen, May 25.

Lehman, Harold and Cathy (Martin), Port Royal, Pa., first daughter, Jamie Lynn, Apr. 13.

Hostetler, Ronald and Colleen (Lee), Topeka, Ind., second child, first daughter, Jill Christine, May 23.

Moyer, J. Phillip and Betsy (Alderfer), Telford, Pa., fifth child, second son, Peter Garrett, May 22.

MARRIAGES

Charles — Brubaker. — D. Scott Charles, Washington Boro, Pa., and Brenda Brubaker, Lancaster, Pa., Neffsville cong., by Ross Goldfus and G. Edwin Bontrager, May 21.

Charles—Eby.—J. Michael Charles, Lancaster, Pa., Columbia cong., and Carolyn K. Eby, Manheim, Pa., Erisman cong., by H. Howard Witmer, May 14.

Graybill — Hoffman. — Karl Eugene Graybill, McAlisterville, Pa., and Sheri Lynn Hoffman, Thompsontown, Pa., both of Lost Creek cong., by Roy L. Brubaker, May 14.

Haas — Delagrange. — Bryan Haas and Melanie Delagrange, Warwick River cong., Newport News, Va., by Daniel Smucker, May 28.

Kuepfer — Wagler. — Paul Kuepfer, Newton, Ont., and Norma Wagler, Listowel, Ont., both of Riverdale cong., by Glenn Zehr, May 28.

Mattingly—Yoder.—Michael Mattingly, Uniontown, Ohio, and Christine Yoder, Hartville, Ohio, both of Hartville cong., by Richard F. Ross, May 21.

Miller — Berridge. — Gary L. Miller, Kokomo, Ind., Howard-Miami cong., and Julie A. Berridge, Kokomo, Ind., by Lee Miller, May 14.

Mobley — Bontrager. — John Lee Mobley, Greentown, Ind., Christian Church, and Connie Jo Bontrager, Kokomo, Ind., Howard-Miami cong., by Lee Miller and Walter Puckett, May 15.

Roes—Roggie.—Kevin Roes, Constableville, N.Y., Lowville cong., and Yvonne Roggie, Lowville, N.Y., Naumburg cong., by Elmer Moser, May 28.

Shrock—Miller.—Rod Shrock and Glenna Miller, both of Sarasota, Fla., Bay Shore cong., by Paul R. Yoder, Sr., and Sherm Kauffman, May 14.

Thomas—Lehman.—Stephen Thomas, Goshen, Ind., Yellow Creek cong., and Linda Lehman, Kidron, Ohio, Kidron cong., by Bill Detweiler and Bob Detweiler, May 28.

Walter—Wireman.—Leonard B. Walter, Telford, Pa., Brethren in Christ Church, and Ruth Wireman, Telford, Pa., Souderton cong., by Glenn Egli and Sam Hollingsworth, May 27.

Yeater—Stoltzfus.—Larry L. Yeater, Nappanee, Ind., and Terri L. Stoltzfus, Goshen, Ind., both of North Goshen cong., by J. C. Wenger, May 28.

OBITUARIES

Bergey, David B., son of Norman, Jr., and Elaine (Bergey) Bergey, was born at Sellersville, Pa., July 10, 1952; died at Pottstown Memorial Center, Pottstown, Pa., as a result of a car-truck accident on May 27, 1983; aged 30 y. Surviving are his parents, 4 sisters (Lee Ann Bergey, Susan—Mrs. Dwight Stoltzfus, Faye—Mrs. Edward Landis, and Nancy—Mrs. Marvin Meck), 3 brothers (Norman Scott, Dana, and Terry Alan), paternal grandparents (Norman, Sr., and Edna Moyer Bergey), and maternal grandparents (Jonas and Pearl Landes Bergey). Funeral services were held at Franconia Mennonite Church on May 29, in charge of John Derstine, Clyde Kratz, and Earl Anders, Jr.; interment in the adjoining cemetery.

Hoover, Helen Gertrude, daughter of Avery and Elizabeth Sternaman, was born at Selkirk, Ont., July 12, 1897; died of pneumonia at Sagersville, Ont., May 23, 1983; aged 85 y. On Nov. 14, 1917, she was married to Arthur Hoover, who died on Feb. 5, 1960. Surviving are one daughter (Eva—Mrs. William Stadder), one son (Edwin), and 2 sisters (Fern Sternaman and Mrs. Charlotte Clements). She was a member of Rainham Mennonite Church. Funeral services were held at Hyde & Mott Funeral Chapel on May 26, in charge of Cyril K. Gingerich; interment in Rainham Mennonite Lakeshore Cemetery.

June, Mary K., daughter of Isaac N. and Leah (Yoder) Kauffman, was born at Chesterville, Ill., Aug. 30, 1905; died at Sarasota, Fla., May 28, 1983; aged 77 y. She was married to Milo Weidman, who preceded her in death. She was later married to Ben June, who also preceded her in death. Surviving are 3 sons (Hubert, Willard, and Joe Weidman), 12 grandchildren, 8 great-grandchildren, and 2 sisters (Martha Farmwald and Ella Miller). Funeral services were held at the Hawkins Funeral Home Chapel on May 31, in charge of Paul R. Yoder, Sr.

Kimball, Irene, daughter of Peres and Sadie Dix, was born at Paulding, Ohio, July 20, 1886; died at Portland, Ore., Apr. 24, 1983; aged 96 y. Surviving are 4 daughters, one son, 22 grandchildren, 45 great-grandchildren, and 26 great-great-grandchildren. She was a member of the Portland Mennonite Church, where memorial services were held on Apr. 27, in charge of Marlin Kym; interment in Portland Memorial.

Mininger, Sallie B., daughter of Henry and Lizzie (Bergey) Mininger, was born in Montgomery Co., Pa., Dec. 28, 1891; died at Grand View Hospital, Sellersville, Pa., May 25, 1983; aged 91 y. She is survived by one sister (Mrs. Alice Willouer). She was preceded in death by three brothers and three sisters. She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on May 27, in charge of Paul J. Glanzer and Glenn Egli; interment in Towamencin Mennonite Cemetery.

Moyer, Blanche F., daughter of Harvey and Katie (Freed) Derstein, was born in Montgomery Co., Pa., Aug. 2, 1906; died at Dock Terrace, Kulpsville, Pa., May 30, 1983; aged 76 y. She was married to Granville K. Moyer, who survives. Also surviving are 2 daughters (Thelma—Mrs. John Bolton and Ruth—Mrs. Edward McMullen), 2 sons (Herbert D. and Merrill), 7 grandchildren, and 4 sisters (Mrs. Mamie Nice, Irene Derstein, Katie Frederick, and Naomi Alderfer). She was a member of Souderton Mennonite Church, where funeral services were held on June 1, in charge of Glenn Egli and Gerald Clemmer; interment in Souderton Mennonite Cemetery.

Schuler, Hannah W., daughter of Milton and Emma (Wisler) Meyers, was born in Bedminster Twp., Pa., Mar. 5, 1893; died at Eastern Mennonite Home on May 11, 1983; aged 90 y. On Nov. 1, 1919, she was married to William R. Schuler, who died in April 1970. She was the oldest member of Deep Run East Mennonite Church. Funeral services were held at Eastern Mennonite Home on May 14, in charge of John Ehst; interment in Deep Run East Mennonite Church Cemetery.

Weaver, Harvey, son of Henry M. and Susanna (Martin) Weaver, was born in Bareville, Pa., January 29, 1893; died at Lancaster, Pa., May 23, 1983; aged 90 y. He was married to Elizabeth Martin, who died in 1936. On Dec. 8, 1943, he was married to Mary Hess, who survives. Also surviving are 2 sons (Harold M. and Marvin M.), 11 grandchildren, 13 great-grandchildren, one brother (Martin M.), and one sister (Fannie M. Weaver). He was a member of Neffsville Mennonite Church. Funeral services were held at Gundel Funeral Home on May 26, in charge of G. Edwin Bontrager and Terry A. Yoder; interment in Willow Street Mennonite Cemetery.

CALENDAR

Northwest Conference annual meeting, Three Hills, Alta., June 30-July 3
Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

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ITEMS AND COMMENTS

Former Watergate aide ordained a Presbyterian cleric

Jeb Stuart Magruder, a former Nixon aide who was convicted for his part in the Watergate scandal, has been ordained a United Presbyterian minister. He will continue serving as associate pastor at First Presbyterian Church in suburban Burlingame, Calif., where he has taught ethics and Bible studies. He was called to the post last year after completing work at Princeton Theological Seminary on a master's degree in divinity. His ordination was approved this May by the National Capital Union Presbytery in Washington.

"I'm very happy to have gotten to this point," Mr. Magruder said of his ordination and formal installation as associate pastor of First Presbyterian in ceremonies on June 5. Thomas W. Gillespie, pastor, said Mr. Magruder had been "effective" in his ministry and will continue teaching adult ethics and Bible classes and will preach occasionally.

Loss of arable land means loss of food

By the year 2000 it is expected that there will be only half as much arable cropland available per person as there was in 1970. It is not difficult to see why the World Bank has estimated that the number of malnourished people in poor countries could rise from around 500 million in 1970 to 1.3 billion in 2000.

The United Nations Food and Agriculture Organization (FAO) estimates that a 60 percent increase in food, fish, and forest production will be needed by the year 2000 to maintain current patterns of consumption, some of which are already inadequate. It is clear that more land and more intensive agriculture will be needed to meet future food needs.

Publisher recalls work terming 'Local Church' movement a cult

Thomas Nelson Publishers has withdrawn from circulation a book about cults in an out-of-court settlement with one of the groups profiled in the book.

The "Local Church" movement headed by Witness Lee filed an $8-million defamation suit against author Jack N. Sparks and Thomas Nelson three years ago, charging that the 1977 book, *The Mindbenders*, had caused the group to be hated, ridiculed, and boycotted by the public. Now, in an out-of-court settlement, the publisher has withdrawn the book and announced that it "hereby retracts the statements made in *The Mindbenders* about them (the Local Churches), and extends its apology to the good Christian members of The Local Churches."

But Mr. Sparks, who is chancellor of the Academy of Orthodox Theology in Goleta, Calif., says he personally has "made absolutely no withdrawal, retraction, or apology of any kind to Mr. Lee and his 'Local Church.' "

Record global arms spending called obstacle to 3rd World development

The staggering amounts spent by world governments on the military—now running about $600 billion annually and rising—may be the greatest obstacle to social development in the world today, a church-sponsored conference on world hunger and development was told here. Paul F. McCleary, executive director of CROP/Church World Service, the relief and refugee agency of the National Council of Churches, said it is evidence that world leaders are "totally oblivious" to the problems of the poor and the hungry and are "moving in a direction directly opposite to" one which will result in positive action.

A study in March 1983 by the Interreligious Task Force on U.S. Food Policy, a group of Protestant, Roman Catholic, Jewish, and ecumenical agencies, tracked the amounts for both kinds of assistance from 1981 through requests for 1984. According to the study, security assistance in 1981 was $5.289 billion, compared to $5.149 billion for development. The requested allotments for 1984, however, are $9.188 billion for security and $5.685 billion for development—an increase over three years of close to $4 billion for the military, but less than $1 billion for development.

"The fundamental question is a moral one," he said. "What kind of world community would we like to exist by the year 2000?" And how, he asked, do we get there?

War resistance pair says new law increases risk to tax withholder

New U.S. tax legislation is making it increasingly risky for people to express their opposition to war by refusing to pay their taxes, but more people are doing so anyway, according to two Colorado "tax resistance" leaders.

William and Eugenia Durland, who run the Center on Law and Pacifism in Colorado Springs, said that since establishing the center in 1978 they have been "in touch" with some 10,000 "war tax resisters" either through their own newsletter or through direct counseling. The couple said there are at least twice that many who are refusing to pay their taxes nationwide.

One indication that the figure is growing, they suggested, is the Internal Revenue Service's decision about a year ago to create a task force to combat tax resisters. Added to that, they said, are new laws aimed specifically at people who refuse to pay their taxes out of conscience.

Pediatricians find children of the missing in Argentina are psychologically disturbed

The political repression and economic crisis that has plagued Argentina for the past decade has begun to crop up in growing mental, nutritional, and psychological disturbances among the children of the 20,000 or more citizens who disappeared during the regime's war against the left. A report of 62 case studies of such children, presented recently at the fourth annual Symposium of Social Pediatrics, asserted that children who had survived the abduction of their parents showed the marked effects of abandonment, permanent and prolonged stress, alienation, and—in some cases—abuse. The condition was widespread enough, the pediatricians found, to require a label, and they have tentatively called it "the forced abandonment syndrome."

According to human rights activists, between 20,000 and 30,000 persons were kidnapped over the past decade by right-wing or paramilitary bands used by the military junta to combat an alleged subversive threat by leftist guerrilla groups.

Luther likely to outdraw Marx in East German commemoration

If you can judge from his bearded portrait you see everywhere and the many red banners quoting his teachings, Karl Marx is the big hero today in East Germany. But another German, Martin Luther, is expected to outdraw Marx in attracting visitors this year to the Marxist-ruled German Democratic Republic (GDR), as East Germany formally is known. The two men whose movements for religious reform and political revolution spread around the world are being honored in major commemorations—it's the 500th anniversary of Luther's birth and the 100th anniversary of Marx's death.

Ironically, the GDR has few of the places associated with Marx's life but almost all of the major landmarks in Luther's life. A recent tour of the Luther places found that many of them have undergone extensive restoration and were mostly ready for the anticipated flood of visitors in summer and fall.

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Where do we start in Bible interpretation?

There it sits, bound in fine leather, with the words "Holy Bible" stamped in gold. The English Bible is one of the best sellers in our culture, but judging from the news in our papers not all are reading it. Or if they are, something is lacking in their interpretation.

In writing what I have just written, I have made an assumption about biblical interpretation. I have assumed that the Bible teaches against murder, drunkenness, and crime in the streets and that those who seek to follow it will not indulge in these activities. I think that my assumption would be rather generally supported. But not all that I believe about the Bible would be generally accepted in our society.

For example, Herald Press recently published *Joining the Army That Sheds No Blood* by Susan Clemmer Steiner. To me that sounds like a biblical title and I have no doubt that this is a useful book for the teaching of peace to young people. Accordingly, I was interested to see response to Steiner's book by James Daane in the *Reformed Journal:* "About as clever a case as one can make through an appeal to the Bible for pacifism. But, for all that, not at all biblically convincing."

Much energy has been spent in the last 100 years debating the inspiration and authority of the Bible. Some of this effort has been less than helpful. What is really needed is to come to terms with the problem of biblical interpretation and that is an even more difficult matter. For as John R. W. Stott has written, "We must come to the biblical text with a recognition of our cultural prejudices and with a willingness to have them challenged" (*God's Book for God's People,* p. 58).

So in reality the place to begin in Bible interpretation is not with the Bible but with ourselves. What do we need and what do we expect and what are we willing to give up? The Bible has been made to support many varied and devious causes because people used it in unfaithful ways.

One could, for example, change a subjunctive statement in the Bible to an imperative and distort its meaning by taking out the words "hear the church" from the statement in Matthew 18:17: ". . . if he neglect to hear the church." According to a story Gerald Studer once told, a person did this and another who wanted to emphasize the folly of such distortions responded with the following excision of Matthew 22:40: "hang . . . the prophets"! Such proof texting is a sign of people wanting to use the Bible to support their own prejudices rather than to learn from it to become "wise unto salvation" (2 Tim. 3:15).

The question then is whether we want to learn from the Scriptures or whether we want to use them to support what we already believe. How can we come to grips with this issue? Stott's comment is a beginning. Beyond this we may acknowledge that we interpret the Bible from within a tradition and this affects what we find there. We need not apologize for this. Certainly James Daane does not apologize for his position in his cavalier dismissal of Sue Steiner's book. He evidently has a "just war" tradition to protect and he is doing so.

All right. We have an Anabaptist tradition and we may cherish it. Was there a distinct Anabaptist view on the Bible? Our understanding is that there was. I think it was John Howard Yoder who wrote that for them the Bible was not only to obtain doctrines against heresy "but also a *power,* when read by the whole church, with the help of qualified teachers, to purify, nurture, and motivate the body of believers. . . . They do not read it out of curiosity for what it says, but in order to celebrate, trust, and obey."

If there is a single watchword of the Anabaptist-Mennonite movement, it is probably "obedience." Where Luther was most concerned about salvation through faith, our forebears stressed the importance of following Jesus. Not that either group was entirely closed to the other's emphasis, but there were differing priorities.

If our priority is biblical obedience, the interpretation of the Bible becomes crucial and needs special attention. For there are commandments in the Bible which if followed literally would get us in trouble with the laws of our land—and properly so. An example is Deuteronomy 21:18-21 where it is commanded that a "stubborn and rebellious son" shall be taken to the elders of the city and stoned to death. Whether this was the text used to justify the stoning of Stephen I do not know, but it seems clear that the New Testament Christians felt no need to perpetuate this teaching. And neither do we.

But it is part of our Bible and we may do well to consider it on occasion as a way of understanding our backgrounds. One of the important aspects of biblical interpretation which is too often overlooked is the consideration of backgrounds. Our Bible comes to us out of the story of a people called by God but not always responding faithfully. We see ourselves as a people called by God and, if we are honest, not always responding faithfully.

What a response of faith would look like today is what we need to know. This is why interpretation is crucial and this is where many people fail. The Bible serves a variety of purposes in our society and in the churches, but until it is directing our obedience it is not functioning as an Anabaptist Bible.—Daniel Hertzler

GOSPEL HERALD

June 28, 1983

Worship and work

LeRoy E. Kennel

Worship is that which takes place on Sunday mornings, right or wrong? The only proper answer is "Yes" and "No." Worship should occur on Sunday morning although it isn't limited to then. Worship is a "whenever" people gather together to ask the Lord's blessing or to respond to it. It is a "wherever" God is creating a caring, covenanting, communing, communicating community. It is a whenever and a wherever people are responding as a caring, covenanting, communing, communicating community. Worship is celebration, a saying "Yes" to all that is working out for some good and for that which graces life, even the vitalities which we enjoy, the values which govern, and the visions which transform.

Liturgy, correctly defined as the work of the people, is not limited to praise and proclamation. Our denomination's position is clearly that it includes the greater liturgy of work and witness in the world. The praise of God and the service to people are both worship. Worship is exercising one's life calling. The apostle Paul sensed that worship and work distinctions blur and saw that truth and life liturgies superimpose.

In Corinthians Paul saw clearly that "enter to worship" and "depart to serve" belong together. He lamented the condition of the poor Corinthians who had one theology of worship and another for work. They were not living out their worship: their worship wasn't reflecting their faith, their witness wasn't reflecting their worship. Consequently when they got together for communion they assembled according to class and status. Theirs was not a living memorial, a living memory, a foretaste of the messianic banquet with the promise of that gathering, Maranatha.

The book of Romans is especially clear about "worship as work" and "work as worship." What would have happened if Paul had appeared on that TV program that lasted for twenty years, "What's My Line?" Would he even have had the opportunity since most of those jobs were unusual, if not funny (the vocation of jelly bean polisher, false eyelash fitter, pretzel bender, sausage stuffer, mosquito counter, or manufacturer of false teeth for cows)? Paul didn't think of his work as amusing. But the panel would have seen Paul, like the other contestants, as confident. Paul believed in honest and legitimate pride, including pride in his work. He believed that his "line" was a great business, with a great company, and with a great future.

Liturgy is not limited to praise and proclamation. It includes also work and witness in the world.

Liturgy, a varied application. The interesting word that Paul uses in referring to his business in Romans 15:17 ("I have reason to be proud in my service to God") refers to liturgy. The use of this word has been traced back to the services which patriotic citizens undertook, such as to supply choruses for Aeschylus, Sophocles, and Euripides, and to people who loved their cities and assisted voluntarily in putting on plays such as in Kionysia, where eighteen new dramatic works were performed largely by volunteers. For others their liturgy was that of selecting and supporting athletes for the famous torch races. For some their liturgy was paying the costs of warships or sending ambassadors to various cities. Later this word characterized volunteer services in the temple.

What might Paul have meant by his liturgical work?

Today's business is as always to discern God at work in the world and then to participate in it. This is the first of four articles on worship.

Obviously, he thought of liturgy as something that one lives, that his own services included taking a financial gift to Jerusalem and of investing his life energies to bring the gospel to the Gentiles. To truly worship is to truly love others. His thought is obviously also that the heartbeat of all of our ministry is found in the great liturgical self-offering of Jesus Christ, and that even so, we offer up ourselves. How else does one account for those inspiring lines as paraphrased by Phillips, "with eyes wide open to the mercies of God, give yourselves as living sacrifices"? We do so, Paul insists, not that we might get life but because we have been given it! It is the life principle of giving ourselves in living gratitude to God. Reasonable worship results in enthusiastic acceptance of the commission received.

Today's business is as always, to discern God at work in the world and then to participate with God in work, knowing that the living Lord is with us always, even going before us. We sense with Paul that work originates with God, and that God has dramatically expressed that intentionality for the world in Jesus Christ. We believe that Jesus' ministry takes place in and for the world, as expressed in Luke 4:18, that it means to preach good news, proclaim release to captives, recover sight to the blind, set at liberty those oppressed, proclaim the acceptable year of the Lord.

We realize with Paul in his letters to the churches that not only is this the minister's line but that every member is engaged in work and witness, that every congregation is an organism of mission, made up of Christ's ministers of witnessing love, whose tasks consist of meeting the needs in Jerusalem, Judea, Samaria, and the uttermost parts. If it is good enough for Paul, it should be good enough for us: every member is a minister and every congregation is a minister.

LeRoy E. Kennel is chairperson of the commission on Congregational Worship and the Arts for the Mennonite Board of Congregational Ministries, Elkhart, Ind. This is the first of four articles on worship.

Defined more specifically. Examination of the minister's work in Romans reveals that that work can be defined more specifically. It is being *priest*—the mediating position of putting people's hands and God's hands together (Romans 1:1-13; 15:16). It is defined by *preaching*—the good news that we can overcome our identity crisis, our amnesia, that we can come into being, we who were no being, the good news that our diseased self can find wholeness, that we who are unacceptable can nevertheless accept God's acceptance, and the good news that God who has the whole world in hand can finance (complete) the good works begun (Romans 1:14-16; 9:25—10:21). It is the work of *prophet*—examining life in the light of God's claims, in the lyric of *Godspell* "to see more clearly" (Romans 12:14—13:14). It is the good work of *pastoring*—not viewing the Romans just as they were but as they could be, of seeing their faults with utter clarity but also with utter charity (Romans 14:1—15:14). What a business: priesting, preaching, prophesying, pastoring. It is enough to make one proud!

Not only was Paul proud of his work, his line, his business, but he was also proud of the good company in which he was employed (Romans 15:18-24). He claimed high confidence in the power that worked in him. He wrote that in Jesus Christ he was enabled to do many things. Paul knew that his words and works were the instruments whereby Christ's mission was advanced, his creativity continued, his kingdom coming. Paul had thought even as Dwight L. Moody had heard, that the world has yet to see what would happen when one puts himself/herself unreservedly at Christ's working disposal. For Paul it was the awareness and perspective of the power that works within us that makes one proud and confident.

Moreover, Paul's worship and work equation has high confidence for the future. Paul is confident in the future of the company in which he's employed. For himself, Paul dreams dreams of castles in Spain. Paul would *pioneer* (Romans 15:22-33). This too is a function of worship—relating of work in Spain. Contemporary worship has sad notes when nothing is heard about "Spain." How many congregations can give a quick response when asked about their operational objectives for the given year? What percentage within a given congregation? Are there five who know? One?

Paul does come to our rescue—with a comment. There's nothing wrong with the litany "worship as work and work as worship." As that larger panel down through time who has heard Paul's line, we too applaud. Worship and work are inseparable and reciprocal.

GOSPEL HERALD Volume 76 Number 26

Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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Analysis can't easily untangle them even for study purposes.

Liturgy, according to how Paul preaches and practices, applies to one's full-time job as well as one's avocation. Paul's use of that word helps us to see that whether we work as a full-time missionary or pastor or church school employee or whether we work at those things that are normally illustrated in Labor Day sermons and recognitions, that it is to be work which completes our worship as well as our larger liturgy in the world.

Work is vulnerable. A postscript: work needs at least one more critical comment. Work is vulnerable. It is easily beset by temptations. 1) We may forget to play since the self needs to reflect as much on how we remake and rebuild as on how we make and build. 2) Our work may be worshiped. Paul, did not the so-called "Protestant work ethic" bug or bludgeon you? Did you not on occasion put in 70-hour weeks? 3) Our work may be questionable. Paul, what would you have said if you were pastor of that congregation where a pimp brought money, saying that he was taught to tithe? Are there some jobs that are out of bounds? A student of Paul soon reveals that Paul's line declares that worship provides the purifying process for even these vulnerabilities.

A new perspective on heaven

by Patricia Lehman McFarlane

Songs about heaven remain an important part of my childhood church memories. Summer evening hymn sings always included one or two of the "glory" songs. "When all my labors and trials are o'er and I am safe on that beautiful shore." The songs evoked images of pearly gates, angels in shimmering white, and streets of shining gold. Total bliss and restful peace forever. But I didn't want to go there. Not for *many* years. At seven, life on earth looked more heavenly than a mansion of marble beside the river of life pure as crystal.

Only 23 years later I'm slowly beginning to change my mind. Then I knew only a few people who had traveled to the golden shore—a sister I had never met, grandparents who were only dim memories in a child's mind, and those white-haired people in the church pews who were suddenly no longer there. They had "passed away," I was told. Now I know many who have joined the "sound of voices around the great white throne." I miss them.

My cousin who died of cancer at 17 is there. My sister and I used to sing beside his hospital bed "When I've gone the last mile of the way, I shall see the great king in his beauty." I wondered vaguely what it would be like to lie in his bed, waiting to walk those last steps.

An aunt, several uncles, a well-loved bishop, the schoolmate who died in an automobile accident, a favorite college professor, my own mother. All these and many more have joined the saints "upraising their one glad triumph song." And so at 30 I no longer sing of angels and harps without a tugging of the heartstrings, a longing for the homeland.

This desire to go to heaven came younger than I thought it would. I had expected to be 60 or even 70 before it would begin. An older friend of mine had written several months before her death: "The closer we come to the glory world as we get older, the more we want to go there. We get a longing to step on the celestial shore and see Jesus face to face." I would want to go to heaven when I reached her age too, I thought. So I was surprised that already the longing had begun.

A pastor friend smiled wisely when I told him of my longing. "You're at first base now," he told me. "The longing comes oftener as we get older. It's a sign of maturing, I think." I relaxed a bit, glad to know I was not alone in my experience.

The saints have long believed that troubles bring us closer to the homeland. Although I've been spared many severe trials, I have discovered that times of trouble do indeed increase that longing for heaven. Illness, death, the despair resulting from misunderstandings, even the grind of daily chores, can pull us toward heaven where "neither sorrow, sin nor death shall ever enter more."

Although problems do make us long for the glory world, heaven's greatest appeal continues to be a face-to-face meeting with the Savior. The knowledge that we can clasp the hand of the Redeemer who loved us enough to die for us is in itself overwhelming. Who would not want to go to such a land?

I was surprised one evening when my two-year-old daughter begged us, "Let's go to heaven. I want to see grandma. Come on," she urged, "get your coats. We have to go to the car." Nor did her pleas cease instantly when we explained that she couldn't go tonight. In childhood faith she thought that visiting heaven should pose no more of a problem than a visit to the corner grocery store.

"Let's go to heaven," she pleaded again and again that evening. It was one request I wished I could grant for her. She will learn later that no one visits heaven. It is a homeland only, no place for mortals not yet ready for a final resting place.

"Over the next hill I'll be home." "There's a land beyond the river." I still hear the songs I heard as a child. "Face to face—what will it be, when with rapture I behold him?" "We shall know each other better when the mists have rolled away." The phrases continue to evoke images of pearly gates, harpers harping on their harps, and ranks of saints in white. But they no longer describe a foreign country, for I know many of the saints' faces and they are friends. The years have added a new perspective, a dimension of longing that I never knew as a child. A longing for the homeland.

Patricial Lehman McFarlane is from Lancaster, Pa.

The old oak must go

by David E. Mishler

I have been brought up in the strong Mennonite tradition of peace and nonresistance. I have been taught that peace is a key part of Jesus' ministry and teaching. Or even stronger, that peace is the center of the gospel. And recent studies within many traditions other than Anabaptist/Mennonite are discovering in new ways the theme of peace, adding fresh perspectives to my own tradition of peace. *Shalom* has become a household word for many and the full scope of the meaning of the life of peace continues to be expounded in wider and wider circles.

In Ephesians 2 Paul captures a perspective of the vision of peace and elaborates it with many images. "Oneness," "reconciliation," "members of God's household," "fellow citizens," "built together"—are some key phrases. As I come more and more to hear the tradition as Mennonites have forged it, I appreciate the heritage and understand that Mennonites have described well the images of Paul. Creation of institutions like Mennonite Disaster Service, Voluntary Service, Conscientious Objector, Mennonite Central Committee, Mennonite Mutual Aid, out of a deep conviction for the gospel of *shalom* speaks well of the tradition.

Freedom and unity both belong to the peace of God. But it is hard to hold them together.

But I wonder if, when we move away from some of our more glamorous institutions, we have lived in the vision of peace as well as we have articulated it. At the local, congregational level the vision seems a bit more elusive. Sometimes *shalom* seems to disappear closer to home.

And indeed the vision is an elusive vision. This peace, this shalom, this destroying of the barrier and tearing down the dividing wall of hostility—this is a vision which is complex. This is a vision which contains elements. Two of those elements are almost incompatible. And yet they are at the heart of *shalom*. They are at the very center of God's vision for the church, even the local church. These two elements are *freedom* and *unity*.

I have already alluded to Ephesians 2. There Paul mentions one of the two elements. Jesus' purpose, he says, was to unite, to bring peace through unity. This unity was to emerge by abolishing legal requirements as a basis for acceptance into the new community. But unity is only one element in the *shalom* vision. There must be more than unity if the vision is to find realization.

In Galatians 5 we discover the other element in another Pauline exposition. The church is not only to be united. The church is intended also to be free. At worst freedom and unity (two ingredients which make for peace) cannot live together. Like oil and water they may stay together if shaken vigorously enough, but even then separation soon comes. Unity hardly has a chance if freedom holds the upper hand. And if unity is given priority, freedom soon gets squelched. At worst they are incompatible, like Democrats and Republicans.

At best however, the combination of freedom and unity produces genuine community, meaningful caring, the establishment of God's vision of peace. One of the gospel stories clearly illustrates the joining of freedom and unity. Mark 5 tells us that Jesus, while traveling in the region of the Gerasenes, met a person who was the epitome of *shalom*'s opposite. This person was both divided and bound. He is described as having an evil spirit, as being possessed by a legion of demons. But after Jesus' healing ministry, we find a person who was "in his right mind," a person both united and free. That is the vision—the joining of freedom and unity to create peace.

The real difficulty. But let's take a closer look at the real difficulty we face in joining these two. Freedom means that I am not a slave. Freedom means that I can chart my own destiny. Freedom is the opposite of being forced, manipulated, and coerced. When I am free my decision is truly my decision. I can choose what I want and not what I must. My individuality is respected. I am not squelched.

An aside here. Slavery, the opposite of freedom, can take many forms. I can be enslaved to my possessions, my desires, my need to be perfect, my work, my house, my feelings of inferiority, my feeling of self-righteousness. In talking about freedom, the church must be careful not to select one as "the worst." The real question in God's vision of *shalom* is—what is my slavery? Which slavery has the upper hand now? I must be set free from my particular slavery to experience peace, not from someone else's slavery.

The good news in the vision is that I am to be free, not in bondage. The vision is for me to experience *shalom*, not just to articulate it. But in the midst of freedom-peace, the vision also calls for unity-peace. Isaiah, from which Jesus seems to have gained much of his self-understanding, proclaims the *shalom* vision vividly—wolves and lambs will live together; leopards will sleep with goats; cows and bears will eat at the same table. According to the vision the real abnormality is discord, dissension, bitterness, and fear.

David E. Mishler is pastor of Blough Mennonite Church near Johnstown, Pa. This article is based on a sermon preached to this congregation. He acknowledges having borrowed significant concepts from *Living Toward a Vision* by Walter Brueggeman.

In our contemporary existence this vision seems far away. It seems radical, perhaps too radical. I mean, have you ever known a wolf not to like mutton? Do bears and cows get along? I haven't met a goat who after a night with a leopard had much left to say. But that is the vision. Maybe the vision calls for even conservatives and liberals to get along!

The good news is that God wills persons to be both free and united, but the good news does not come to reality without pain. Jesus lived in the vision. He operated as if the kingdom was already here. But living in the vision brought Jesus suffering. The vision does not come without pain.

Because of Jesus, however, a new reality was born. Freedom and unity lived together in peace. Jesus embodied both freedom and unity. The challenge is for each of us to do the same. We need to witness to the peace of Christ. We also need to be persons of freedom and unity, persons of peace. How was Jesus able to do that? For one thing Jesus allowed for the possibility of his being hurt. He wanted to be obedient to the vision of freedom and unity. That required an emptying of himself to death, death on a cross. Suffering often comes when we embrace freedom *and* unity. Peace comes usually with that cost of suffering, always requiring self-giving love.

Recently I heard the following story.

There once was a tree, an old stately oak. It was getting a little ragged, but it had many good years of life left. The trouble was that the tree was located close to a church meetinghouse. Too close. The root system was working into the basement walls and they were starting to crack. The tree was magnificent but simply too big. The church council met one evening and decided to cut down the old oak.

Now there was a man in the congregation for whom the old oak was not just another tree. He had grown up with that tree. In fact, he had helped his father plant it over fifty years before. For him the tree was a symbol of a long, good life, of stability, of God's grandeur. He fought the decision. He talked with persons in the congregation. He gained some support. He gained enough support that the church council met again and decided to bring the whole matter before the entire congregation for a vote.

After much discussion, much debating on both sides of the issue, the vote was taken. The church decided that the old oak must come down. A date was set—the following Saturday.

Lo and behold, the first person to show up with his chain saw was the man who had fought so hard to stop the action. The church trustees and members of the council were surprised when they arrived. Some of them went over to him and said, "We don't understand. We thought you didn't want to cut this tree down. And yet you show up to help do it. What's going on?"

The man was not slow to reply. He said, "I don't want to see the tree go. I did work against the decision of the council. But *we* decided to cut it down. I'm here to help."

Freedom and unity. I sense that this man understood the joining of freedom and unity. He was free to speak his mind, free to oppose the decision of the church council. He was free to seek support, to get the issues out on the table. But he also recognized that peace meant more than freedom to stand up for his own concerns. He recognized that peace also meant unity. He was able to do more than articulate the tradition of peace. He had caught and was living in the vision in his own backyard.

I hope that peace and nonresistance are not just Mennonite traditions that continue to be upheld in specific institutions such as those mentioned earlier. I appreciate those traditions and want to see them continue. But beyond those, I hope that, like Jesus, we are able to embody the freedom-unity-*shalom* vision in the midst of our backyard disagreements. *Shalom* is more important than the old oak tree, isn't it?

Jephthah's Daughter*

Judges 11:30-40

My father promised, so there is no chance
For me, unless I'd make him break his vow
To God. I had no way to know my dance
Of joy could spring a trap of doom. But now
I must return—while feeling like a brook
Whose waters will not ever join the sea
Or like a fuzzy eaglet in a nook
Whose wings will never grow to set it free
I wonder who will finger those designs
That Father carved into my ivory bed
And if they'll find that no one really minds
My little puppy's mischief when I'm dead.

I hope God has a meadow in the sky
For us who leave the earth too young to die.

—Barbara Shenk

*See Uniform Sunday school lesson for July 3.

Alice Parker, church music apologist

by Jim Bishop

Alice Parker

Alice Parker writes, arranges, and conducts music. She exudes enthusiasm in all she does. It is contagious. Her fervent spirit does not diminish even as she talks about what she sees as a lack of music in worship services today.

"We've been completely word-oriented for about 200 years," declares Ms. Parker. "Services used to begin with a half dozen hymns, with more in the middle and five or six near the close. People would come early and stay late in order to sing. They didn't have radio and TV and other things to distract them. I think we need much more congregational participatory music."

Parker, who worked as an arranger over 20 years with the Robert Shaw Chorale, has led countless workshops and music performances across the country, including many Mennonite settings. She was "artist-in-residence" at Eastern Mennonite College, Harrisonburg, Va., Jan. 17-Feb. 6, 1983 and returned to campus the third week of April to conduct her *Martyrs Mirror* oratorio.

The solution to the hymn problem, she believes, lies with those having responsibility for leading music.

"It's not so much an issue of conducting and of taking hymnology classes, as important and helpful as that can be, but rather it boils down to really loving the hymn tunes and texts and continually widening the variety and number of songs you know," she insists. "Along with enthusiasm, one must possess a willingness to instruct the congregation in improving its singing."

Parker believes in and uses the "lining out" form of music instruction, noting that this technique "starts a vibration in the room that people can feed into. The song leader can demonstrate the kind of sound they want from a congregation or choir," she says. "If people aren't responding in kind—that is, if I want them to sing more softly, for example—I'll not stop the song but rather line out the next phrase almost inaudibly. People will look up, they'll smile and I'll smile, and they'll understand. We're not used to taking aural cues. I believe strongly that the whole atmosphere of worship can totally encompass the act of learning a new hymn. It's not an interruption; it's a wonderful enhancement."

She says *The Mennonite Hymnal* is her favorite hymnal, not only because of the variety of hymns represented but "because of the research that went into it. It has more chant, more Renaissance tunes with the original harmonizations and rhythmic structures," she points out. "Most well-known Protestant hymnals have chorale versions of the hymns that came much later. There are lots of folk hymns, gospel songs, newer selections, and the magnificent anthems. It's a superior book all around."

Asked to account for the popularity of hymn number 606, "Praise God from Whom All Blessings Flow," Parker suggests first of all that "everyone can affirm the text." Second, she says, "The piece is not so difficult that most people can negotiate it," and "there is wonderful, vigorous rhythm. You have a feeling you've done something special when it's sung."

She sees nothing wrong with having an organ in church, but she quickly adds: "I think it's a shame if the a cappella tradition is let go. The majority of hymns should be sung without accompaniment," she states. "New hymns especially should be learned that way.

"There are wonderful hymns not really suited to part singing that are simply glorious when a congregation sings in unison with strong organ support," she continues. "But even these don't work if there is not a tradition of congregational singing. Unfortunately, in a lot of churches the organ has taken over and people don't feel a responsibility to sing."

Parker feels that what is lacking in contemporary hymn writing is the discipline of writing in the closed form. "Poets are apt to write free verse that meanders and is not suitable," she says. "The same is true with tunes. We either get folk-type tunes, or when 'serious' composers try their hand they come up with something that is beyond most people's ability to sing. To accept those restrictions and work with it is a huge job. I'd like to see more of it."

Jim Bishop is a member of the Department of Communications at Eastern Mennonite College.

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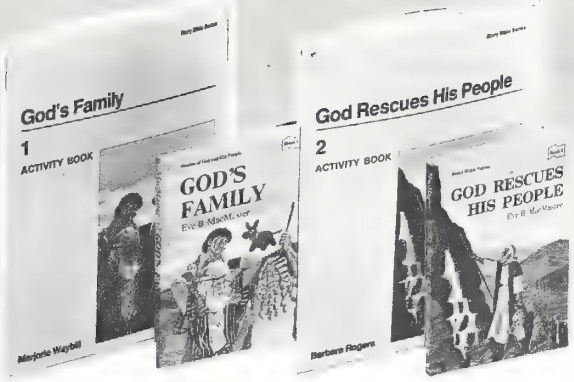

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CHURCH NEWS

Corruption, lack of leadership bane of international ministries

After all was said and done at the Council of International Ministries (CIM) meeting May 24-25 in Elkhart, Ind., nearly 30 Mennonite mission administrators agreed that God has the last word.

"The kingdom of God fortunately doesn't depend on our efforts," said James Bertsche, CIM chairman and executive secretary of Africa Inter-Mennonite Mission.

Wilbert Shenk, CIM executive secretary and overseas missions director for Mennonite Board of Missions, gave credit to the Holy Spirit. "Renewal movements everywhere are breaking up old patterns and ignoring organizational structures," he said. "The renewal movement has much to teach us."

Held twice a year, the CIM meetings are a chance for 15 Mennonite and Brethren in Christ mission agencies to share ideas and coordinate their efforts. This time the gathering took place on the campus of Associated Mennonite Biblical Seminaries in Elkhart.

The shortcomings of development programs in the Third World and the urgent need for leadership training in overseas churches were discussed at length by the administrators.

Representatives from Mennonite Central Committee said they are doing some serious evaluation of their development philosophy. "We are seeking a biblical critique of development," said Nancy Heisey Longacre.

On the matter of leadership training, Don Jacobs of Mennonite Christian Leadership Foundation said Mennonite leaders in overseas churches are too few, lacking in proper training, and not always able to function effectively. "We're in a leadership crisis," said Jacobs, noting that the worldwide Mennonite church grows by 50 members every day and will reach 1 million by the year 2000.

CIM's task forces on Africa and Latin America reported during the meeting that an inter-Mennonite leadership training center for Africa is being considered and that a "seminary without walls" is about to be started in Central America.

In a break from the usual agency-by-agency reporting session, CIM members heard the issues which are facing the churches in four continents.

Top: Weaver in India; above, Central American refugees; right, Zairian children with duck project.

Speaking on Africa, Hershey Leaman of Eastern Mennonite Board of Missions and Charities said most of the countries on that continent suffer from failing economies, political troubles, and rampant corruption. "The hopes of these countries, when they became independent in the 1960s, have been dashed," he said. "To what extent will the church in Africa remain faithful in the midst of hardship? How can mission agencies be loving partners?"

Several administrators noted that many people in Africa seemed to be returning to their roots for survival. "In the same way, the Christians are returning to their spiritual roots as Western-style church structures fail," added Jim Bertsche.

"In Asia, poverty continues to be a great issue as the number of people below the subsistence level increases," said Paul Myers of MCC. Peacemaking is another issue, said MCC's Bert Lobe, who visited China recently to check on the China Educational Exchange program which CIM helped start. "People exchanges like this break down stereotypes and promote peace between countries," he said.

In Latin America, said John Wall of Mennonite Brethren Missions/Services, North American agencies must root out colonialism, which still persists at times in the way they conduct their mission efforts. MCC's Herman Bontrager said that ferment and oppression and revolution in Central America is causing Mennonites there to ask themselves who they are and what they stand for. "This is a healthy development," he said, "and has been one of the reasons for the rapid growth they are experiencing."

Peter Hamm, a Mennonite Brethren Missions/Services administrator who had just returned from Europe, said there is such insecurity and dislocation on that continent that one is reminded of the periods before the First and Second World Wars. He said Europeans are greatly concerned about peace and environmental issues—two areas about

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contact

Refugee children in Ein-el-Helwe camp in Lebanon.

Dan Friesen

Why Always the Children?

Two children play happily, running, throwing, giggling
Ten boys swim, splashing, jumping, shouting
Three girls carry water home, staring, whispering and pointing at me.
This might be anywhere, at any time
But I see it in Ein-el-Helwe, Sidon.

Children play in the rubble, making slides of the roofs of smashed homes, running here and there amongst twisted metal, blackened cement and unexploded shells.

Boys go swimming in the dark, murky water that fills a hole an American bomb made. They run and dive and play on burned out cars and the rusted remains of PLO artillery.

Girls carry water home, the next generation of mothers, walking through muddy and pitted streets back to their crowded houses surrounded by ruins of those not so lucky.

Dan Friesen MCC Lebanon

making contact_ resources

Mennonite Central Committee workers who serve with their children in war-torn countries around the world often struggle with the question "How can I best help my children deal with the violence in our world?" In this issue of *Contact*, readers have the opportunity to hear about these struggles firsthand from Martha Sider, who with her husband is raising two children in Guatemala.

But war-torn countries are not the only places parents struggle to teach their children about peace and nonviolent conflict resolution. MCCer Mary Hurst works with children in Atlanta, helping them discover peaceful solutions to problems.

Peace is not only refusing to go to war. Peace is a lifestyle that is best learned when we are children. Only then will peace permeate our homes, our lives, our communities and our conflicts. *CDB*

How to Teach Peace to Children by J. Lorne Peachey (Herald Press, 1981) $1.00.

Here are three easy-to-read chapters, suggestions for group discussions and a reading list. The author first writes about teaching values of reconciliation, problem-solving and a sense of inner well-being. Chapter two has 20 suggestions for teaching peace. In chapter three he suggests ways the church and home can work together to teach peace.

Parenting for Peace and Justice by Kathleen and James McGinnis (Orbis Books, 1981) $4.95.

This is a good book for an in-depth group study. Its seven chapters are titled: Stewardship and Simplicity, Nonviolence in the Family, Helping Children Deal with Violence in our World, Multiculturalizing our Family Life, Sex-Role Stereotyping, Family Involvement in Social Action and Prayer and Parenting for Peace and Justice.

A Manual on Nonviolence and Children compiled and edited by Stephanie Judson (Nonviolence and Children Program, Friends Peace Committee, 1515 Cherry Street, Philadelphia, PA 19102, 1981) $5.00.

This manual is designed to help children and adults create an atmosphere in which they can resolve conflicts. It includes activities and exercises, sample lessons and sessions, lists of brainstorming ideas and a list of cooperative games that children and adults can play.

People interested in receiving a more complete list of available books, records and materials about nurturing children for peace should contact MCC Conciliation Service, 21 South 12th St., Akron, PA 17501.

Inner-city Children Learn Alternatives

For many inner-city children resolving conflicts in a peaceful manner is a foreign idea. Their lives are surrounded by violence and hostility.

Last summer while teaching nonviolent conflict resolution in a vacation Bible school program at Georgia Avenue Church in Atlanta, Ga., Mennonite Central Committee worker Mary Hurst discovered just how difficult it is for some children to peacefully solve problems.

"When I asked them to act out conflict situations, the solutions they came up with were hitting each other, yelling at each other, ignoring each other or calling the police," says Hurst. In one skit a girl began attacking a boy with an imaginary broom.

The only non-violent option the children, aged six to 12, could think of was hitting a pillow. "But when I presented some other non-violent alternatives to them, they did begin to come up with better solutions on their own," she notes.

The children, familiar with verbal abuse, are masters at name-calling. "Their world is full of 'put-downs' (negative comments or actions)," Hurst explains. "Affirmation is something they desperately need, so we spent a lot of class time learning to give 'put-ups' or positive reinforcements.

Through games, sharing and drama, the children began learning to understand themselves and others. They learned new words to describe their emotions, so that they did not need to rely on "mad"—the only word they seemed to know for a wide range of feelings. As they learned to recognize their own feelings they began to respect the feelings of others.

During November 1982, Hurst talked about peaceful conflict resolution to a group of teenage girls. "They, too, needed and craved affirmation," emphasizes Hurst. They would often ask if they could do the 'put-ups' exercises again.

Hurst, who is teaching her three small children how to peacefully resolve conflict, feels that maybe parent groups should be formed as well so that parents also could learn nonviolent conflict resolution.

Marcia Heirman
MCC Atlanta

Reinhard Heirman

Mary Hurst with her son Micah.

ANNOUNCEMENT

A SPECIAL RALLY for handicapped people, their friends and families, will be held August 4 at 6 p.m. as part of the activities planned for Bethlehem '83. The rally will include music, drama and speakers. It will be held in a tent near Stabler Arena at Lehigh University in Bethlehem, Pa.

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Children and Violence

The girl is saying, "My doll did not have anything to do with your game."

The caption below reads: Children who live in a violent atmosphere will become accustomed to the consequences of violence and later learn to express themselves in the same way.

Los niños que viven en un ambiente violento, llegan a acostumbrarse a las consecuencias de la violencia y más tarde, aprenderán a expresarse de esa forma.

This cartoon appeared in a Guatemala newspaper last August. I was pleasantly surprised to see it there.

It deals with children and violence, a subject that I have felt strongly about since 1980 when Rich and I made the decision to work in Guatemala—a war-torn country—with Mennonite Central Committee.

I realize that violence probably will not be wiped out of Guatemala or the world before my two children have grown to adulthood. But what can I do now in the best interest of my children?

Since we have moved here, our two girls have come to us with questions or comments like these:

—I do not want to live here. There is too much fighting.

—I lay down in the car [whenever we go away] because I think those soldiers do not like children and want to kill them.

—Why would anyone put off a bomb in the grocery store?

—Why don't the rich people help the poor ones?

—When I see poor people it gives me the shivers!

—What would happen if the police picked up a daddy who had his little girl with him?

We have also had these or other similar experiences as a family:

—There is a shoot-out in front of the house. The children run to the window, thinking it is firecrackers, and witness the killing of two men.

—Soldiers are stopping cars to check for hidden ammunition. Our car is stopped and the children ask why.

—A friend comes to the house and begins to recount a recent bombing or murder. The children are present.

It is perhaps a parental instinct to want to shelter our children from the ugliness of violence produced by greed, hatred and fear. That instinct to shelter and protect our children may serve them well, especially in their young, formative years. Children, in order to form their own identity and establish a healthy self-image, need to sense love, security and acceptance.

However, the same instinct to shelter and protect, when unchecked, can prevent them from developing the tools they need to cope with violence and conflict. There is no need to consciously expose our children to beatings, kidnappings, bombings and other acts of violence. We *do* need to consciously expose them to love and acceptance.

"Choosing to not speak concretely of the way of love is to encourage the way of violence."

But it is unrealistic to think that children can be spared. They will be confronted with violence, if not directly, then through watching television, reading a book or hearing a story from the child next door.

I feel strongly that when a child is confronted with violence it is unfair to not deal with it frankly and openly. Children want to know why there is poverty, greed, hatred and violence. Parents are responsible to formulate answers that are simple enough to be understood by the child.

The questions our children ask present excellent opportunities for discussing the role of Christians in the world and talking about suffering and Christian compassion. The simple questions of children give impetus to very intimate sharing times for parents and children.

Rich and I have had numerous occasions to talk with our children, ages 7 and 4, about Christ's love and our desire to bring that love to our world, as a result of living in this conflictive area. Although it hurts sometimes to not be able to shelter them from violence, we value the sharing times we have had here as a family. We have clung to each other, cried together and prayed together, experiencing I believe, not only an instinctive parent-child love, but also the love of God.

As the cartoon suggests, children will play at what they see and hear. Not too long ago our two girls explained to me their morning's play. Laura was the mother of newborn twins. Leigh had moved in with her because she *really* needed help. The father had been killed. I expressed my sympathies and asked how the father had been killed. Leigh quickly explained that he had been driving downtown when he happened onto a street where there were lots of policemen. They were hunting a robber and thought that it was he. So they shot him.

Needless to say, I was somewhat

(continued on page 4)

Children *(continued from page 3)*

stunned by the account. I decided not to address the somewhat exaggerated (or was it?) violent street scene. Instead I affirmed her compassion and offered to help if I could.

At the same time, I was reminded once again that I am responsible to respond concretely to the violence our children encounter. Choosing to not speak concretely of the way of love is to encourage the way of violence. I must read to them from the Bible and other good books, giving them evidence of situations where non-violence has borne fruit.

This whole business of Christian parenting is not easy. I continue to be challenged and at times fail to respond in the best way.

But I feel confident that God's love is stronger than the pervading evil in the world and that God will guide Rich and me as we communicate God's love to our children. In the past few years, I have seen that love helps our children deal with their fears and I believe that love will continue to help them deal with violence.

Martha Sider
MCC Guatemala

Jamaican child.

Mark Beach

CASH PROJECTS*

(July) Nutrition Center for Refugees, El Salvador: Due to fighting between government and opposition forces, thousands of Salvadorans have left their homes and fled to safer places within the country. Three MCCers help the 80-member Beachy Amish Church of El Salvador aid the displaced people seeking refuge in the towns of Guazapa and San Jose Guayabal.

In response to the needs they see, they operate child nutrition centers in both towns. Each week 200 severely malnourished children receive five meals. A contribution of $125 will buy all the vegetables needed to feed the children for one month. $50 will buy all the cooking oil needed for one month. Please include project number 6500 with contribution.

(August) Bale Mobile Health Team, Ethiopia: Fighting between Ethiopia and Somalia has forced about 800,000 people in the Bale province to flee their homelands and live in settlements. An MCC mobile health team travels to these Bale settlements, treating people who are sick and providing basic health education. With Ethiopian assistants, they treat an average of 180 patients daily.

Total budget for the program in 1983 is $12,000. $400 will buy the medicines and supplies the team needs for one month. Please include project number 0700 with contribution.

MATERIAL AID PROJECTS*

(July) Towels: Thousands of towels are needed each year for various programs. Children of all countries enjoy the touch of a towel after a bath. It is one of the best preventive measures against skin disease. In 1983 MCC will send over 6,000 towels to people living in Haiti, West Bank, Tanzania, Zaire and Zambia.

Good quality bath-size towels of dark colors are preferred, although there are requests for hand towels as well. People may contribute money for the bulk purchase of towels as well as towels.

(August) School Kits: In many Third World countries children cannot go to school because they cannot afford to buy the school supplies required. MCC school kits make it possible for these children to go to school and learn. Study groups and adult literacy classes also use the school kits.

Each school kit should include: 4 spiral notebooks (approximately 8 by 11 inches), 4 unsharpened pencils, 1 plastic *metric* ruler, 1 package of 12 crayons or 12 colored pencils and a pencil eraser. These items should be placed in a 10- by 16-inch drawstring bag made of denim or burlap.

**For June cash and material aid projects, contact MCC, 21 South 12th Street, Akron, PA 17501.*

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

which Mennonites should have something to say.

In other matters, the CIM:

—Agreed to encourage participation in a seminar on "The Way of the Gospel in Socialism" just prior to the Mennonite World Conference assembly in Europe next summer. Hosted by the Alliance of Evangelical Christians in Yugoslavia and Mennonite workers in that country, it is an attempt to help Mennonites and others in Third World countries which have become socialist in recent years.

—Heard that JELAM, the Latin-American Mennonite media agency, is holding a major consultation in Puerto Rico in October to deal with concerns that it is not organized properly to meet the needs of Mennonite churches in Spanish-speaking countries.

—Rejoiced at the progress of the Spanish curriculum project, which will have materials ready for use in churches by January.

—Received an update on the situation in Ethiopia, where the Mennonite Church has gone underground following the confiscation of its property and the imprisonment of six of its leaders.—Steve Shenk, on assignment for Meetinghouse

A blessing from Bowling Green 81

"Because of federal government cutbacks in social programs, would you give generously to the offering this evening." This was the invitation that echoed over the loudspeaker at Bowling Green 81.

Sitting high in the bleachers in Anderson Arena we seemed far from the speaker, Ivan Kauffmann, general secretary of the Mennonite Church General Board. In spirit we felt very close since only the month before our Rehoboth Illinois Day Care had been shut because funds had been cut off. Ivan's appeal struck a spark of hope in our hearts.

That fall we received a check for $1,000 which came from that Bowling Green 81 offering. It became seed money which started a chain reaction. The program began again on April 1, 1982. A Women's Missionary Service Commission offering and a grant from Mennonite Mutual Aid further strengthened our position and put us in line for continuing funding from the Department of Children and Family Services.

Because the wider church cared, Rehoboth Mennonite Church has a caring facility as one of its witnesses to the community.—Mark Lehman

Goshen report upbeat

Higher spring term enrollments at Goshen College and continued strong contributions to the annual fund will help the college and the current year on a positive fiscal note, the Board of Overseers learned in their quarterly meeting on June 6.

President J. Lawrence Burkholder told the board that enrollment of 706 in the first spring term exceeded the number projected by 52, and the 408 enrolled in the second term was five students higher than projected.

Constituency support through May to the alumni fund stood at $1.1 million, 87 percent of the goal and $80,000 more than comparable figures for one year ago. Associate director of college relations Ron Gunden said that "Mennonite churches and alumni continue to account for most of the increase over last year. To date we have received about 1,000 more gifts than last year, more than one half of which have come from alumni."

Any net gain in operations for the year ending June 30 will be applied to designated special items. The board approved a recommendation that any potential year-end surplus be carried forward to cover the 2 percent increase in salaries and wages budgeted for 1983-84 and to provide more student aid.

Burkholder reported on a June 1 projection for higher-than-anticipated fall enrollment. More than 1,000 students will likely enroll this fall, a significant increase from an earlier estimate of 964, according to John D. Nyce, registrar.

Burkholder also noted in his report that the China exchange program will continue to receive support from the Martin Foundation of Elkhart for another two years, permitting the college to extend its agreement with Chinese authorities through the 1985-86 academic year.

Another program receiving strong local support is the Merry Lea Environmental Center near Wolf Lake, Ind. Burkholder said the program is "going along very well" with the support of Lee and Mary Jane Rieth and under the direction of Larry Yoder, associate professor of biology. He said administrators will outline long-range plans for the center's future this summer.

As for on-campus programs, Burkholder reported that the conversion of High Park dormitory into an academic center is "coming along very impressively." However, he and business manager J. Robert Kreider noted that costs will exceed earlier estimates substantially because of changes in plans mandated by the state fire marshall, the major change being the installation of an elevator to serve all floors of the building.

The board devoted considerable time to reviewing proposed changes in the faculty handbook. The board approved a revised grievance policy and changes in health and retirement benefits for disabled faculty and for surviving spouses of deceased long-term faculty members. The board asked to review further the statement on faculty appointment, evaluation, rank, tenure, and termination.

The board acted on the following in regard to faculty:

—Promoted to associate professor Don Blosser, assistant professor of Bible, and Judith Davis, assistant professor of French.

—Granted a sabbatical leave to Al Albrecht, professor of communication, to reorganize courses in speech communication and to participate in professional activities at universities and conferences in the Midwest.

—Approved leaves-of-absence for James Goldsworthy, assistant professor of music, to study in Japan, and for Kathy Gnagey Short, assistant professor of education, to study toward her doctorate at Indiana University at Bloomington.

—Extended leaves-of-absence for Lee Roy Berry, associate professor of political science who is studying toward a law degree at Indiana University at Bloomington, and J. R. Burkholder, professor of religion, who is serving as director of the Dallas (Tex.) Peace Center under the Mennonite Church.

Faculty representatives from the Department of Business and Economics reported on trends in that area. Del Good, chair and professor of economics, noted that enrollments have more than doubled to 32 seniors in the past 10 years, with most growth occurring in the accounting area. Len Geiser, assistant professor of business, described the management development program and its potential for improving relationships between the college and local and Mennonite Church businesses.

In a concluding report, president Burkholder summarized ways the faculty has responded during the past year to various concerns raised by pastors in the Indiana-Michigan Conference of Mennonite Church. He noted that the college is "entering into a series of conversations with constituent executive committees to discuss the issue of mutual accountability."

Attending their first board meeting as overseers were Ernest D. Martin, pastor of the Midway Mennonite Mennonite Church, Columbiana, Ohio, and Joy Lovett of Elkhart, Ind., associate general secretary for black concerns under the Mennonite Church General Board. Overseers are appointed to four-year terms by the Mennonite Board of Education.

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

A retreat for **Families with a Retarded Member** will be held July 12-16 with the theme of the meaning of suffering. Resource persons include Henry Enns, Paul M. Miller, Dean Bartel, and Ted Regier. For more information contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

A retreat for **Single Parent Families** will be held July 17-21 with the theme of moving from self to others. Resource persons are Gerald and Marlene Kaufman and Sanford and Lois Alwine. For more information contact Laurelville Mennonite Church Center (address and phone above).

A **Business and Professional Week** will be held July 22-27 with the theme of improving the organizational life of one's business, church, community, and home. Del Good and Len Geiser will lead the Peter Drucker film series, *The Manager & the Organization.* For more information contact Laurelville Mennonite Church Center (address and phone above).

PRINT

Each issue of the *Provident Book Finder* contains 32 pages of book reviews on a wide variety of topics, for children and adults, from fiction to theology. Edited by Dorothy Cutrell, it is published bimonthly by Mennonite Publishing House. To get on the mailing list write to *Provident Book Finder,* Mennonite Publishing House, 616 Walnut Ave., Scottdale, PA 15683.

Intergenerational Learning in the Church by Bertha Harder and Marlene Kropf is for people who are interested in trying intergenerational education—teaching and learning in a group that includes people of different generations and ages. The book is divided into three parts: the first describes the theory and philosophy of Christian education that underlies the concept of intergenerational learning; the second gives some practical guidance and advice about how to plan and carry out a program; the third provides some models that show how already existing materials may be adapted for intergenerational use. The book concludes with a list of additional resources. $5.95 (U.S.) from Provident and other bookstores.

Repairing Christian Lifestyles is a resource to help youth look at issues like world hunger, energy conservation, and human rights, improve the quality of their own lives and relationships, and motivate them as a force for change. A new edition of the youth book ($6 each, lower rates for more than 4 copies) and a leader's guide are now available from C-4 Resources, P.O. Box 1408, Champaign, IL 61820.

Confesion de fe de las Iglesias Menonitas is a Spanish translation of the Mennonite Confession of Faith adopted in 1963. Translated by Milka Rindzinsky of Uruguay, the 32-page booklet is $.60 from Provident and other bookstores.

To Proclaim Peace brings together statements on peace and the arms race from 30 religious groups. It is a helpful tool to respond to the growing interest in peace among other denominations. The 53-page booklet is available for $2 (postage paid) from Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

AUDIOVISUALS

The Celebration Revolution of Alexander Scrooge examines patterns of ever increasing consumption in our society and points to simpler, more responsible ways of living. Colorful line drawings tell the story of Alexander Scrooge. The 15-min. color filmstrip with cassette was produced for Alternatives and is available for a $3 rental from MBCM Audiovisuals.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Evangelicals ponder peace at Pasadena

At a workshop leaders' orientation the first day of the conference on "The Church and Peacemaking in the Nuclear Age," a scientist who had spent his career in nuclear bomb design prayed in a small group, "Lord, give me the courage to change my mind if my experience here points in that direction."

That attitude characterized many of the 1,400 participants from 34 states and seven countries at the May 25-28 meeting in Pasadena, Calif. As at most conferences, many probably left convinced as they had come. But there is no doubt that the issues of peace and war now have an unprecedented visibility and respectability among evangelicals.

The purpose of this first widely representative peace conference of evangelical Christians was to "examine issues related to the nuclear arms race from diverse Christian perspectives ... emphasizing the witness of Scriptures as they shed light on such serious matters."

Program planners made a diligent and largely successful effort to balance three positions: biblical pacifism, just war, and peace through strength. The three positions were clearly set out by a panel the first morning of the conference.

Ronald Sider rooted the biblical basis for pacifism in the way God in Jesus confronted evil and enemies through the cross. He went on to urge a nonviolent alternate in responding to threats against freedom—civilian based defense.

The just war theory was brought up to date by Richard Mouw, professor at Calvin College, whose honesty and compassion were transparent to all. His appeal was for such a rigorous application of just war theory that it would be hard to imagine a situation in which a modern war would be justified. On the basis of just war doctrine, Mouw ruled out any defensive or offensive use of nuclear weapons.

Evangelist David Breese suggested that the six main disturbers of the peace in today's world are: communism's intention of world conquest, the Arab anti-Israeli attitude, Islamic fundamentalism, OPEC oil price pressure, liberation theology which justifies Marxist revolution, and infantile, volatile political leaders such as Arafat and Khomeini. Breese stated his belief that all these threats to peace are kept in check by U.S. arms and that the use of nuclear weapons would be justified to save "Western Christian civilization."

Some evangelicals, especially those from non-white, Western background, found this address sorely lacking in any

Jim Wallis at the conference in Washington, D.C., where he was jailed.

dimension of the universality of the church. The "peace through strength" position, as presented, was based more on pragmatic considerations than the Bible.

The connections between justice and peace were forcefully injected into the discussion the second morning by black panelists Bill Pannell and John Perkins. Joining them in the discussion of "Biblical Faith and Military Expenditures" was Senator William Armstrong, who advocated a way out of what he called "the current nuclear madness" through "High Frontier," a defensive system to destroy incoming missiles utilizing existing technology.

The evening speakers also represented a variety of viewpoints, from Fuller Seminary President David Hubbard's careful posing of the questions the Bible brings to all viewpoints, to the passionate defense of using military force to contain communism brought by the chairperson of the Institute on Religion and Democracy, Ed Robb. Retired Air Force General Robert Mathis shared his personal pilgrimage through a military career, but ended by stating we must get rid of nuclear weapons and learn to love and understand those who are different from us.

Former executive director of the Congressional Black Caucus, Barbara Williams-Skinner, combined a born-again spirituality with concern for peace and justice in an address that was one of the highlights of the conference.

The final evening address was by Jim Wallis, who had managed a brief reprieve from jail to speak to the conference. Although weary from the events of the week that had started on Monday with arrest for praying at the U.S. Capitol, Wallis spoke in a quiet but forceful voice, his address full of affirmations based on the Scriptures and the faith assumptions of the people of God. It seemed a fitting close to three days of meeting announced as "A Conference on Biblical Perspectives."

The conference was the result of the vision, prayers, and hard work of two former Fuller Seminary students, Chuck Shelton and Susan Baldauf, who over a period of three years rallied a coalition of 18 sponsoring organizations (including New Call to Peacemaking) and hundreds of volunteers.

Many from the historic peace churches were grateful for an achievement which had seemed impossible only a few years ago. Twenty years ago a few evangelicals met with some Mennonite representatives at Winona Lake, Ind., for an off-the-record discussion of peace issues. Vernon Grounds, moderator of the Pasadena Conference, was on the planning committee for that earlier meeting. In 1967, a more public meeting for the same purpose was held at Eastern Mennonite College in Harrisonburg, Va. It wasn't until the vision, questioning, and energy was sufficiently widespread in the evangelical community, however, that a dialogue of the kind that took place at Pasadena could happen.

The 100 Friends, Brethren, and Mennonites who attended a New Call to Peacemaking caucus the last day of the conference praised God that the dialogue had been so greatly expanded. We also acknowledged that our own convictions had been tested by the encounter with those of different views. Some of us became aware that we talk too much only with those who agree with us.—Edgar Metzler, national coordinator for New Call to Peacemaking, a cooperative program of Brethren, Friends, and Mennonites.

Special interest groups to meet at Bethlehem 83

Various interest groups have begun planning meetings to be held between sessions at Bethlehem 83, Aug. 1-7. The following is a tentative list of such groups with times, contact persons and meeting locations (T=tent):

Monday, Aug. 1—storytelling, 12:15-1:30 p.m. and 5:15-6:30 p.m., T3 and T5; Mennonite writers' group, lunch-5:00 p.m., Willard Roth, T7; Mennonite Church women's caucus, 3:00-5:00 p.m., Ann Schertz, T4; dual conference congregations, 5:00-6:45 p.m., James Waltner, T4.

Tuesday, Aug. 2—women's caucus, 12:10-1:35 p.m., Ann Schertz, T1 and T2; Mennonite Board of Missions broadcast sponsors, pastors and contact persons, 12:10-1:35 p.m., Ron Byler, T4; storytelling, 12:15-1:30 p.m., and 5:15-6:30 p.m., T3 and T5; urban councils, 12:10-1:45 p.m., Stan Bohn and John Freed, T8; Project: Teach alumni, 12:10-1:30 p.m., Herta Funk, T7; Mennonite Church overseas workers, 4:00-7:00 p.m., Dale Schumm, T4; Mennonite Church mission communicators, 4:00-5:00 p.m., Simon Gingerich, T2; church planters, 5:15-6:45 p.m., Don Yoder, T1; women pastors (ordained), 5:15-6:30 p.m., Harold Bauman and Jake Friesen, T8; authors night (an opportunity for the public to meet authors), 9:00 p.m., Dorothy Cutrell, bookstore; Bethel College alumni meeting, 9:00 p.m., Larry Voth, T4 and T5; films on aging, 9:00 p.m., Martha Graber, T1; praise and prayer, renewal, 9:00 p.m., T9.

Wednesday, Aug. 3—WMSC business meeting, 10:00-12:30 p.m., T4 and T5; video tape service, 12:10-1:30 p.m., Ken Weaver, T7; storytelling, 12:15-1:30 p.m., and 5:15-6:30 p.m., T3 and T5; General Conference General Board executive committee available to listen to concerns of the constituency, 12:45-1:45 p.m., Vern Preheim, T8; MBS associates, 12:10-1:45 p.m., Herb Fretz, T4; *The Foundation Series* teachers of adults, 12:30-2:00 p.m., T1; Region IV coordinating council, 12:35-1:45 p.m., Arnold C. Roth, T9; GC Women in Mission business meeting, 2:00-3:15

$360,030

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $360,030.32 as of Friday, June 17, 1983. This is 48.0% of the total needed. Contributions have been received from 342 congregations and 219 individuals. Individual gifts represent $79,059.46 of the total.

Goal: $750,000

p.m., T4 and T5; Eastern Mennonite College and Seminary alumni, 5:00-6:45 p.m., Les Helmuth, T1; conference historians, 5:00-6:45 p.m., Winifred Paul, T4; MC mission leaders, 5:00-7:00 p.m., Rick Stiffney, T1; Associated Mennonite Biblical Seminaries alumni, 9:00 p.m., Herb Fretz, T4 and T5; praise and prayer, 9:00, T9.

Thursday, Aug. 4—GC Women in Mission organizational meeting, 12:00-2:00 p.m., Joan Wiebe, T2; former Vietnam service and mission workers reunion, 12:10-1:30 p.m., Luke Martin, T7; church planters and media, 12:30-1:30 p.m., Ron Byler, T8; storytelling, 12:15-1:30 p.m. and 5:15-6:30 p.m., T3 and T5; Mennonite Publishing House and Commission on Education, 12:30-1:45 p.m., John Gaeddert, T4; loyal dissenters (Smoketown concerns), 5:00-6:30 p.m., Sanford Shetler, T4; husband/wife pastor teams, 5:00-7:00 p.m., Kenneth and Anne Rupp, T8; handicapped rally, 6:00-6:45 p.m., Dean Bartel, T1; MC conference secretaries, 5:30-6:45 p.m., James Horsch, T9; Bluffton College alumni meeting, 9:00 p.m., Elmer Neufeld, T4 and T5; praise and prayer, 9:00 p.m., T9.

Friday, Aug. 5—Choice Books supervisors and local committee members, 12:10-1:30 p.m., Paul Yoder, T4; storytelling, 12:15-1:30 p.m., and 5:15-6:30 p.m., T3 and T5; urban councils, 12:10-1:45 p.m., Stan Bohn and John Freed, T8; MCC women's committee, 12:10-1:30 p.m., Linda Schmidt, T1; TV special project, 5:00-6:00 p.m., Ken Weaver, T4; Choice Books title selection policy discussion, 5:00-6:30 p.m., Paul Yoder, T8; GC Mennonite men business meeting and program, 5:00-6:45 p.m., T1; urban workers, 5:00-6:45 p.m., Stan Bohn, T9; praise and prayer, 9:00 p.m., T9.

Saturday, Aug. 6—praise and prayer-renewal, 9:00 p.m., T9.

MENNOSCOPE

MBM newsgrams

Louella Gingerich Blosser, 65, longtime Mennonite Board of Missions worker in China and Japan, died of cancer on May 28 in Kalona, Iowa. She had returned to North America with her husband, Eugene, exactly a year earlier following the discovery of a brain tumor. The Blossers started three churches on the Japanese island of Hokkaido and operated a hostel for missionary children attending school in Sapporo.

Hispanic Mennonite pastors learned how to produce television programs during a workshop Apr. 18-22 in Davenport, Iowa. Sponsored by Mennonite Board of Missions, the event was led by Samuel Hernandez, a former TV producer who is now associate general secretary for Hispanic concerns in the Mennonite Church, and Elias Acosta, a communication student at Goshen (Ind.) College. Participating were Simon Rada, Andres Galardo, and Mac Bustos—all of Davenport—and Raymundo Gomez of Carlsbad, N.M. The workshop was of special importance to Simon, who recently began *La Biblia Dice*, a TV program released twice a week on a local cable system. A similar workshop was scheduled June 13-17 in Los Angeles, Calif., for Hispanic pastors in Southwest and Pacific Coast conferences. Media training for Hispanic pastors is planned by the Association of Mennonite Hispanic Broadcasters—a new organization operating under the direction of the National Hispanic Mennonite Council. Future workshops will be in Pennsylvania, South Texas, and Chicago.

Over 30 congregations representing eight denominations participated in a Friendship Evangelism Seminar Apr. 22-23 in Cedar Falls, Iowa. Sponsored by MBM, the seminars are becoming major ecumenical events, according to leader Art McPhee. Earlier in April, 200 people from 17 congregations attended the weekend seminar in Kitchener, Ont. The most recent seminars were May 6-7 in Gordonville, Pa., May 20-21 in Salem, Ore., and May 14-15 in Ashley, Mich.

John and Sandy Drescher Lehman will succeed Marty Kolb in August as director of the Richmond (Va.) Discipleship voluntary service household. John and Sandy have been living in Richmond since their marriage last summer. While leading the Richmond Discipleship household, John will continue his studies at Virginia Commonwealth University, and Sandy will continue prison chaplaincy work. Marty's plans are to move to Elkhart, Ind., and enroll this fall at Associated Mennonite Biblical Seminaries.

The French translation of J. C. Wenger's *The Way of Peace* was the topic of a five-session study held from March to May at Brussels Mennonite Center in Belgium. Planned by Robert Charles, director of the center, the sessions were attended by an average of 13 people representing local Mennonite congregations and a variety of other denominations. One of the highlights of the study was a talk on "The Roots of Pacifism in the Old Testament" by Millard Lind, a professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., who is currently on sabbatical leave in England.

Dean and Berneda Wyse, workers in Nepal, are "on top and in good health" despite heavy responsibilities in a difficult situation, according to a former mission administrator who visited them in late April. Wyses direct the United Mission to Nepal's large three-year-old project in Jumla, one of the most remote areas in the mountainous country. It can be reached only by air or on foot. Much of Wyses' work now is devoted to the start-up of a technical school to teach agriculture, construction, and health. "They have been under heavy pressure to get buildings up, get curriculums written, get teaching and practical training done, bring in staff and house and care for them, and get food and materials in," said Jonathan Lindell, former executive secretary of United Mission to Nepal.

Beit El-Boraka, a town in Israel located ten miles south of Bethlehem, was the site of the annual retreat recently for workers in Israel with MBM and Mennonite Central Committee. The main speaker was Henry Poettcker from Associated Mennonite Biblical Seminaries in Elkhart, Ind. He used 1 Peter to talk about suffering and to challenge the group to be filled with hope themselves and to communicate hope to the despairing people around them. The Mennonite workers also enjoyed an Arab meal together and hiked into the surrounding hills.

Miriam Krantz, a worker in Nepal for 20 years, returned to North America on May 31 for a half-year furlough. A nutritionist, she has been administering the Community Development Assistance Project for the United Mission to Nepal. Miriam's furlough address is c/o Elvin Krantz, 2077 Millstream Rd., Lancaster, PA 17602.

Randy and Mary Roth, workers in Japan since 1980, completed their assignment and returned to North America on June 1. They taught English while assisting at Tottori Mennonite Church in Kushiro. This fall they plan to enroll at Associated Mennonite Biblical Seminaries in Elkhart, Ind. Roths' current address is c/o Harold and Lorene Nyce, 145 Kulp Rd., Harleysville, PA 19438.

David and Karen Powell, missionaries in Puerto Rico since 1966, returned to North America May 26 for a three-month furlough. They have been assisting Puerto Rico Mennonite Church with leadership training, Christian education, pastoral counseling, and music. Powells' furlough address is c/o LaVon Coolman, 5068 N. 600 East, Van Buren, IN 46991.

A new brochure, written in clear, down-to-earth language, describes the beliefs, practices, and history of the Mennonite Church. Developed by Mennonite Board of Missions, the six-panel folder is intended for use in congregational outreach—especially with persons who have little or no knowledge of the Mennonite Church. It is a popularized version of an earlier brochure prepared for college students by the Council of International Ministries. Congregational imprints are available at extra cost. More information and a free copy of the brochure can be obtained from Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801.

Arnold Cressman, a longtime church worker in various capacities, of Mt. Pleasant, Pa., has been on continuous ambulatory peritoneal dialysis for the past two years to compensate for failing kidneys. Sunday afternoon, June 12, he received a kidney transplant at Presbyterian University Hospital in Pittsburgh, Pa. The signs are positive, but such operations are carefully monitored for the first year after the transplant. Cressman's address is R. 3, Box 378, Mt. Pleasant, PA 15666.

Carmelo M. Rodriguez was ordained to the Christian ministry on May 29 at Welsh Mountain Mennonite Church (Lancaster Conference), which he will serve as pastor. Officiating were Mark M. Lehman and Clair E. Eby, assisted by Ira Buckwalter and Clayton Leaman. Rodriguez' address is 102 E. Main St., Terre Hill, PA 17581; phone (215) 445-4498.

Ruth Brunk Stoltzfus has completed nine months as minister at Grace Mennonite Church (GC), Pandora, Ohio, and has returned to her home at 1111

Mt. Clinton Pike, Harrisonburg, VA.

Bethlehem 83 tours are popular with those registering early. The Wednesday historical tour and the Saturday missions tour are both booked full. Those still in the process of registering should choose other tours, and those desiring all-day tours should list a second choice in case the first choice is filled. Registration fees increase from $47 to $57 beginning July 1. To qualify for the lower rate, registrations must be postmarked no later than June 30.—Wayne North.

Special meetings: John Koppenhaver, Hesston, Kan., at Martins, Orrville, Ohio, June 26-30.

New members by baptism and confession of faith: Tim and Sally Erdel and George Ordal by confession of faith at First Mennonite of Champaign-Urbana, Ill. Fred and Mary Ann Stewart, Joe Bill Bond and Heather Bond at Wayside Chapel, Pedro, Ohio. Brenda Janz, Susan Mann, and Bruce Janz at Prairie Street, Elkhart, Ind. Debbie Martin, Marilyn Martin, Marg Shantz, Shelley Snyder, and Tim Snyder at St. Jacobs, Ont. Darryl Kurtz at Houston, Tex. Mike Wert, Charlene Engle, and Carolyn Geigley at Frazer, Pa. Ed and Karen Sacra at Sunnyslope, Phoenix, Ariz. Lynn Landes, Tammy McClain, Dan McDermott, Tracy McDermott, Tim Moyer, Andrew Ness, Carlton Ness, and Sandy Schmidt at Upper Skippack, Skippack, Pa. Laura Martin and Laura Stiner at Cedar Grove, Greencastle, Pa.

READERS SAY

Dan Shenk, Cedar Falls, Iowa. My thanks to Melodie M. Davis for "When Reaching Out Turns Sour" (June 7) and to *Gospel Herald* for printing it. Caring as Jesus cared somehow is seldom as simple as it seems. As the writer aptly points out, things can turn sour even when we think we're being as loving as can be. It's a good prescription for humility.

Davis's article clicked with me, possibly since similar thoughts were running through my mind just the day before: Caring can never be rushed, except perhaps in crisis. Relationships take time, no matter how pure one's motives for building the bridges. Few people automatically trust other people. To paraphrase Art McPhee, it's only through consistent, caring friendship that we may (or may not!) earn the right to help another person.

Les Troyer, Valley View Community Church, Sugarcreek, Ohio. Kudos to Marlin Jeschke for his writing on the Lord's Supper in the June 14 issue of the *Gospel Herald*. Being reminded of some of the cultural nuances surrounding "the table" in the early Corinthian Church was helpful. Having pointed out that sitting down to the Lord's table is to confess that we are brothers and sisters in Christ, needed to be said in an article of this nature. However, the core purpose of the celebration goes far deeper than mere human relationships: "For as often as ye eat this bread and drink this cup, you do show the Lord's death till he come." Other truths must never overshadow this great, basic focus of the symbolism in the act of the Lord's table!

Delmar L. Sauder, Paradise (Pa.) Mennonite Church. Bishop Miller's article "Except It Be for Fornication" (June 14), is a very appropriate and insightful contribution to the continuing discussion of divorce and remarriage. I believe that though this position may represent a change of course for brother Miller and for many of the rest of us, it is a more accurate interpretation of the passage in question, and one that we can take up with confidence. I see it as a position with integrity and consistency, and one that we can adopt without cheapening marriage or condoning free divorce. We have long been concerned that we not make the road more broad than Jesus did; perhaps at points we have made it more narrow at the expense of faithful interpretation.

Willis and Katherine Hallman, Kansas City, Mo. The article by Mark Scott on trips to the "Holy Land" (Apr. 19) is, on the surface, a pertinent presentation. But let's list the folks who make such a trip: those who go somewhere every year, those who are people of importance and have their way paid, those who skimped and saved for such a pilgrimage. Who did you mean? And what would Jesus say if he knew we call it "Holy Land"?

We know a United Methodist family who chose to live in a less expensive neighborhood and a simpler house with fewer and simpler furnishings. They dress simply, have one car, and take the bus when they can. Throughout the years all five of them took trips—to Washington, D.C., out west, down south, and once they all went to Israel and Egypt for a three-week trip. The parents encouraged the children to be interested in people and their needs. Nowadays the two college-age sons are involved in people-ralated efforts—*Bread for the World* is one. The parents are saying that it's time for another trip to Washington, D.C., for the sake of the eleven-year-old daughter. Perhaps the folks who go somewhere every year could follow Mark's suggestion. The ones who get their way paid will go anyway.

Jim Carpenter, Sturgis, Mich. Thanks so much for printing the article about John W. Mumaw by Joseph S. Miller (May 24). May we take seriously the cautions and convictions of our elders in Christ. I for one am grateful for the loving way Brother John shares his convictions and am in agreement with his concerns and hope for the future.

Lois Yoder, Rocky Mt., N.C. Thank you so much for your recent editorial on prayer ("Is Anyone Still Praying?" May 31). It spoke directly to a very great need. We may be quite good at prayer as an intellectual exercise, either public or private, but we have far too little firsthand experience of its power. Perhaps we have become so enamored of our own efforts and busyness that we are not humble enough to recognize that the greatest power lies with God and can be appropriated only through prayer.

Thank you for encouraging us to experience the repentance before God that will lead to a "fine-tuning of our will with his," and thus to the kind of prayer that will release God's power to work in our lives and our world.

BIRTHS

Arndt, Chris and Peggy (Frey), Mt. Gilead, Ohio, second child, first son, Bryce David, Feb. 15.

Boshart, Phil and Barbara (Zuiss), Wayland, Iowa, first child, Julie Ann, May 27.

Brenneman, Robert and Marla (Graybill), Goshen, Ind., first child, Amber Dawn, May 28.

Buller, Glenn and Judy (Steiner), Elkhart, Ind., first child, Brett Aaron, May 18, 1983.

Christiansen, Joshua and Marcia (Kistler), Perryton, Tex., second daughter, Jilida Abigail, May 28.

Gamber, Dale and Phyllis (Graham), Lancaster, Pa., second child, Danna Ann, May 30.

Gingerich, Dennis and Linda (Augsburger), Elmira, N.Y., third child, first daughter, Charissa Dawn, May 31.

Graves, Keith and Rebecca (Carroll), Springfield, Ohio, first child, Kathleen Rene, May 4.

Hertzler, Lawrence and Linda (Green), Flushing, Mich., first child, Jeremy Lloyd Paul, June 2.

Kennel, Rex and Lori (Stutzman), Shickley, Neb., second daughter, Kelli Jean, May 23.

Liechty, Allen and Ginny (Beachy), Archbold, Ohio, third child, first son, Kent Allen, May 21.

Neufeldt, Kevin and Noreen (Wiebe), Waterloo, Ont., first child, Paul Nikolai, Apr. 14.

Reeser, Berdette and Cindi (Kanagy), Lancaster, Pa., first child, Brandon Berdette, May 11.

Ropp, Darrell and Shirley (Lichty), New Hamburg, Ont., second child, Geoffrey Darrell, May 26.

Sauder, John and Denise (Berkshire), Harrisonburg, Va., third child, second son, Derek Lyle, June 4.

Shank, Charles and Beth (Brunk), McGaheysville, Va., first child, Meghan Elizabeth, Feb. 8.

Stuckey, Keith and Phyllis (Ewert), New Holland, Pa., second son, Douglas James, June 6.

Swartzendruber, Paul and Violet (Lloyd), Shickley, Neb., third child, first daughter, Katie Ann, May 18.

Todd, Donald and Jennie (Martin), Lancaster, Pa., first child, Danielle Erin, June 8.

Ulrich, Steve and Naomi (Eash), Eureka, Ill., second child, first son, Shane Eugene, May 21.

Yoder, Jack and Ruth (Steider), Shickley, Neb., third child, first son, Jeffrey Scott, May 18.

MARRIAGES

Baker—Horning.—John M. Baker and Suzanne Y. Horning, both from Mohnton, Pa., Bowmansville cong., by Luke L. Horst and Benjamin Brubacher, June 4.

Baumgarten — Freed. — Phil Baumgarten and Dottie Jean Freed, both of Germantown cong., Philadelphia, Pa., by Carlton Minnus and John L. Freed, father of the bride, Apr. 9.

Bontrager — Miller. — Errol Bontrager and Coletta Miller, both of Kalona, Iowa, East Union cong., by J. John J. Miller and Lonnie Miller, June 4.

Cender — Miller. — Mark Cender, Fisher, Ill., East Bend cong., and Candace Miller, Protection, Kan., Protection cong., by Robert Troyer, May 28.

Diller—Hill.—Don Diller, Toledo, Ohio, Grace cong., and Bonnie Hill, Toledo, Ohio, Bancroft cong., by Phil W. Ebersole, May 1.

Freed—Moyer.—J. Lamar Freed, Assembly cong., Goshen, Ind., and Susan Moyer, First Mennonite, Richmond, Va., by John L. Freed, father of the groom, Jan. 1.

Gautsche—Holsopple.—LaDell Gautsche, Pettisville, Ohio, Tedrow cong., and Joyce Holsopple, Archbold, Ohio, West Clinton cong., by Allen Holsopple and Randy Nafziger, June 5.

Gnagey — Goering. — Gail Gnagey, Archbold, Ohio, Tedrow cong., and Michelle Goering, Hudson, Mich., Lockport cong., by Randall Nafziger, June 4.

Martin—Frey.—Herb Martin, Waterloo, Ont., and Wanda Frey, Elmira, Ont., both of Hawkesville cong., by Gordon Martin and Lester Kehl, June 4.

Martin — Kandel. — Jim Martin, Dalton, Ohio, and Jane Kandel, Millersburg, Ohio, both of Grace cong., by David R. Clemens, May 7.

Metzger — Martin. — Stuart Metzger, Waterloo, Ont., Hawkesville cong., and Julia Martin, Conestoga, Ont., Lutheran Church, by Gordon Martin, May 28.

Miller — Hughes. — Crandall

Miller, Wellman, Iowa, Wellman cong., and Carla Hughes, Cleveland, Ohio, Lee Heights cong., by Vern Miller, May 28.

Moyer—Stuckey.—Philip Lee Moyer, Battle Creek, Mich., Salford cong., and Susan Elisabeth Stuckey, Deer Creek, Ill., Calvary cong., by Ward W. Shelly, May 21.

Nofziger—Wise.—Philip T. Nofziger, Wauseon, Ohio, and Melissa Wise, West Unity, Ohio, both of Zion cong., by Ellis Croyle, June 3.

Roes—Zehr.—Dale Edward Roes and Connie Joyce Zehr, both of Castorland, N.Y., Naumburg cong., by Elmer Moser, June 4.

Short—Miller.—Lynn Short, Stryker, Ohio, Lockport cong., and Karlene Miller, Archbold, Ohio, Tedrow cong., by Roy Sauder, grandfather of the bride, May 28.

Spinder — Litwiller. — John Spinder, East Peoria, Ill., Baptist Church, and Sueann Litwiller, Morton, Ill., First Mennonite cong., by James Detweiler, May 28.

Swartzentruber—Hishnon.—Craig Swartzentruber, Baden, Ont., Steinman cong., and Brenda Hishnon, Stratford, Ont., Catholic Church, by Fred Lichti, May 28.

Vasquez—Kindy.—Kenneth Vasquez, Baptist Church, Midland, Mich., and Rose Kindy, Midland cong., Midland, Mich., by Bradley A. Miller, Apr. 30.

Wright—Miller.—Richard A. Wright, Riverside cong., Turner, Mich., and Sandra L. Miller, Midland cong., Midland, Mich., by Bradley A. Miller, June 4.

OBITUARIES

Anders, Norman F., son of Jeremiah and Fannie (Fretz) Anders, was born in Towamencin Twp., Pa., July 18, 1900; died of cancer, May 20, 1983; aged 82 y. He was married to Edith Stauffer, who preceded him in death. Surviving are 3 sons (Norman, LeRoy, and Jerry), 4 daughters (Irene—Mrs. Arthur Detweiler, Eleanor—Mrs. Samuel Miller, Miriam—Mrs. John Myers, and Ferne—Mrs. Chriss Nissley), 37 grandchildren, 57 great-grandchildren, 2 sisters (Mrs. Marget Stoneback and Mrs. Susie Moyer), and one brother (Arthur). He was a member of Oak Terrace Mennonite Church, Blountstown, Fla. Funeral services were held at Franconia Mennonite Church on May 23, in charge of John Glick and Robert Kratz; interment in adjoining cemetery.

Bender, Catherine, daughter of Christian and Lydia (Schwartzentruber) Roth, was born in Wellesley Twp., Ont., Aug. 27, 1885; died at Tavistock, Ont., May 31, 1983; aged 97 y. On Oct. 2, 1912, she was married to Moses J. Bender, who died on Dec. 10, 1974. Surviving are 4 sons (Arthur, Alvin, Elon, and Nelson), 2 daughters (Lydia—Mrs. Mahlon Zehr and Katie—Mrs. Vernon Zehr), 33 grandchildren, 67 great-grandchildren, and one sister (Mary—Mrs. Chris Streicher). She was preceded in death by one son (Wilmer). She was a member of Cassel Mennonite Church. Funeral services were held at East Zorra Mennonite Church on June 2, in charge of Dan Nighswander and Glenn Zehr; interment in East Zorra Mennonite Cemetery.

Blosser, Louella, daughter of Christian J. and Mary R. (Zehr) Gingerich, was born at Parnell, Iowa, Apr. 26, 1918; died of brain cancer at Pleasantview Home, Kalona, Iowa, May 28, 1983; aged 65 y. (She was reared in the home of her uncle and aunt, Menno and Elizabeth Gingerich.) On Sept. 19, 1949, she was married to Eugene Blosser, who survives. Also surviving are 2 sons (Philip and Thomas), 2 daughters (Rachel Derstine and Mary Lou Meiko), 5 grandchildren, 3 brothers (Jerry, Aldine, and Leroy Gingerich), and one half sister (Ruth—Mrs. Max Miller). She and her husband served as missionaries in China and Japan for many years. She was a member of West Union Mennonite Church, where funeral services were held on May 31, in charge of Merv Birky and Emery Hochstetler; interment in West Union Church Cemetery.

Giles, Richard A., son of William and Ida (Shane) Giles, was born in Tremont, Ill., Mar. 8, 1917; died of cancer at Methodist Hospital, Peoria, Ill., May 27, 1983; aged 66 y. On Oct. 23, 1937, he was married to Edith Towne, who died on Dec. 13, 1976. On June 3, 1977, he was married to Esther Friday, who survives. Also surviving are 3 sons (Gerald, Paul, and Lawrence), 2 stepsons (Keith and Terry Smith), one stepdaughter (Rebecca—Mrs. Colin Belmont), 15 grandchildren, 3 great-grandchildren, 3 brothers, and 8 sisters. He was a member of First Mennonite Church. Funeral services were held at Perry Memorial Home, Morton, May 30, in charge of James Detweiler; interment in American Mausoleum, Peoria.

Good, Ollie Virginia, daughter of Gabriel and Annie (Heatwole) Good, was born in Rockingham Co., Va., Aug. 30, 1901; died at Rockingham Memorial Hospital, Harrisonburg, Va., Apr. 10, 1983; aged 81 y. Surviving are 3 sisters (Fannie E. Good, Lena Hartman, and Mary Gingerich), and 2 brothers (Wilmer S. and Robert L. Good). She was a member of Weavers Mennonite Church, where funeral services were held on Apr. 12, in charge of James Stauffer and Daniel Suter; interment in Weavers Cemetery.

King, Glenell, son of Ray and Marsha (Lewis) King, was born prematurely at Peoria, Ill., Apr. 30, 1983, and died the same day. Surviving are 2 brothers (Brian and Kevin), grandparents (Elmer and Ethel Mae King, Jr., and Vernell and Glenna Lewis), and great-grandparents (Menno and Lavina Gerber, Elmer King, Sr., and Mrs. Viola White). Graveside services were conducted at the Pleasant Grove Cemetery on May 2, in charge of James Detweiler.

Ross, Clara Good, was born at Elida, Ohio, May 24, 1902; died at Harrisonburg, Va., May 31, 1983; aged 81 y. She was married to Robert Ross. Surviving are 4 sons (Myron, Dean, Charles, and Stanley), 2 daughters (Helen—Mrs. Lewis Burkholder and Gloria Flagg), 16 grandchildren, 10 great-grandchildren, and one brother (Menno Good). She was a member of Warwick River Mennonite Church, where funeral services were held on June 3, in charge of Truman H. Brunk and Carl Mericle; interment in Warwick River Mennonite Church Cemetery.

Sala, George, son of William J. and Alice (Stahl) Sala, was born in Conemaugh Twp., Pa., Jan. 29, 1899; died at Memorial Hospital on May 23, 1983; aged 84 y. He was married to Annie P. Thomas, who survives. Also surviving are 2 sons (Raymond M. and Marlin W.), 2 grandsons, 2 brothers (Ammon, Sr., and Henry), and one sister (Maggie Thomas). He was preceded in death by 4 sisters (Lizzie, Effie, Emma, and Annie), and 3 brothers (Calvin, John, and William). He was a member of Thomas Mennonite Church, where funeral services were held on May 26, in charge of Donald Speigle, Aldus Wingerd, and Sanford Shetler; interment in church cemetery.

Stover, Mabel M., daughter of Abram and Lizzie (Ravegum) Levering, was born on Apr. 17, 1907; died at Ephrata, Pa., June 6, 1983; aged 75 y. On Mar. 1, 1924, she was married to Harry Stover, who died on Dec. 12, 1962. Surviving are 3 daughters (Mary S.—Mrs. Ivan R. Troxel, Elizabeth C.—Mrs. John H. Martin, and M. Mae—Mrs. Henry Bicher), one son (Harry Donald), 13 grandchildren, 6 great-grandchildren, 2 sisters (Annie—Mrs. Lester Raihl and Betty—Mrs. Cyrus Dietrich), and 2 brothers (Walter and Howard Levering). She was a member of Ephrata Mennonite Church, where funeral services were held on June 9, in charge of J. Elvin Martin, Wilbert Lind, and Noah S. Good; interment in Mohla Brethren Cemetery.

Weaver, Frances B., daughter of Aaron W. and Annie (Burkholder) Hoover, was born in West Earl Twp., Pa., Sept. 23, 1895; died at Pleasantview Rest Home, Manheim, Pa., Apr. 25, 1983; aged 87 y. On Feb. 1, 1923, she was married to David N. Weaver, who survives. Also surviving are 5 children (Hoover L., Florence E., Kathryn M.—Mrs. Weaver W. Martin, David E., and John W.), 13 grandchildren, and 6 great-grandchildren. She was a member of Weaverland Mennonite Church, where her husband served as minister for many years. Funeral services were held at Weaverland on May 28, in charge of Alvin G. Martin and Aaron H. Hollinger; interment in the Weaverland Cemetery.

Wenger, Amy Elizabeth, daughter of Anthony P. and Betty (Etter) Heatwole, was born in Waynesboro, Va., July 13, 1894; died at Waynesboro, Va., May 7, 1983; aged 88 y. On June 16, 1920, she was married to Henry S. Wenger, who died on Oct. 22, 1979. Surviving are 2 daughters (Lillian—Mrs. Alvin Kiser and Jean—Mrs. Marion Weaver), 3 grandchildren, 3 great-grandchildren, and one sister (Mrs. Lydia Rankin). She was a member of Springdale Mennonite Church, where funeral services were held on May 10, in charge of Duane Gingerich, Wilmer Lehman, and Richard Showalter; interment in Springdale Mennonite Church Cemetery.

Yordy, Clarence Edward, son of Chris and Lena (Staker) Yordy, was born at Morton, Ill., June 28, 1907; died of a heart attack at Carlisle, Pa., May 31, 1983; aged 75 y. On Dec. 14, 1927, he was married to Esther Ella Studer, who survives. Also surviving are 2 sons (Harold and James), one daughter (Marilyn—Mrs. Roger Harrington), 8 grandchildren, 6 great-grandchildren, and one brother (Russell). One brother preceded him in death. He was a member of First Mennonite Church, where funeral services were held on June 4, in charge of James Detweiler and Patrick Flaherty; interment in Pleasant Grove Cemetery.

CALENDAR

Northwest Conference annual meeting, Three Hills, Alberta, June 30-July 3
Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

Cover by David Hiebert; p. 446 by Randy Shenk, p. 448 (top) by Al Doerksen; 2nd col. by Neal Frey; 3rd col. by Mike Score; p. 452 by Joy Frailey.

ITEMS AND COMMENTS

Proposed Lutheran peace statement accepts interim nuclear deterrent

While abhoring the nuclear arms race and calling peace a "prerequisite for human life," a proposed peace statement of the Lutheran Church in America accepts nuclear deterrence as an interim strategy until nuclear arms are reduced.

"It is our reluctant opinion that nuclear deterrence is now, and will be for an indefinite time to come, an abiding instrument of foreign policy on the part of the nuclear superpowers," says a draft of the LCA's social action statement, "Peace and Politics, God's Call to Temporal Peacemaking."

New Jewish-evangelical alliance described by editor as 'shallow'

The religion editor of *The New York Times* told a gathering of Jewish leaders in New York that their new alliance with fundamentalists is viewed by other Christians as one "based on shallow expediency" that does not represent a major step forward in Christian-Jewish relations.

Kenneth Briggs, an ordained Methodist minister, said the growing relationship between Jews and conservative fundamentalists has taken "insufficient account of the very serious theological problems that underlie that relationship." Instead, he said in an interview later, the relationship stems largely from efforts to garner political support for the state of Israel.

He told the group that efforts to "negotiate out the problems" between fundamentalists and Jews by using political support for different causes as "bargaining chips" will not improve ties. "It was heartfelt theology which created the problems, and only heartfelt theology which can point the way to a harmonious future," he said, citing as one example of theological differences fundamentalist beliefs about the need to convert Jews to Christianity.

Muggeridge says television is fantasy

Television is "a sort of fantasy version of what's happening. You cannot through pictures—through looking at your television screen—come to grips with real life, because what you see is not life; it's a fantasy—only a picture." This statement by Malcolm Muggeridge, well-known British commentator and philosopher, appears in an interview in the June issue of *Listen* magazine.

"A great danger," Muggeridge adds, "is that people believe the picture more than the written or spoken word." He points out that pictures can be distorted more than people realize. And children's sense of what the world is all about is derived almost exclusively from television.

Muggeridge also states that the media have played an influential part in encouraging drug abuse of all kinds. "(People) have been persuaded that (the) visions and strange thoughts and things that come to them when they're stupefied with drugs are mystical and transcendental." This, Muggeridge suggests, is one reason why so many get involved in drug abuse. "I think," he adds, "one of the worst things Americans have ever given the world is the phrase 'the pursuit of happiness.' Many people pursue this to the point of taking and encouraging others to take destructive drugs in order to be happy."

Southern Baptists mark opening of their 100th overseas mission

Southern Baptists now have missionaries in 100 overseas countries, with the reassignment of a couple from one Caribbean island to another.

Jonathan and La Homa Singleton had been stationed in Dominica since 1979, and have now been reassigned to St. Lucia as the first Southern Baptist missionaries there. Their shift of a little more than 100 miles in the Windward Islands brought the Southern Baptist Foreign Mission Board to its 100-country milestone.

As part of the Southern Baptist Convention's Bold Mission Thrust evangelistic effort, the foreign mission board is planning to have missionaries stationed in 125 countries by the year 2000.

Five-state ecumenical coalition urges Reagan to scrap MX plans

In an unprecedented show of solidarity, a coalition of religious leaders from five Western states has appealed to the U.S. government to scrap plans to build and deploy the MX missile system. Catholic, Protestant, and Orthodox leaders representing more than 700,000 Christians in Colorado, Wyoming, Montana, Nebraska, and Utah issued a joint statement calling the nuclear arms race "madness" and the MX system "moral pollution." It was the first time leaders of so many churches over such a large area ever spoke out together on any issue. The statement, signed by 42 church leaders and 26 ministers and priests, was released at a press conference in Cheyenne, Wyoming.

Episcopal Bishop Bob G. Jones of Wyoming called the MX system "the Holocaust missile" and "an instrument of peace, not war," referring apparently to the words of President Reagan, who calls the MX missile the "peacemaker."

National church council challenges CBS to give fairness dispute to arbitrators

The National Council of Churches has challenged CBS to submit a dispute over the fairness and accuracy of a Jan. 23 *60 Minutes* segment about church support for leftist causes and projects, many in the Third World, to a panel of independent arbitrators. In a letter delivered on June 8 to Thomas H. Wyman, president of CBS Inc., the NCC proposed that an arbitration panel be selected by "two outstanding persons whose integrity is beyond question, one such person to be appointed by each side." The Rev. Theodore M. Hesburgh, president of Notre Dame University, has already agreed to serve in this capacity for the NCC.

"We expect CBS will accept this challenge," NCC Counsel Thomas A. Shaw, Jr., said at a press conference in New York. "We want to get them in the same room with us, we want a fair confrontation." However, he admitted that CBS has nothing to lose by declining the challenge. The CBS television network rejected the invitation.

U.S. judge sides with Indians

A federal judge has barred the U.S. Forest Service from building a logging road through an area in northern California held sacred by several Indian tribes. The ruling by District Judge Stanley A. Weigel was the first to protect a sacred Indian site, said Marilyn B. Miles, a lawyer for California Indian Legal Services who represented members of the Yorok, Karok, and Tolowa tribes in the suit.

Members of the tribes travel at different times to the Six Rivers National Forest just below the Oregon border for spiritual experiences. "It isn't the kind of ritual practice where one goes on Sundays," says Mrs. Miles. "You're called to the area and you may be called once in your lifetime."

Rodney H. Hemblin, the assistant U.S. attorney who represented the Forest Service in the case, said the decision could "play havoc" with the federal agency's ability to manage forest areas around the country. "Every time they turn around some group of Indians will come in and say, 'Hey, that's a sacred piece of land,'" he predicted. "Bear in mind that there's nothing up there. There are no burial grounds, no artifacts, or places where they lived."

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New directions for peacemaking among Evangelicals

"The Church and Peacemaking in the Nuclear Age" was billed as the first gathering of its kind. Some 1,400 participants registered in Pasadena, Calif., for three days, May 25-28. They attended over 140 workshops along with plenary sessions featuring speakers such as David Hubbard, Jim Wallis, Ed Robb, Ron Sider, and Sen. William Armstrong (see news story, pp. 450, 451).

The conference did not aim at consensus but at dialogue. No resolutions were passed or statements prepared.

My purpose is not to summarize the conference, but to select several themes that might serve as launching pads for the ongoing discussion about matters of war and peace in evangelical circles.

I believe that the conference achieved its objective of encouraging discussion between opposing viewpoints. Although the lengthy plenary sessions did not allow for sustained debate, conversations continued in the hallways. Several speakers set the tone for such dialogue in their frank acknowledgement of ongoing personal struggle with the moral paradoxes and spiritual dilemmas in their quest for faithfulness. Participants expressed their excitement at encountering new insights from unexpected sources. My own most rewarding experience was a three-hour conversation with several career military chaplains.

A first significant theme was the growing recognition that the "enemy" is not the Russian people. American evangelicals are learning that there are millions of believers in the USSR, perhaps more practicing Christians than in Western Europe. These brothers and sisters in Christ, the targets of American strategic nuclear missiles, may be better understood as themselves victims of Kremlin oppression than as guilty warmongers.

Such awareness counters the simplistic "American good versus Russian evil" rhetoric so often heard from U.S. officialdom, or popular radio speakers. Very few voices at Pasadena echoed such sentiments; instead, many who were otherwise "hawkish" called for love for the Soviet people.

Second, the morality of nuclear deterrence strategy was called into question, frequently by persons at varying points on the ethical and political spectrum. The just war proponents, such as Richard Mouw and John R. W. Stott, criticized "mutual assured destruction" as inherently immoral, as did Sen. Armstrong, who in other respects repeated the conventional rationale for cold war militarism.

"Civilian-based defense" emerged on a third focal issue. This extension of Gandhian nonviolence, elaborated on for some time in the work of political scientist Gene Sharp, has now been popularized for an evangelical audience by Ron Sider and Richard Taylor in *Nuclear Holocaust and Christian Hope*. Sider called for creating a "peace brigade" model in his panel address and several workshops explored the idea.

A retired military officer was overheard saying he's ready to volunteer for such a nonviolent mission. Myron Augsburger, speaking to a caucus of 100 Friends, Brethren, and Mennonites, suggested the forming of global peacekeeping task forces that would seek to prevent violence. As the conference put forward these various ideas for active nonviolence and alternative security strategies, it seemed that "civilian-based defense" (CBD) is an idea whose time has come.

One underlying question kept recurring as perhaps the most critical issue: is our loyalty to God or to Caesar? Or, since no one at Pasadena would admit to putting Caesar ahead of God, a more precise way of posing the question: is God's will expressed through the church or through the nation-state? This, I believe, is the crucial dividing line, cutting across differences of denomination, theology, and ethical positions.

Yet most Christians in most nation-states have simply gone along with the wars declared under their flag, without really measuring the cause by the just war criterion. On the other hand, I know members of peace churches who refuse to go to war themselves, but nevertheless are quite pleased that the cause of the nation is being defended by others. The idolatry of Caesar is very much alive.

A new way of working at this question was proposed by Timothy Smith, church historian and Nazarene minister, who startled the conference with his exegesis of the important Rom. 13 passage. He observed that in Paul's time, the "authority" preserving order and dispensing justice, to whom Paul enjoined submission, was in actual function a *world* government, the "Pax Romana" ruling the known civilized realm. Smith suggested that Christians today should work for world order rather than give their allegiance to lesser nationalisms.

With these four themes, I believe that we have new agenda for continuing a creative dialogue in evangelical Christian circles, and beyond, on the major matter of war and peace. While the perennial question is still "to kill or not to kill," perhaps the converging of these other themes can open new avenues of discussion and commitment. —John R. Burkholder, Dallas Peace Center

July 5, 1983

GOSPEL HERALD

Some of the finest acoustical environments for congregational song are in buildings of modest size with hard reflecting surfaces on walls, ceilings, and floors.

A lament for resounding praise

Carl Schalk

And I will stop the music of your songs (Ezek. 26:13).

Both the 16th-century Protestant Reformation and the 20th-century Vatican II, it is widely observed, set God's people free to sing their praises in psalms and hymns. Through the ages, a variety of spiritual canticles has constituted the people's unique liturgy of song. In our time, the sound of singing congregations has traditionally characterized much of both Protestant and Catholic worship.

But today, congregational song is in serious trouble. It is being strangled by the good—though often ill-informed—intentions of some architects, pastors, church building committees, and church musicians who simply haven't done their homework.

Having literally been sold a bill of goods by church furnishing houses, architects, and others who should know better, many parishes have allowed their church buildings to become surrogate living rooms with wall-to-

wall carpet, cushioned seats, and an aura of comfy coziness. Worshiping at the altar of "dry" (i.e., dead) sound, architects and church interior designers continue building and furnishing monuments to lackluster liturgy and stifled song. The symbol of the movement: the padded pew. Its marching song: "Sit Down, O People of God."

The result, of course, is an abominable acoustical environment. In church after church, the song of the faithful—in fact, the total sound of worship—is muffled and hushed, the victim of an environment that inhibits and represses, that stifles and suppresses the best efforts of congregations to lift up their voices as one in praise and adoration.

The designers' goal seems to be the creation of a hushed funeral parlor atmosphere in which no sound can be allowed to disturb the private meditation of the people. If not the funeral parlor, the model must be the radio studio. The watchword concerning sound is "Absorb! Absorb!" Where the voices of worshipers should be buoyed up, reinforced and made ever more vital as they "do their liturgy," they are more likely to be smothered by ubiquitous carpet, omnipresent acoustical tile, porous brick walls, and thick drapes.

If congregations ever become seriously exercised about the sound of worship, churches might once again become halls of resounding praise.

In recent months I visited several middle western churches. I had the opportunity to experience again the agony and the ecstasy of both good and bad acoustical environments and their effect on the vitality of worship. Two examples stand out. They are undoubtedly typical of hundreds of other similar churches throughout the nation. Both church buildings were small- to medium-sized, seating perhaps 200 to 300. Both were comfortably full when I attended, though not jammed to capacity. The people reflected what I suppose to be a fairly normal mixture of chidren, teenagers, young couples with children, the middle-aged, and the elderly. The hymns sung were familiar to the people. But there, at least as far as the singing and general participation in worship was concerned, the similarity ended. The two churches were as different as night and day.

In the first church—a modest-sized, suburban St. Louis A-frame with tile floor, plaster walls, and wooden ceiling—the participation in worship and song was thrilling. Full-throated and exuberant, the singing was led by a modest-sized pipe organ which sounded fuller and larger than its 25 ranks of pipes suggested it could. Young and old joined together in songs of praise which almost raised the roof. The resonance of the building encouraged even the recalcitrant and those who could only drone along an octave below the prescribed pitch to join in. It didn't matter. When we sang "Hallelujah! Let Praises Ring!" to Philip Nicolai's majestic tune, the praises really rang. Even those songs of a more subdued and quietly reverent nature were haloed and made vibrant by the rich reverberation of the building.

The song was the voice of God's people at prayer. The building was the instrument upon which that song was played. And the sound of the building reinforced, amplified, and unified our individual contributions, enabling us to sound as one. The congregation that morning hardly seemed to notice the special sound of their building. They were used to it and what it meant for their common prayer. To this visitor, however, it was evident that it was the physical character of the building which facilitated such a vital and lively response of the people in word and song.

The second church building—in another city—was depressing indeed. It was as though we were singing into a giant sponge which sopped up the sound as soon as it was out of our mouths. I could hear only myself and the two people closest by. Others were singing, but our song was a gray mumble. The organ which accompanied us was larger than the first church's—a relatively new instrument designed and built, I was told, especially with congregational singing in mind. But strangled by the oppressive deadness of the building, it was forced to play full out most of the time simply to be heard.

We sang the Venerable Bede's great Ascension text "A hymn of glory let us sing, new songs through the world shall ring," but the ringing was largely in my mind. As I sang what passes for my own full-throated sound, I realized that people were staring, wondering who this stranger was who presumed to lead the singing all by himself. I tempered my voice, retreating to a more subdued sound. The listless and lifeless sound of worship spread like a contagious infection, effectively muting every other aspect of the church's gathering that morning.

It was the building that prevented us from actualizing all that we knew was true: that we were the *people* of God gathered together for *common* prayer. Instead we were forced to fight the depressing acoustics. The building won.

The prodigal use of sound-deadening material has been aided and abetted by several basic misconceptions about what corporate worship is and how it is most effectively done.

A renewed understanding of the church as the people of God and liturgy as their work suggests that not only

Carl Schalk is a composer and associate professor of music at Concordia College in River Forest, Illinois. Copyright 1983 Christian Century Foundation. Reprinted by permission from the March 23-30, 1983 issue of *The Christian Century*.

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is the arrangement of the worship space important but an acoustical environment which enables the people to do their work is crucial.

For much of American Protestantism, the Sunday gathering for worship has become primarily the time for a private moment with God. It is too often a time that is personalistic and without reference to those about us. But if we have been listening at all to the shapers of liturgical renewal, worship is first of all the *corporate* response of God's people. Together we offer our common prayer, praise, and supplication. For many Roman Catholics, the realization following Vatican II that the people were to participate actively and corporately came as a shock. The mass had been something that others did while the people simultaneously carried on their private devotional exercises. Protestants have their own parallels to that privatistic tradition.

A bright, lively, and reinforcing acoustical environment is important, therefore, primarily for the sake of the congregation. Certainly a live acoustical situation has much to do with the success or failure of much choral and organ music, particularly where the resources are modest, the singers few, and the organ weak. Church musicians will be the first to affirm that fact. The building itself is an instrument which must be designed so that the praise of God—whether spoken or sung, whether with voices or instruments—is a thing of beauty, lifting the spirits, bringing God's people together in a unified whole, encouraging and reinforcing their song, rather than draining its vocal energy as it attempts its praise and prayer.

A second misconception is the idea that live acoustics are possible only in large, cavernous interiors. Even the most cursory visits will reveal that some of the finest acoustical environments for congregational song are to be found in church buildings of modest size where care has been taken to ensure that hard, reflecting surfaces of walls, ceilings, and floors predominate. Ironically, a whole new industry has developed which attempts to introduce—through elaborate and expensive sound systems—artificial reverberation into a building whose natural resonance has been destroyed.

A third misconception mistakenly pits the spoken word against congregational song. Such alternatives are often set against each other, as though one must win, the other lose. There are, of course, parishes in which the sermon is the single focus. Where that is so, congregational participation in worship is largely ancillary and subordinate.

What is often overlooked where choices between singing and speaking are suggested, however, is that a worship space sufficiently reverberant for spirited singing can easily be made suitable for public speaking. But a worship space designed only with the speaking voice in mind has effectively been ruined for the music-making of congregation, choir, and organ. Since the people's song—whether hymns, psalms, or liturgy—is such an important and vital ingredient in worship, it is not only natural but imperative that the public speaking voice accommodate itself to an environment that is sufficiently live for effective congregational song.

Recapturing a vital sound for congregational song will mean, among other things, the recovery of the congregation's awareness of its role as chief "actor" in worship, a refusal by parishes with smaller buildings to acquiesce to a cathedral complex that suggests that good acoustics are possible only in large interior spaces, and a realization that vibrant acoustics are not incompatible with the needs of public speech.

All this may mean ridding buildings of all those sound-deadening furnishings with which so many are burdened. It may mean a return to the simple integrity of slate or tile instead of carpet, and wooden ceilings uncluttered and unencumbered with acoustical tile. It may mean installing or uncovering hard surfaces for walls and ceilings.

If congregations ever become seriously exercised about the "sound of worship" and its importance for their corporate praise and prayer, there is no telling what might happen. Worship spaces might once again come to life with the canticles of the faithful. Organs might once again speak out bright and clear. Churches might once again become halls of resounding praise. Even heretofore recalcitrant singers might be enticed into joining the song.

Such a joyful noise would certainly make glad the heart of Isaac Watts, were he here to enjoy it. His paraphrase of Psalm 100 said it well:

> We'll crowd thy gates with thankful songs.
> High as the heav'ns our voices raise;
> And earth, with all its thousand tongues,
> Shall fill thy courts with sounding praise.

The only honest—though not very attractive—alternative seems to be a respectful silence.

Delilah's regret*

Judges 16:4-21

The Hebrew man with country charm and ways
Of pleasing me, unfortunately was
My enemy. The busy nights and days
Were spent in doing things a woman does
To keep concealed, beyond her victim's sight,
Her woven spider web. Of course, I saw
Poor Samson's downfall as my right
And patriotic duty by our law.
I'm wealthy now, renowned, and booked ahead
By politicians, priests and noble men
Yet I would rather have him free instead.
I would not be so treacherous again.
But time has healed my wound—or so I thought
Until that day I cracked the vase he brought.

—Barbara Shenk

*See Uniform Sunday school lesson for July 10.

Singing in different styles

by John D. Smucker

The twentieth-century Mennonite Church in America is blessed with an increasing variety of musical traditions. European, African, Indian, Hispanic, and Afro-American are only a few. Each adds meaning to the worship service with individual cultural characteristics. Every tradition conveys different elements of the Christian experience. For example, the Negro spiritual reflects the suffering of slaves and their hope of a reversal of roles in heaven. The hymn represents the European pilgrimage of Christians. The folk song portrays our modern lifestyle in concise and simplistic language, in many cases relating to our spiritual lives. Even the jazz and rock music idioms are becoming "Christianized" styles within the Mennonite Church, characterizing a new medium of expression with a direct message.

To integrate various styles of music into the worship setting, it is important to first examine the purpose of music in worship, and remain sensitive to the needs of the congregation. With this in mind, there is a use for jazz, rock, and other cultural musical structures in the worship setting, if the congregation understands the purpose of these styles of music in worship.

An appeal for openness to contemporary music as a medium of praise to God.

For worship to remain relevant and meaningful it must reflect our lifestyle. The worship practice should cohere to our lives as they change. If I were an African Mennonite, my worship practice would reflect the African lifestyle and tradition, not a European tradition exclusively. I would use music which is relevant to my culture. This is true of many American Mennonite congregations. The older members worship with hymns and appreciate their meaning, because of their relevance in their lives. They have been raised on a diet of hymns with little outside "supplementation."

The generation of Mennonites raised in the past twenty years has not been limited exclusively to hymns. Their lives greatly differ in this dimension, because their musical tastes are expanded. So, it is possible that hymns do not meet the needs of all members of the Mennonite Church—hymns should not be expected to meet *all* needs.

As society advances in technology, the Mennonite Church cannot remain unaffected. Stereo, radio, electronic tape, disc recording, and television have provided the world with an unending barrage of music which can be piped right into the privacy of the automobile or home. This constant bombardment of secular music has conditioned our musical preferences whether we realize it or not. This conditioning is seen most openly in teenagers, through the "popular" music idiom. Its focus on the teenage population has raised much criticism mainly from the older population, which characteristically is not familiar with the form.

At this point it is necessary to explain that popular music, rock, and jazz, without words, cannot be directly classified as sacred or secular. Music in itself is an amoral subject. Our associations with music rather than the music itself, cause us to place judgment on the various styles of music. If jazz had grown out of the Mennonite experience and been nurtured by the church, the church would not view it as secular. But because it has been forced into the nightclub setting, it is considered secular.

In reality, these styles, although they appear secular, can edify the worship setting. Christian lyrics have been integrated into the rock, folk, and jazz idioms, and many people can relate easily with these worship aids. The younger population is being greatly nurtured through popular Christian music. In essence, the idiom has changed, but the purpose of worship remains. By moving the "Mennonite diet" from a base of hymns alone, to one of both hymns and popular Christian music, more needs are being met, and more growth is occurring within the church. In return, we can more clearly understand why jazz, rock, and folk music are viable options to aid in the worship experience.

Jazz is now a sophisticated and serious musical style, with religious roots in the American Negro spiritual. Its use in the church brings together brothers and sisters with demands and values of different races. It breaks cultural barriers through its use by many nationalities. Recently the Goshen College Jazz Band placed jazz into the worship setting as they toured parts of Ohio and eastern Pennsylvania. The response was favorable. Many members found jazz to express worship and adoration in a way that hymns cannot.

Folk songs differ in the sense that the words are very important. The tune is usually simple, not distracting from the words. Through this expression it may reflect a culture effectively, saying things that cannot be communicated through hymns. An appealing simplicity in this form attracts Christians, both young and old.

In rock music the words are direct. It is "down to earth" in communication. There is no "pious fraud" or unexperienced spiritual foundation. The composer

John D. Smucker's article is based on research done for classes in black American and church music.

writes what is spiritual reality in his or her life. Traditionally this style has been secular, relating to the experiences of non-Christians. But with a direct message from the Christian viewpoint, what enormous potential this style has for use in the church today.

By taking advantage of these popular "secular" styles through applying a Christian message, we are giving young adults healthy material in their own idiom. Hymns cannot be expected to meet the total needs of teenagers, because teenagers need a message which comes in an idiom which is familiar. Conversely, the traditional hymn form cannot be disregarded totally, because it remains relevant to many in this century.

Too often we forget that some of our hymns at their first appearance were considered "secular" because of their unfamiliar form and associations. The Mennonite Church is no different three hundred years later, except we have found the earlier "secular" music to be edifying in the worship service. Shouldn't we learn something from our past?

How to be assertive and loving

by Margaret Voth

Are you uncomfortable being told you should be more assertive? Perhaps that's because our picture of assertive people has been flavored by unpleasant encounters of the assertive kind! We've met people who were just plain aggressive or violent who *said* they were "just being assertive."

But being more assertive can help us say "no" to requests and demands without feeling guilty. We can learn to express anger and not keep the frustration bottled inside. We can feel freer to voice opinions and ideas. Assertiveness can help us feel more relaxed in new situations, and gain respect from doctors, sales clerks, and waiters.

There is a difference between assertive and aggressive behavior, however. Assertiveness allows us to stand up for legitimate rights in a way that the rights of others are *not* violated. We can still respect and love the other person.

Aggressive behavior, on the other hand, is when a person stands up for his rights and violates the rights of others. Aggressive behavior humiliates, dominates, and puts the other person down.

Test yourself on assertiveness: How many times a day could you catch yourself saying something like, "I know this isn't important, but. . . ." Or, "This is probably a stupid question, but. . . ."

Sometimes we're scared of being assertive because we focus only on the negative possibilities rather than the positive ones. Karla was afraid to disagree with her boss because she was afraid he would think she was too aggressive and trying to cause trouble. What she didn't think about was that he might *also* see that she had a mind of her own, that she had good ideas, and that she might deserve a promotion.

I've found that when we respond to others with confidence in ourselves, people respond to us in a similar way . . . not always, but as a general rule of thumb. If we treat ourselves with respect, others treat us with respect also.

It's the kind of wholeness Jesus demonstrated. As he treated the outcasts of society with the same respect and love as his friends, the outcasts were elevated to a position of being his friends.

One counselor suggests that if we want to be whole persons, we must work at blending both parts of our personalities—we need to be both assertive and affirming of other people. In fact, it's difficult to really do one without the other—people will not respond well to our assertiveness if we don't allow them the same right to be assertive; and, if we're *only* affirming—always the nice guy, never disagreeing, then it's difficult for people to believe we're sincere in our nice-guy-ness.

Assertiveness doesn't happen overnight. It happens only by learning new patterns of responding, and by practicing them over and over again until they become second nature.

For your first active attempt at being more assertive, try starting with an easy situation, one where you know you won't feel too anxious. Give yourself a small reward if you try out some new behavior.

After you've tried a situation in which you've asserted yourself, stop and reflect on how you felt. Was it as bad as you expected? Were the results what you wanted, or did you at least reach an acceptable compromise? Did you lose control and become aggressive or demanding? Usually I find that I'm pleasantly surprised after asserting myself—and feel better for having gotten it off my mind. It also increases my self-confidence and willingness to be assertive the next time around.

I was happy to learn that it's possible to be both assertive and respectful of other people. I can still be supportive and affirming of other people, without letting them use me as a doormat.

Margaret Voth is the speaker on "Your Time," a program sponsored by Mennonite Media Ministries.

Worship and witness

by LeRoy E. Kennel

"When I get loving God mastered, then I'll turn to loving the neighbor." This is no fictional verbatim. It happened in a Mennonite Church following a sermon that had as its point the interrelationship of worship of God and witnessing to others. Do not the "first" and "second" commandments tie together worship and witness, loving God and others? How can Cain put his offering down before God and get up off his knees to kill Abel?

Whatever can be said about the relationship of worship and work can also be said about worship and witness. Both result with a response of gratitude to what God has and is doing for us. Both celebrate (say "yes") to the privilege of one's own self being evangelized and the subsequent privilege of evangelizing one's neighbor.

Witness is not just another name for work. Although the two words have similar activities and appearances, work can be defined as one's job, and witness as the influence or testimony of what worship means in society. Witnessing includes the effects of one's work—and how that work affects others. We didn't harvest wheat on Sundays in my Nebraska boyhood days even if the wheat needed to be rescued from the heat, rain, grasshoppers, or all of the above. Sunday worship said, "No." Not to start the tractor was a witness *to* God and *for* God.

Loving and serving God is one with loving and serving our neighbor.

Not working on Sundays was also a witness for ourselves to others. We hoped that the neighbors would see that we were not in the fields. The official line, of course, was that Sunday rest was in obedience to God and also good health practice. The witness to others part that was learned in Nebraska is so ingrained that I cannot easily mow the lawn on Sunday afternoons even though it is good health practice and a rest from my weekday work. (I have mowed the back of the house lawn once or twice since that isn't easily seen by the neighbors.)

1. Worship is witnessing. We gather together to declare the Lord's blessing. The picture of this is itself a witness. When the *Wichita Beacon* showed thousands of Mennonites from every continent worshiping at Cessna Stadium at the Tenth World Mennonite Conference in 1978, it was a witness to the Mennonites themselves as well as to the world. No longer were we saying, "Be healed but don't you look at our seventeen divisions," but we were saying, "Be healed for we are finding out that that is a possibility for us." (We still hear murmurings, unfortunately, like, "Why can't those blacks from Nigeria sing German songs?" "Why don't those folk from the Orient sing the old songs?" "What in the world does that Swiss youth group think they were doing with an evening service in mime?" "Why does the American group have a drama on the American Indian?")

As we probe the witness of worship we get into the deeps—if not over our head, into our heart. Why did I want to put that picture of my speaking before a group of persons for peace, praying out in the Wheaton park, into the *Wheaton Journal*? Was it, indeed, for the witness for God, or for the election of myself as a congressional candidate? Or was this the place to bring worship and witness together? Regardless, our worship witnesses, for good or ill. A house church in Atlanta was engaged in a shoot-out with the police. Seven were killed. The irony of their witness is heightened by their claiming that the Lord spoke to them directly, and that the end of the world was to have come on a given day, which was two days before the shoot-out occurred.

2. Worship is a cause for witness. The worship leader may invite everyone to forget the world out there: "Just relax, let your shoulders drop, breathe deeply, and forget your work and lay aside the world and pray." Fortunately, there will be other times when worship and witness can get back together. The prayers of intercession fight against going into the garden alone with just the "two of you." The benediction is a blessing for witness and a commissioning for work. We hope that something in the sermon will call to mind the imperative of going into the world to make disciples of all people. One such memorable experience comes from my college days while attending an "extension Sunday school." Fred Erb, the student minister, was preaching on "Let Your Light Shine." After he had mentioned that for the seventh time, I left the service and went across the street to the Rodman family. While I was present both the husband and wife made a faith commitment to Christ. It was the beginning of his involvement in that very extension Sunday school. Later he was Sunday school superintendent, and they became the parents of a graduating education major from the same Goshen College that I was attending.

3. Worship-witness is not relegated to words. Deeds, too, are signs of worship. This was dramatically demonstrated while walking with 900 other clergy and laity in Oak Park, Illinois. My partner and I were in line approximately one mile from the destination of our protest, the most prestigious realty which had denied a bona fide potential home owner the consideration of seeing a house just because of the color of skin. A car screeched to a halt near us. A white woman quickly got

LeRoy Kennel is chairman of the Commission on Congregational Worship and the Arts, Mennonite Board of Congregational Ministries. This is the second in a series of four articles.

out and yelled at us in a foreign dialect, "Why are you doing this?" Dean Miller responded, "I am so glad that you asked; let me tell you." An appropriate caption for this incident are words often said by J. D. Graber, "We need words to make clear the meaning of the deeds, and we need deeds to make clear the meaning of the words."

4. Witnessing is a cause for worship. We return to worship both to praise God for what is happening in the world as well as to obtain power to witness again for God. As our knowledge of what God is about becomes clearer, then even our planning and promoting, our administration and *even* our church bulletin notes, are worship-witness oriented. Fellowship evangelism is an ideal method for bringing witness and worship together.

This approach is viable since evangelism through friends accounts for 80 percent of all new members who join churches. This approach is appropriate also because it calls a group to prayer for wisdom and strength and to praise for that leading and motivation. A natural journey for a congregation or a small group is the inverse movement suggested in Elizabeth O'Connor's *Journey Inward, Journey Outward.*

Worship is invalidated whenever one concludes "When I/we get loving God mastered, then I'll/we'll turn to loving the neighbor." Indeed, witnesses burn out when they postpone or omit worship. Loving and serving God and loving and serving one another are "peas in the same pod." The one nicknamed the disciple of love has told us also, "Here is the test by which we can make sure that we are in him: whoever claims to be dwelling in him, binds himself to live as Christ himself lived . . . Christ has made this true, and it is true in your own experience. . . . Love if it is genuine shows itself in action. This is how we may know that we belong to the realm of truth." John had this idea that love-traffic goes both ways. In worship we are present in the presence of the living God and Christ's living community, and "in worship" we also go into the world.

John Evans' testament

by Susan Weber

The execution of John Lewis Evans III on April 22 has brought a lot of questions into the minds of the secular and religious world. Evans was the first inmate to be executed on Alabama's electric chair since 1965; the seventh to receive the death penalty since the U.S. Supreme Court reinstated capital punishment in 1976.

Was Evans ready to die? Since he refused to talk with reporters, the press used material from four years ago when Evans faced the chair. At that time, arrogant and unrepentant, he said he wanted to die. Chaplain Martin Weber, a Mennonite from Atmore, Alabama, was asked in an affadavit from Evans to be his spiritual counselor and stay with him to the end. (In 1979, Evans made it clear to Weber that he did not need him).

In the two weeks prior to Evans' execution, Chaplain Weber saw him every day. They talked about Evans' spiritual life. Evans testified that after he read Josh McDowell's *Evidence That Demands a Verdict* three times, he was convinced there was a God. But he didn't think he had anything coming from that God.

After the stay of execution in 1979, Evans began to hope that God would forgive him. He saw the stay as a "sign from God." He began to feel remorse, thinking of the psychological trauma of having a gun stuck in your face. He relived the murder of Edward Nassar over and over.

"I couldn't live with myself," he told Weber. "The hurt was so great, I couldn't deal with it myself. I had to scream out to someone. I called on God and nothing happened. Then I prayed to Jesus—and I was forgiven."

He felt a little guilty about not sharing his testimony with the public. "It's too precious to me, chaplain," he said. "I don't want to be mocked. You know what people would say . . . that I'm a Holy Joe and using religion to get off death row." He asked Weber to let the public know after he was gone.

Convinced that Evans had a true conversion, Weber asked him to tell his story on video. Evans thought it over and agreed. So, five days before the execution, Weber videotaped an hour-long interview with Evans. Weber planned to use it as a second film for We Care, a crime-prevention program he recently started. "It will be my contribution to We Care," Evans said. He drew up legal papers, giving the rights to New Life Foundation (a local prison ministry under Weber) and to We Care.

The execution team marveled at Evans' calmness as he approached death. When his head was being shaved by nervous guards, Evans looked at the chaplain and said, "I'm all right, chaplain. I'm all right."

One-half minute before his walk to the death chair, Evans called for the warden and deputy warden. Shaking their hands through the bars, he thanked them for their professionalism and said he had "no hatred; no malice." Then he called each guard by name, shook his hand, and thanked him for his kindness to him. Some of the guards cried. One of them who had been with Evans in 1979 saw the change in him. "Chaplain, I really believe Johnny was ready to go this time," he said.

When word of the video leaked out, Weber was flooded with phone calls. Networks wanted that video! Weber released a few spots for the public. Presently, the video is in the hands of a Christian producer who will use it to make a film warning children against crime, for showing on major TV stations. The producer will also make a 30-minute film of Evans for We Care. The first We Care film, *My World, My Choice* features another inmate and will be available shortly. Weber's goal is to reduce crime by reaching preteens and early teens. We Care's address is Star Route A, Box 82, Atmore, AL 36502.

Susan Weber is from Irwin, Ohio.

CHURCH NEWS

Publications on the rebound

As *Gospel Herald, Christian Living,* Sunday school guides, books, and other publications roll off the press at Mennonite Publishing House in Scottdale, Pa., the output of the Publication Board becomes visible to more constituents of the Mennonite Church more frequently than that of any of the other program boards.

For that reason, MPH's work is constantly being evaluated by those who purchase its products. This makes the organization sensitive, and even vulnerable, to marketplace pressures. Thus, when circulation or sales decline, those responsible for operations sit up and take notice.

So it was that publisher Ben Cutrell went into the June 16-18 sessions of the Publication Board meeting, held in Scottdale, with some concern about last year's loss of $42,174. The operational loss was even worse, $126,000, but was reduced by donations, which kept MPH from borrowing additional money and paying more interest. In the context of a year's activities that generated more than $10.8 million in sales, this may not have seemed a great loss; yet, with interest rates on borrowed funds being what they are, a loss of any kind represents a setback. And the publisher is dedicated to managing a self-sustaining program. MPH has shown a loss only five times since 1957, a period of 26 years, and these were recovered in subsequent years.

Good news to both publisher and board was that a turnaround is in process. The first quarter looks good, with an improvement in sales over last year of nearly 8 percent and a gain in net revenue of 287 percent. Control of costs was one of the factors contributing to the happier picture.

The Publishing Committee, appointed by the board, always meets before the board itself. Committee members' task is to review all publications, looking at them critically, and coming up with suggestions and affirmations. This committee takes its work seriously, and staff listens carefully to what it has to say.

The board's first session processed the Publishing Committee's reviews. Design seemed to be a major concern of board and committee. Economic factors contributed to a special interest in book covers since there is a general feeling that a relationship exists between covers and sales. The committee relied heavily on Glenn Fretz, a professional designer from Toronto, Ont., for design evaluations.

Mennonite Publishing House

Substance was the focus of ongoing discussions throughout the three days of meetings. It had to do with published content and viewpoints. There was general agreement that a spectrum of views should be represented on both the committee and the board.

To even a casual observer, it is apparent the Publication Board "zeals" for the church. Vigorous discussions and direct orders emerge from board deliberations.

Maintaining a distinction between policy setting and administrative responsibilities, as for example in design or manuscript selection, is not always easy. But the give-and-take between board and staff often helps clarify such issues.

Of equal concern to all is that the dictates of the marketplace not stifle the prophetic voice of those who have been called to serve the church through literature.—David E. Hostetler

Forty-two participate in urban service program

Forty-two black, Hispanic, and native American college students have been selected to participate in Mennonite Central Committee U.S.'s urban community development summer service program this year. This is the second year this program has worked with minority communities to offer this program for college-aged youth. Last year there were 25 participants.

The program, directed by Pleas Broaddus of the urban ministries office, enables minority youth to work with a church or service organization in their home communities for 10 weeks of the summer. The U.S. program and local congregations support the participants.

The purposes of the program are to facilitate the development of urban communities, to develop the leadership skills of minority students, and to strengthen ties between students and their home communities.

This year for the first time three participants will be working with native American communities. Beckie Pewo, a student at Bethel College in North Newton, Kan., will be working with the Moencopi Mennonite Mission of Tuba City, Ariz., where she is a member. Pamela Littlewolf, a student at Miles City (Mont.) Community College, will be providing supervised activities for children of the northern Cheyenne native American community near Busby, Mont. Nathan Hart will be working with the Cheyenne Cultural Center in Clinton, Okla., a nonprofit corporation whose purpose is to share information about Cheyenne culture, life, and history.

Another new location for this year's program is San Juan, Puerto Rico. There Wanda Gonzales, a student at Goshen (Ind.) College, will work as an intake counselor at the Department of Social Services, an institution designed to help families facing social and economic problems.

Nicaraguans rebuild after counterrevolutionary incursions.

Thirty tons of canned beef shipped to Nicaragua

Thirty tons of canned beef was scheduled to leave Philadelphia on Friday, June 24, aboard the *San Pedro* for northern Nicaragua to assist people who have had to leave their homes because of the war between the Sandinista government and counterrevolutionary forces.

It is projected that the beef shipment which will reach Nicaragua by mid-July will supply 2,000 families with a can of beef each for 16 weeks. The beef will be distributed through CEPAD, the Evangelical Committee for Aid and Development, which represents Protestant churches in Nicaragua and the Nicaraguan Mennonite church.

In one major resettlement project that will benefit from the shipment nearly 700 families received land from the Nicaraguan government after they were forced to flee their homes on the border due to fighting earlier this year. These families are now busy building permanent houses and planting for the late fall harvest.

The area's traditional export is cattle. However, most of the cattle have been stolen by roving counterrevolutionary bands and so the families are temporarily unable to provide for themselves. One village reported that only 15 of the 91 families living there have any cattle left, and most of those have only one cow. The few cattle that remain are "needed to restock the area's herd for the future," notes Mennonite Central Committee country representative Gerald Schlabach from Goshen, Ind.

There continue to be threats of further counterrevolutionary incursions from Honduras. On May 23, Carlos Mayorga, CEPAD coordinator near the border, was injured when the vehicle he was riding in was shot at. Recent news reports indicate that fighting in the area has intensified in the last few weeks.

International group visits Soviet Union

Maintaining contacts with Soviet churches and making a witness for international peace were goals of a 12-member international Mennonite peace study tour to the Soviet Union from May 6 to 23.

The participants, including Mennonite church leaders from West Germany, the Netherlands, the U.S., and Canada, visited seven cities in the European, Siberian, and central Asian regions of the Soviet Union. Mennonite Central Committee sponsored the study tour.

Co-leaders of the tour were Urbane Peachey of MCC Peace Section and Peter Rempel of MCC Europe, who also visited the Soviet Union four years ago.

Tour members were quick to observe that one can "only touch the surface of life in the Soviet Union" in a short study tour. The most lasting impressions for the group were a country that fears the West and fears war, and of a church where "God is at work," observed participant Edgar Stoesz, MCC associate executive secretary.

The group met with the leadership of the All-Union Council of Evangelical Christian Baptists (AUCECB), worshiped in and brought greetings to Baptist and Mennonite churches. There are more than 60 million Christian believers in the Soviet Union. The group also attended Russian Orthodox Church services and visited two of the three Orthodox seminaries. AUCECB provided a guide for the tour.

Stoesz noted that Mennonites, Baptists, and Orthodox churches gave a unanimous message: "Thank you for coming. Visit us again. Pray for us. We are also praying for you."

The Soviet church continues to operate under clear restrictions, tour members noted. But they observed that Westerners might be surprised that churches conduct from three to five church services each week in addition to choir practices. A number of congregations enjoy new or improved church buildings. For example, the Mennonite church in Alma Ata, in south central Asia, recently remodeled and improved their church building.

The tour's special emphasis on peace grew out of the most recent MCC study tour four years ago, the Interreligious Peace Conference in Moscow in June 1982, and from conversations with Soviet Baptist leaders who visited MCC in 1981. The Baptist pastors had stressed the importance of church people continuing to share concerns on international peace.

Peace was a key topic raised in contacts with the churches. A well-trusted church leader there emphasized that peace should be on the agenda for all MCC contacts in the Soviet Union.

Conversations in the churches and with peace committees returned repeatedly to themes of fear and peace. The group learned that the average Soviet citizen has a deep fear of U.S. aggression. Statements by President Reagan were cited as the basis for these fears.

Tour members emphasized that the international military conduct of the Soviet Union and the United States create a global climate of fear and hostility.

The guide talked about vivid memories of war for Soviet people—20 million Soviet citizens died in the last world war—and of the fear of a catastrophic war in "our lifetime." She said, "We are so afraid of war that we are afraid to bring children into the world." Stoesz told her, "You know, we hear young people saying that same thing in America."

Tour members returned with an urgency to "give visibility to the people of the Soviet Union, people with hopes and fears not unlike our own." They noted that Westerners should not penalize the Soviet people for past atrocities.

Radio program adapted for Australia

The 4½-minute *Your Time* radio program of Mennonite Board of Missions is being adapted by Hope Foundation Communicators in New Town, Australia, for local use.

After discussions with Mennonite leaders in Australia, MBM is supplying *Your Time* scripts to Hope Foundation Communicators for use on its own station and by the Public Broadcasting Association of Australia and the Australian Christian Broadcasters.

Ian Duckham of Perth and Foppe Brouwer of Sydney have chosen to reserve their local stations for possible use of the program, with localized tags to provide visibility for their ministry.

Ian said his congregation now produces twenty 28-minute radio programs per year for use on a community access station in Perth to inform listeners about Mennonite beliefs.

"For example, I have just finished a six-segment series on 'How Mennonites Came to Be,'" he reported. "This was largely an adaptation of the J. C. Wenger booklet by the same name."

Each series of broadcasts is advertised in the "Church Notices" section of the local newspaper, and this occasionally sparks a response.

The broadcasting is done under the banner *Beliefs for Today*.

Montoya leads peace education project for minority churches

Art Montoya of Surprise, Ariz., recent graduate of Goshen (Ind.) College, has begun a summer term of peace education in Mennonite minority churches.

His work will be part of a wider Mennonite minority peace project of Mennonite Central Committee U.S. Peace Section, an effort to present more teaching on the biblical way of peace and draft counseling to minority youth.

Montoya will be gathering printed materials for use in churches and will be available to meet with youth and youth leaders to discuss the draft and peace concerns. He urges minority church youth and leaders to contact him early in the summer to talk about what resources are available through the project.

Montoya, who graduated from Goshen with a major in church ministries, was a member of Goshen's 1981-82 Hispanic Peace Team and the Goshen College peace advisory committee. He studied at Hesston (Kan.) College for two years before finishing undergraduate work at Goshen.

Faith at Downey mixes with Indonesian fellowship

Cross-cultural sharing of praise and worship styles, food, conversation, singing, and fellowship characterized the first-of-its-kind joint worship service and potluck of the Faith Mennonite Church and the Indonesian Christian fellowship in Downey, Calif., on May 29.

Indonesian Christian Fellowship, which came into being early in 1983 under the direction of missionary couple Herman and Jo Tann, has been meeting in the Faith Mennonite Church building. ICF requested, after their first service, that they be permitted to contribute to the upkeep of the building and have been doing so every Sunday since then; they have also contributed a basketball backboard to the church. Meeting every Sunday afternoon at 2:30, ICF attracts from 45 to 60 Indonesians from all over the Los Angeles area.

Since the service of Faith Mennonite Church is held earlier in the day, the two congregations wanted more interaction and so arranged the joint activities on May 29. Approximately 70 persons attended, which began with a potluck and much sharing of American and Indonesian recipes. Pastor Donald King of Faith Mennonite and Pastor Tann of ICF opened the service following with welcome and greetings in Indonesian and English. Singing was from *The Mennonite Hymnal* and an Indonesian/English hymnal, with songs such as "This Is the Day" and "He Is Lord" sung in both languages. The service was closed with 606 (in English). There was evidence of the budding of new friendships and a greater appreciation of each other's common faith and differing cultures.—Cynthia Jo Simpson

Children celebrate MPH 75th

At the suggestion from one of her second-grade Sunday school children to draw pictures for "Your Page" in *Story Friends*, teacher Julie Beachy of Kalona, Iowa, decided to go one step further and invited the children to her home for a *Story Friends* party.

"It seemed quite in line with all the celebration plans for Mennonite Publishing House's 75th birthday," she writes "that we should have a party here at Kalona, Iowa." (Watch for the children's drawings in an October issue of *Story Friends*, says editor Marjorie Waybill.)

All children ages 4-9 were given a special invitation in the Apr. 17 issue of *Story Friends* to celebrate the 75th birthday of MPH by enjoying a tour of the Publishing House. Each child will receive a free gift and treat.

Luella Linder, teacher of the third- and fourth-grade children from the Beech congregation at Louisville, Ohio, arranged for her class to tour MPH as part of the celebration.

Back row (l. to r.) Heidi Troyer, Rebecca Beachy, Nicole Yoder, Denise Hochstedler, Gena Rath. Front row: Joel Beachy (3-yr.-old son), Robbie Harvey, James Kauffman.

Rower pump sales increase in Bangladesh

During the past winter over 1,000 Bangladeshi farmers bought rower pumps. This is the largest single-season sales of the pump since Mennonite Central Committee workers began selling it in 1979. These simple, inexpensive pumps enable farmers to manually irrigate their small plots of land.

"There are now more than 2,500 rower pumps in the field," reports country representative Harold Harder. Harder estimates that with these pumps farmers are now producing food on over 1,250 acres of land that were previously barren during the dry, winter season. "Some of the people are even growing two crops [in fields] where there were none before," he adds.

Drawing water with the pump is so easy that even children can do it. To operate the pump, a person simply pushes and pulls directly on the T-shaped handle at the end of the piston rod. This causes the piston to move back and forth in its cylinder, drawing water out of the ground by suction.

Because the pump cylinder is inclined at a 30° angle to the ground, the operator's pushing and pulling is similar to the action of rowing a boat.

Most farmers use the pump to irrigate vegetables, potatoes, wheat, winter rice and chili peppers. A few of the pumps are also used to supply water for homesteads.

An attractive feature of the pump is its simple design. During normal operation the pump requires little maintenance, and spare parts can be replaced without tools.

Repairs when necessary are uncomplicated, because the parts are easily accessible. Both the piston and the foot valve can be removed without dismantling the pump.

Another attractive feature of the pump is its low cost. The retail cost for a 100-foot rower pump set and its installation is 1,587 takas ($67 U.S.). "For a poor farmer, that's a lot of money," notes Frank Peachey of Belleville, Pa., marketing manager for the rower pump. The average annual per capita income in Bangladesh is $85 U.S. But prices of comparable pumps available in the country are 2,000 takas and higher.

It is not the poorest farmers who have been buying the pump. Surveys show that those who have bought pumps own, on the average, three acres. "These people are not rich farmers," observes Harder, "and we hope that they continue to buy pumps. But we also have to ask why the poorer farmers are not buying rower pumps" and continue to explore ways to help the poorest of the poor gain access to new technologies.

Bangladeshi farmer uses rower pump to irrigate a small field.

Bethlehem 83 materials in process

Two major pieces are being prepared to report to the church of the churchwide programs and to prepare for the 1983 Mennonite Church General Assembly.

A 32-page report of the churchwide agencies in the *News and Notes* format will be mailed in bulk to every congregation for distribution to each family. This will contain reports and other materials of interest in preparation for the General Assembly. It is being edited by Jon Kauffmann-Kennel.

The *Bethlehem 83 Workbook* is a 198-page document containing significant materials for the use of the delegates in the business sessions for both the General Assembly for the Mennonite Church and the triennial sessions of the General Conference Mennonite Church.

The workbook contains a summary report from the Justice and the Christian Witness Committee, a joint committee with members from Mennonite Church and General Conference Mennonite Church. The report has been revised in line with counsel received from congregations, conferences, and individuals resulting from a two-year study of the 1981 report and a study guide. There are also progress reports by a churchwide Stewardship Committee and a Committee on Women in Leadership Ministries of the Church.

Also contained in the workbook is a study report on "Human Sexuality in the Christian Life" prepared by a joint committee with members from the Mennonite Church and General Conference Mennonite Church.

The workbook includes additional reports, slate of nominees, and review of churchwide budgets and allocation of funds. A proposed bylaws revision was sent earlier to delegates for their study.

All who register for Bethlehem 83 are entitled to a copy of the *Bethlehem 83 Workbook*. It will be available at the time of registration in Bethlehem. All delegates and alternates should receive their workbook by mail in June so there is opportunity for study and discussion of the issues prior to General Assembly.

Those who do not plan to attend Bethlehem 83 or who desire advance copies of the *Bethlehem 83 Workbook* for study and discussion may order copies at $2.50 plus postage. Send your order to the Mennonite Church General Board, 528 East Madison Street, Lombard, IL 60148.

Looking Toward Death

In 1946 at the age of 52 Paul Erb bought a cemetery lot and wrote an editorial about it. Thirty-seven years later Richard Kauffman took Paul's picture on the lot which is still waiting for him. "It is a beautiful place on a green knoll among the rolling lands of western Pennsylvania," he wrote in 1946. "It is such a spot as one might choose for a last resting place of that part of him which is earthy.

"There are those who do not like to contemplate death," he continued. ". . . But God has given us an outlook which is full of hope and joy. The Christian may face death without fear, distaste, or even regret."

We admire Paul Erb for his candid view of life and death and have included this editorial in **Not by Might,** the *Gospel Herald* sampler in honor of our 75th anniversary. It contains profiles of the editors and samples of published material from each year of the *Herald's* history. The price in bookstores will be $9.95 for this 192-page large-size volume, but *Gospel Herald* subscribers may obtain it at the special price of $6.65 per copy plus 45¢ per copy for postage and handling.

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More smiles than frowns

"I see more smiles than frowns these days on the faces of our administrators," said chairman Roy Kiser as he opened the May 12-14 meeting of the board of directors of Mennonite Board of Missions in Elkhart, Ind.

"Our financial situation has improved after two years of austerity, and we look forward to adding new programs overseas and in North America before too long," said Roy, a pastor and church founder in Waynesboro, Va.

The chairman also noted that staff morale is improving, relations with other Mennonite Church agencies are good, and the roles of the board of directors and its three divisional committees are being clarified.

President Paul Gingrich reported on the "overwhelmingly good" attendance at the recent series of Evenings in Mission which were held in Indiana and sponsored jointly by MBM, Mennonite Board of Congregational Ministries, and Indiana-Michigan Conference.

The three vice-presidents gave positive reports on the overseas ministries, home ministries, and administration and resources divisions.

Rick Stiffney said the positive things for home ministries is the increase in opportunities to assist Mennonite Church conferences with church founding and other projects, good inter-departmental planning, fine cooperation with home ministries leaders in the General Conference Mennonite Church, and creative ideas regarding the future direction of voluntary service.

John Sauder, speaking for administration and resources, said that MBM has successfully kept its spending below budgeted levels so far this year and total contributions by the end of April were $680,000—an increase of 10 percent over last year at this time.

Wilbert Shenk did not have to *say* anything about a major accomplishment for him as overseas ministries administrator and MBM missiologist. His work spoke for itself as he distributed autographed copies of his new book about a 19th-century British mission leader and creative thinker: *Henry Venn—Missionary Statesman,* published by Orbis Books.

While smiles prevailed at the board of directors meeting, a few frowns crept in too. Frustration was expressed at the delay in starting a much needed in-service training effort for pastors who have not been to college and seminary—especially minority pastors in "front-line" congregations. Paul Gingrich said progress *is* being made in working with Mennonite Board of Education to get something started—perhaps correspondence courses—by this fall.

Members of the board and the divisional committees also struggled with the great opportunities for mission on one hand and the need to keep the budget trimmed on the other hand.

Spirits—and bodies—were renewed during a luncheon presentation and "doctor's orders" to take a walk afterward. Board member Glen Miller, a physician in Bellefontaine, Ohio, and his wife, Marilyn, spoke on wellness in the congregation. "We must help our people live more abundantly by nurturing the spirit, mind, and body," Glen said. Marilyn reported that group exercises two hours a week have made a surprising difference in the vitality and fellowship of her adult Sunday school class.

Paul Gingrich looks on as Wilbert Shenk talks about his new book.

An important step in inter-Mennonite cooperation was made when the board ratified an agreement worked out in Bolivia in March by MBM and Commission on Overseas Mission of the General Conference Mennonite Church. Starting June 1, the two agencies are combining their efforts in that country under the administration of MBM.

The agencies agreed that a unified ministry was needed to help the emerging Bolivia Mennonite Church and to work alongside the large Mennonite Central Committee development effort in Bolivia. MBM currently has eight workers in the country and COM has two.

In other business, the board of directors and its divisional committees:

—Heard that General Board general secretary Ivan Kauffmann has agreed to give higher priority to mission education in the Mennonite Church and to encourage more inter-agency cooperation following a Consultation on Education for Mission in Elkhart Apr. 4-6.

—Received the report of the budget task force, which urged MBM to be more aggressive in promoting missions, recommended cooperation with Mennonite Church conferences in raising funds, and encouraged MBM to be flexible so that it can responsibly manage within its resources in both good and bad years.

MENNOSCOPE

Samuel J. Troyer, formerly pastor of First Mennonite Church in Middlebury, Ind., was installed as pastor of Slate Hill Mennonite Church, near Harrisburg, Pa., by John H. Kraybill on June 12 at 7:00 p.m. Donald L. Jacobs was the speaker for the occasion. Lloyd Horst was former pastor at Slate Hill. Sam and Betsy Troyer's address is: 3536 March Dr., Camp Hill, PA 17011; phone (717) 763-0994.

The Maple Grove Mennonite Church, Topeka, Ind., has a number of church pews for sale. Any reasonable offer will be accepted. For details, write Ruth Johns, R. 2, Box 7, Topeka, IN 46571.

Lynette Youndt Meck of Akron, Pa., became director of voluntary service with Mennonite Central Committee U.S. on May 31. She replaces Sally Schreiner who held that responsibility since February 1981. This is Meck's first assignment with MCC U.S. She volunteered with Eastern Mennonite Board of Missions (EMBMC) as a secretary at the New York University Medical Center from 1966 to 1968. From 1968 to 1971 she worked at Mennonite Media Broadcasts (then Mennonite Broadcasts) in Harrisonburg, Va., with the Heart-to-Heart program.

For Conscience' Sake, by Solomon Stucky, is a new novel that focuses on three generations of one Swiss Volhynian Mennonite family in Kansas. Father Jonas, son Menno, and grandson Michael face WW I, WW II, and the Vietnam war in the context of their personal experience, education, and the times in which they lived. Each struggles to discern what faithfulness to Christ means as they attempt to respond to war in a way that reflects their deep peace convictions. And for each, the way of peace is costly. Published by Herald Press, the book is scheduled for release in early August.

Rosedale Bible Institute announces a sixth department for institute graduates. A teaching training program for elementary teachers will be offered in 1983-84. Other departments available are: Christian ministries, Bible and theology, church history and missions, music, and pastoral ministries. Five six-week terms run from Sept.-May. For a catalog write Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

Goshen College has a full-time, one-year position for a reference/instruction librarian, contingent upon federal funding, to begin on Sept. 1. Responsibilities include general reference desk duties; participation in the bibliographic instruction program, on-line searching, and collection development; and serials supervision. An ALA-accredited MSL degree is required. Send letter naming three references, résumé, and transcripts by July 22 to Dean Victor Stoltzfus, Goshen College, Goshen, IN 46526.

Ruth Lapp Guengerich.

Pam Sibert has been appointed director of information services at Hesston (Kan.) College. She will coordinate the development and distribution of the college's publications and communications and lend support to the institution's outreach and program departments. Under another appointment at Hesston, **Ruth Lapp Guengerich** will serve as director of student life at the same college. She will supervise student housing, dormitory living and staff, counseling services, Hesston's student retention emphasis, and a program of nonacademic activities. Guengerich will replace Lee Schmucker, who recently resigned, after 13 years of service to take graduate work at Wichita State University. Ruth's husband, Ron, will teach for the Center for Bible Study.

The annual Senior Adult Week will be held at Laurelville Mennonite Church Center, Aug. 28-Sept. 2. The theme "A Four-Fold Development Plan for Any Age" will be explored by Martha F. Graber, staff member for the Inter-Mennonite Council on Aging; and Ernest D. Martin, pastor of the Midway Mennonite Church, Columbiana, Ohio. The event will be coordinated again this year by Paul and Edna Shank, Goshen, Ind. For more information regarding program theme and costs, contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, Pa. 15666, or call (412) 423-2056.

A Vietnam interest group plans to meet during Bethlehem 83 at the Assembly site at Lehigh University on Thursday, Aug. 4, from 11:45 a.m. to 1:15 p.m. Bert Lobe, Mennonite Central Committee Asia director, will report to the group.

A series of five lectures on the book of Revelation, by J. C. Wenger, Mennonite theologian and historian, is available for sale on cassettes from the Goshen (Ind.) College continuing education department. Wenger presented the lectures during a course he taught this winter on "The Book of Revelation." To order a set of the lectures send a check for $30 to Revelation Tapes, Continuing Education Department, Goshen College, Goshen, IN 46526.

The June 1983 issue of *Mennonite Heritage,* a quarterly publication of the Illinois Mennonite Historical and Genealogical Society, commemorates 150 years since the society's first meeting was held in what is now Woodford County, Ill. Single copies may be purchased for $4.50 postpaid from Mennonite Heritage, 8015 Cameo Dr., Rockford, IL 61111.

New members by baptism and confession of faith: Cheryl Bauman, Michael Bauman, David Leis, Darren Martin, and Heather Martin at Elmira, Ont. Chris Hostetler, Nathan Kuhns, and Jennifer Piper at Yellow Creek, Goshen, Ind. Brian Aeschliman, James Avina, Tim Beck, Troy Kauffman, Gretchen Tinsler, and Rick Yoder at Central, Archbold, Ohio. Jody Shearer and Rodney Brubaker at Wilkes-Barre House Churches. Jackie Cepeda, Esther Cepeda, Laura Crespo, Juan Peters, Carlos Sanchez, and Ralph Lopez at Glad Tidings, Bronx, N.Y. Randy Arends by baptism and Harry Grafton by confession of faith at East Bend, Fisher, Ill. Cassie Whitmeyer, Joni Buskirk, Lori Boyer, and Ted Behan at Petoskey, Mich. Charles, Sharon, and DiAnn Penner by confession of faith at Trinity, Morton, Ill. Brian Beachy, Greg Johnson, Adam Nofziger, Jeff Smoker, Mike Tolbert, by baptism and Liane Nofziger and Sylvia Reedy by confession of faith at Mennonite Christian Assembly, Cincinnati, Ohio.

READERS SAY

John D. Leichty, Wayland, Iowa. There is a trend taking place that we all should see clearly, but few will because few will study the Bible as an authority on life, few will heed its exhortations to holy living, and few are unselfish enough to let Christ be the Lord of our lives.

One way it begins is by saying the Bible contains errors. Can God commit errors? Do we doubt that God wrote a perfect book relevant for today? The trend continues by having leaders tell us to accept worldly standards of male/female leadership. A home with a husband and wife will not stand with female leadership. Christ is the church's head. Ephesians 5 clearly commands a male to take on his likeness and head his family. We cannot reverse the roles and expect successful rearing of our families. God's Word is still the authority.

First Timothy 3:2, 10 also gives us clear guidelines as to male headship of our churches. When we fail to practice these guidelines, our families suffer, our churches fail to save souls (they even cease preaching the gospel of Jesus Christ and start preaching a social gospel), and we become carnal Christians. Church attenders, but not Christ followers. Cold and aloof, not caring much for spiritual growth and health.

We see more divorce and family problems as males refuse to exercise their God-given authority to lead and guide and teach their children the Word of God. God has put the final authority for family headship and church leadership squarely on the men's shoulders.

Why aren't you doing it men? (Eph. 5:22-32, 1 Tim. 3:1-13, Tit. 1:5-9).

Elvin Glick, Clare, Iowa. What are you saying by the article and picture on page 416 of the June 14 issue? Are you saying, this is the way walk ye in it, or are you saying, this is how degenerated the church has become, don't act like this? Are you playing it safe by not committing yourself? I read that there is talk of making the *Herald* a monthly paper. It seems to me there is so little that tells what Christians should do that it could be put in an annual. Well—seriously, I would like to call your attention to some things Jesus had to say to the church.

In Matthew the sixth chapter, "Be careful not to do your good works before people to be seen of them. If you do, your Father (not mother) in heaven will not reward you. When *you* pray, don't be like hypocrites, who like to stand praying on street corners in order to be seen by people. I tell you that is all the reward they'll get. But when *you* pray, go into your room, and shut the door, and pray to your Father (not your mother), who is with you when you are alone, and your Father, who sees in secret, *will* reward you." In chapter seven, verse six, "Don't give anything holy to the dogs or throw your pearls to the pigs, or they'll trample them under their feet and turn and tear you to pieces."

Matthew chapter twenty-four, verse six, "You will hear of wars and rumors of wars. *See that you don't get alarmed.* It must happen, but the end is not yet."

There is so much that could be written but personally I feel in the light of my understanding of Scripture that we are not to fear them who can only kill the body and after that there is nothing more that they can do but rather fear him who is able to cast both body and soul into hell. What about all the other sins that go on in the world? Do you want God to prevent war so they can continue? In the Old Testament God sent war because people disobeyed. I believe it is the same today and if you truly don't want the chastisement of war then hear the word—churches! or war will come, and Jesus said that this is only the beginning of sorrows.

BIRTHS

Beidler, David and Doreen (Hange), White River Jct., Vt., second daughter, Leah Paige, Apr. 26.

Bender, Paul and Tracy (Patterson), Tavistock, Ont., third child, second daughter, Holly Marie, June 8.

Cater, John and Sylvia (Hansen), Manson, Iowa, seventh child, fifth daughter, Charita Lorraine, June 3.

Derstine, Gerald and Sue (Delp), Telford, Pa., second daughter, Trinda Joy, June 3.

Diller, Lester and Ardis (Good), Macon, Miss., second child, first daughter, Deborah Jewel, June 10.

Good, Steve and Enid (Prindle), Prairie Point, Miss., third child, first son, Benjamin John, June 5.

Hochstetler, Clair and Patrice (Mason), Harrisonburg, Va., first child, Megan Faye, May 16.

Hochstetler, Walter and Frances (Zerger), Newton, Kan., third son, Timothy Joel, May 11.

Kauffman, Dennis and Carol (Lais), Jefferson, Ore., fourth child, third son, Kevin Charles, June 9.

McKean, Robert and Marilyn (Wiebe), Hanover, Ont., second son, Benjamin James, Mar. 14.

Miller, David and Mary (Schmid), Goshen, Ind., second daughter, Mary Elizabeth, June 15.

Moyer, Lee and Mary (Clemens), Souderton, Pa., second son, Andrew, June 13.

Neufeld, Fred and Debbie (Fergusson), Neustadt, Ont., first child, Jordan Nicholas, May 24.

Newton, Richard and Susan (Myers), Kokomo, Ind., first child, Sarah Myers, June 8.

Pacheco, Enrique and Rosa (Hernandez), Goshen, Ind., fourth child, second son, Daniel, June 15.

Schmucker, Doug and Patty (Yoder), Toledo, Ohio, first child, Jason Allen, June 14.

MARRIAGES

Beachy — Erb. — Al Beachy, Corfu, N.Y., Alden cong., and Betty Erb, Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, May 28.

Bowman—Yantzi.—Phillip Allan Bowman, Kitchener, Ont., First Mennonite cong., and Brenda Jane Yantzi, Tavistock, Ont., East Zorra cong., by Homer E. Yutzy, May 28.

Eigsti—Landis.—Randall L. Eigsti, Denver, Colo., and Anita J. Landis, Lancaster, Pa., both of Covenant cong., Hesston, Kan., by John and Naomi Lederach, June 11.

Frankenfield—Jucewicz.—Douglas Frankenfeld, Souderton, Pa., and Deborah Ann Jucewicz, Kintnersville, Pa., both of Blooming Glen cong., by Mark M. Derstine, June 4.

Hollinger — Martin. — Edwin R. Hollinger, New Holland, Pa., Weaverland cong., and M. Jane Martin, East Earl, Pa., Bethany cong., by Aaron H. Hollinger, June 11.

Ingold — Raisor. — Michael Ingold, Morton, Ill., First Mennonite cong., and Kimberly Raisor, Morton, Ill., Grace Evangelical cong., by James Detweiler and Milo Nussbaum, June 11.

Keefe — Hostetler. — Patrick Keefe, Louisville, Ohio, Catholic Church, and Shawna Hostetler, Louisville, Ohio, Beech cong., by Paul D. Brunner, June 11.

Roth—Wagler.—Ronald D. Roth, East Wellesley, Ont., Crosshill cong., and Bonnie Wagler, New Hamburg, Ont., Hillcrest cong., by Gerald Good, June 11.

Schrock — Rugani. — Tony Schrock, Arthur cong., Arthur, Ill., and Karen Rugani, Wooster cong., Wooster, Ohio, by Peter H. and Sheryl J. Dyck, May 28.

Spory — Vincent. — John Spory, Hollsopple, Pa., Lutheran Church, and Mary Vincent, Johnstown, Pa., First Mennonite cong., by Philip King, May 28.

OBITUARIES

Ebersole, Lois, daughter of Martin E. and Verda A. Weaver, was born in Jonestown, Pa., died in an automobile accident in Brazil on May 28, 1983; aged 60 y. She was married to Lester Ebersole, who survives. Also surviving are 4 daughters (Judith Ebersole, Dorothy Jean Ebersole, Margaret—Mrs. Cliff Shisler, and Nilza—Mrs. Onilda Breto), one son (Kenneth Ebersole), 4 grandchildren, 3 sisters (Helen—Mrs. Elmer Showalter, Ruth—Mrs. Paul Stoltzfus, and Alice—Mrs. Ezra Beachey), and 3 brothers (Marlin, John, and Richard Weaver). Memorial services were held at Grace Chapel, Elizabethtown, Pa., June 2, in charge of Luke Weaver.

Gingerich, Gerald K., son of Jacob and Pearl (Kipfer) Gingerich, was born at Zurich, Ont., Nov. 27, 1924; died at South Huron Hospital, Exeter, May 30, 1983; aged 58 y. He was married to Pearl B. Doehn, who survives. Also surviving are one son (Gary), 2 daughters (Carol—Mrs. Gerald Witzel and Patricia—Mrs. Clive Ollies), 5 grandchildren, 3 brothers (Cyril, Victor, and Cleve). He was a member of Zurich Mennonite Church, where funeral services were held on June 1, in charge of Clayton Kuepfer and John Smucker; interment in Zurich Mennonite cemetery.

Kemp, Benedick S., son of Samuel and Amanda (Hochstedler) Kemp, was born in Johnson Co., Iowa, Dec. 2, 1901; died at Mercy Hospital, Iowa City, Iowa, June 6, 1983; aged 81 y. He was married to Katie Ann Yoder, who survives. Also surviving are 5 sons (Samuel, Elmer, Omar, Maynard, Alvin) and 3 daughters (Mary—Mrs. Leslie Gingerich, Mildred—Mrs. J. Edward Yoder, and Lula—Mrs. Willis Guengerich), 33 grandchildren, and 4 great-grandchildren. He was a member of Fairview Mennonite Church, where funeral services were held on June 15, in charge of John L. Hershberger and Perry L. Miller; interment in Fairview Cemetery.

Krabill, Aaron D., son of John J. and Anna (Becher) Krabill, was born at Maximo, Ohio, Aug. 3, 1886; died at Canton, Ohio, June 13, 1983; aged 96 y. He was married to Mary Schmucker, who died on Jan. 16, 1963. Surviving are one daughter (Loretta—Mrs. James Arner) and 2 sons (Marion and Ralph). He was a member of Beech Mennonite Church, where funeral services were held on June 17, in charge of Paul D. Brunner and Lynn Warner; interment in Beech Mennonite Church cemetery.

Litwiller, Albert J., son of Jonas and Katie (Eigsti) Litwiller, was born in Tremont, Ill., May 30, 1897; died at Freeport, Ill., June 10, 1983; aged 86 y. On Oct. 14, 1922, he was married to Verna Francis Conrad, who survives. Also surviving are 3 daughters (Leda—Mrs. Charles Podbelsek; June—Mrs. Donald Shoemaker, and Jean—Mrs. Joseph Eigsti), 10 grandchildren, 5 great-grandchildren, 2 brothers (Lester and Raymond Litwiller), and one sister (Luella Staker). He was a member of Freeport Mennonite Church, where funeral services were held on June 13, in charge of Robert E. Nolt and Paul O. King; interment in Freeport Mennonite Cemetery.

Moore, Marguerite M., daughter of Charles and Edna (Sheppardsen) Jones, was born in Wyman, Mich., Aug. 6, 1905; died at Miami, Fla., May 4, 1983; aged 77 y. She was married to Paul B. Moore, who survives. Also surviving are 4 sons, 3 daughters, 27 grandchildren, 20 great-grandchildren, and 4 great-great-grandchildren. She was a member of Locust Grove Mennonite Church, where funeral services were held on May 6, in charge of James J. Carpenter; interment in Ridgelawn Cemetery.

Ruby, James M., son of Ervin J. and Laura (Kipfer) Ruby, died at his residence at Waterloo, Ont., June 8, 1983; aged 34 y. Surviving are his father, stepmother (Irene Ruby), one brother (Dale), and 2 sisters (Gloria—Mrs. Gerald Musselman and Carol—Mrs. Jack Holmes). He was preceded in death by his mother. He was a member of First Mennonite Church, where funeral services were held on June 10, in charge of Glenn Brubacher; interment in First Mennonite Church Cemetery.

Stutzman, Margaret Marie, daughter of Otis and Mollie Billington, was born in Arkansas on Mar. 24, 1944; died of cancer at Oden, Ind., Mar. 29, 1983; aged 39 y. On July 16, 1971, she was married to Enos Stutzman, who survives. Also surviving are 3 sons (James, Loren, and Nevin), one daughter (Regina), and one sister (Mrs. Herbert Graber). She was preceded in death by her parents and one sister (Marjorie—Mrs. Perry Mast). She was a member of Pleasant View Mennonite Church, Hydro, Okla. Funeral services were held at Oden, Ind., Apr. 1, in charge of Chester Slagell and Eli Graber; interment in Believers Fellowship Church cemetery.

Troyer, Ezra L., son of Abraham and Anna (Meuller) Troyer, was born in Johnson Co., Iowa, Nov. 16, 1904; died of heart failure at his home in Parnell, Iowa, June 13, 1983; aged 78 y. On Dec. 25, 1927, he was married to Martha Yoder, who survives. Also surviving are 3 children (Caroll, Lynn, and Larion), 10 grandchildren, 5 brothers (Chris E., Charles, Willis, Raymond, and Orval), and 3 sisters (Barbra—Mrs. Chris Yoder, Alma Troyer, and Dorothy Martin). He was preceded in death by one son (Donn). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on June 14, in charge of Dean Swartzendruber, Dennis Troyer, and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

CALENDAR

Indiana-Michigan Conference annual meeting, North Leo Mennonite Church, Leo, Ind., July 10-12
Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

P. 464 by Robert Blosser; p. 465 by Gerald Schlabach; p. 467 by Don Spare; p. 468 by Joy M. Frailey;

ITEMS AND COMMENTS

Lutheran doctor still jailed is reported in 'good spirits'

A Lutheran doctor detained in April by Salvadoran national police is in "good spirits" and "good physical condition" in prison, but his situation remains uncertain, said a relief official who visited him.

Dr. Angel Ibarra, 26, medical service director of Lutheran Social Services in El Salvador, was arrested at the Faith and Hope refugee camp with Medardo Gomez, president of the Evangelical Lutheran Synod and pastor of Resurrection Lutheran Church. Pastor Gomez, 37, was released after three days, but Dr. Ibarra was detained. Both were leaders at the refugee camp, which has received aid from Lutheran World Relief (LWR), operated by four U.S. Lutheran church bodies, and from Norwegian Church Aid.

Law professor says IRS exempts many racially exclusive schools

The U.S. Supreme Court's ruling in the Bob Jones University case doesn't mean that all racially discriminatory schools will lose their tax-exempt status, says a professor of law at Georgetown University.

In an editorial page column in *The New York Times*, Stephen Cohen writes that all a school need do to retain its exempt status is to tell the Internal Revenue Service that it is not discriminating. "By merely making a self-serving declaration, a school obtains exempt status even if it refuses admission to blacks or other racial minorities," he says.

WCC counter-conventions planned to protest religious persecution

When the general assembly of the World Council of Churches convenes in Vancouver, B.C., this summer, an international evangelical human rights group will hold its own conference there to protest the council's failure to place religious persecution on the agenda. Two weeks before that, the largest evangelical group in the U.S. will gather in Washington, D.C., with other critics of main-line Protestant churches for a conference on religious freedom, where the record of American churches will be held up to scrutiny.

The two events will highlight the growing pressure which religious rights activists are placing on churches to speak out more forcefully against religious repression, particularly in communist countries. They argue that the churches, for a variety of reasons, have neglected that area of human rights, and are calling on them to make religious freedom as high a priority for the churches as other peace and justice issues.

The main-line churches, in turn, say religious freedom is already a top priority, but disagree with their critics on how best to aid persecuted brethren in totalitarian societies.

The Great American Smokeout A day to kick the habit

Smoking cigarettes is no laughing matter; neither is quitting. But once a year thousands of serious quitters do have some fun as they try to make it through the day without a cigarette. The occasion is the Great American Smokeout, an annual celebration when the American Cancer Society urges smokers to go a full 24 hours without cigarettes. This year, Smokeout Day is Thursday, November 17.

Good times are the order of the day. Festivities designed to amuse smokers, lift spirits, and keep minds off cigarettes will be in full force. Communities around the country will hold rallies and parades, songfests and athletic meets. Smokers can run their "butts off" in special races, testify at mock trials that place cigarettes on the stand, pay their last respects at cigarette burials.

The serious side of quitting will also be addressed. The Surgeon General has labeled cigarette smoking the "chief avoidable cause of death in our society." Statistics bear this out. Smoking has been shown to be responsible for more than 75 percent of all lung cancer, the number one cancer killer of men. By the end of the 80s lung cancer is expected to replace breast cancer as the number one cause of cancer death among women.

Canada okays religious TV for first time, providing churches can agree to share it

Canadians, upset at the fire-and-brimstone nature of U.S. religious television programming, are about to set up their own religious channel. They are, that is, providing all the churches can get together by September 2 and agree on how to share it.

Existing Canadian laws have denied licensing to would-be religious stations or networks. After months of agonizing over the question, the Canadian Radio-Television and Telecommunications Commission decided to license one channel, on cable, delivered nationwide by satellite. Many Canadians, especially in the mainline churches, have expressed dismay at the way in which 90 percent of all religious broadcasting aired in Canada comes from the United States and speaks from a fundamentalist viewpoint.

Christian newpapers selling well in Tanzania

Christian newspapers in Tanzania could sell more copies than they are able to print according to *Action*, the newsletter of the World Association for Christian Communication. As a result of a literacy program, literacy in the country is 79 percent but there is a shortage of reading material. "Last year's paper crisis crippled the newspaper and magazine industry for some months, and Tanzania has not recovered fully."

A Protestant newspaper, *Target*, now has a circulation of 30,000 and a Catholic publication, *Leader*, has 100,000. These papers were helped by gifts of paper from churches in Europe. "No one hazards a guess as to how many Christian newspapers might be sold in Tanzania these days if the churches had sufficient resources."

Diverse religious alliance opposes further gene-altering U.S. research

A broad-based coalition of religious leaders has entered the dispute over genetic engineering with a petition urging Congress to ban all research that could alter the genes affecting human heredity. A group of 59 churchmen—Catholic bishops, Jewish leaders, and top representatives of Protestantism's mainline, charismatic, and evangelical traditions—signed a resolution circulated by Jeremy Rifkin, author of several books on genetic research and one of its most adamant opponents. The group includes Christians of all shades of theological and political opinion, including many who actively disagree with each other on most other issues.

Among the signers are the leaders of 10 mainline Protestant denominations, Moral Majority founder Jerry Falwell and Pat Robinson of the 700 Club, Bishop James Armstrong of the National Council of Churches, and 21 Catholic bishops led by Bishop James Malone, vice-president of the National Conference of Catholic Bishops.

Their resolution declares that "no individual, group of individuals, or institutions can legitimately claim the right or authority to make decisions on behalf of the rest of the species alive today or for future generations."

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Nineteen eighty-three and one-half

The articles in this issue emphasize praise, singing, love, witness, and sacrifice. As such they represent a statement of sanity in a world which has seemingly lost its way. To say "the world," of course, is to deal in an abstraction. Abstractions do not lose the way. Individuals one at a time and in collectives may become deceived, take wrong turns, participate in gross errors and inequities. Indeed it is even possible for individuals to be dragged by collectives into gross errors, at least in part against their will.

The year 1983 is half over and we are six months away from 1984. Why is this significant? Because in 1949 Eric Blair (whose pen name was George Orwell) published a novel named *1984* which drew a frightening picture of a society which had lost its way. And 1984 is upon us. Will it be the 1984 of the frightening novel? This is the question thoughtful people wonder about.

I wonder about it and recently I borrowed a copy of *1984* from a colleague in another office as point of reference for this editorial. I did not have time to read it through before the editorial was due, but I got the flavor by scanning the introduction, the afterword, and thumbing through the book. I was interested particularly in the slogans, the latter three of which are repeated a number of times throughout the book:

BIG BROTHER IS WATCHING YOU
WAR IS PEACE
FREEDOM IS SLAVERY
IGNORANCE IS STRENGTH

1984 is a satirical novel and we should not read it as a news story. But satirists write with serious intent and so we may take these slogans seriously. Is it as bad as Orwell predicted? The answer is yes and no. Yes, too many of Orwell's predictions have come to pass. No, it is not as bad in our experience as he seems to imply.

For example, is "Big Brother Watching"? The work of the KGB in Russia is legendary and our own Patty Erb got crosswise some years ago with repressive elements in Argentina. Also, I am told on good authority that the CIA regularly buys the *Mennonite Yearbook.* Why would the CIA want the *Mennonite Yearbook?* I do not think it is because they are eager to join the Mennonite Church. Evidently Big Brother does have an eye on us.

What about "War Is Peace"? This one has come to pass. In our culture the preparation for war has become such an important peacetime pursuit that imagination has run out on how to function without it. Even though some economists have tried to show that peaceful industry is more labor intensive than production of war materials, representatives of the people fight to keep military-related work in their districts because of the relative prosperity it brings.

In the U.S., this warlike mentality is abetted by a president is reported to have been against U.S.-USSR arms limitation talks for 20 years. In 1963, says *The Washington Spectator,* Ronald Reagan was against Kennedy's efforts toward a nuclear test ban treaty; in 1967 he did not favor discussions toward nuclear nonproliferation; in 1972 he objected to Nixon's work on a Strategic Arms Limitation Treaty. "He believes that the way to crush the Soviet Union is to overwhelm it with power," says the *Spectator.* Richard T. McSorley says the president proposes to build 17,000 more nuclear bombs in the next five years. This is on top of 30,000 already on hand for the U.S. and 20,000 for the USSR. If we have not yet arrived at "War Is Peace," we seem to have come at least to "Peace Is War."

What about "Freedom Is Slavery"? John Oyer wrote recently that "historically, democracy has been fragile and short-lived" (*Gospel Herald,* May 31, 1983, p. 379). Orwell's slogans imply a totalitarian government which does not permit individual or group interpretations of reality. One of the most concrete expressions of incipient totalitarianism is military conscription. "Conscription is for slaves, not free men," said Robert Eaton on August 27, 1969, at his trial for refusing induction into the U.S. Army during the Vietnam War as reported by Richard T. McSorley in *Kill? for Peace?* p. 102.

Conscription as servitude is no more apparent now than it has been for some years, but it seems to be ever waiting in the wings to move in when conditions warrant. Conscription is evidently taken for granted in totalitarian societies. It is not that far away in our so-called free one.

Finally, the fourth slogan, "Ignorance Is Strength." This seems the most bizarre of the four, but it too can be made reasonable. It is perhaps most apparent today in the tendency to assume that the government knows best. They have the secret agencies to find out what is going on in the world. Let the government decide.

And so I conclude that in 1983½ the news is bad but not completely hopeless. No doubt, once I have had time to examine *1984* more closely, I will find that my comprehension of its message and warning has been inadequate. But as a beginning response, I propose a rewording of Orwell's slogans to fit our own stance and as a counter pressure to the pressures for conformity building up against us.

How about these four as a start?

GOD LOVES YOU
WAR IS SIN
FREEDOM IS FOUND IN FOLLOWING JESUS
THE LORD IS MY STRENGTH

Space is lacking to interpret these. You can do it yourself. Or compose your own list of alternatives.—Daniel Hertzler

July 12, 1983

GOSPEL HERALD

JUL 12 '83

Serving on the jury?

by Howard Zehr

Several months ago I received a long letter from the judge of the county where I live. It informed me that I had been selected for possible jury service and explained that this was *my* court system and thus it was my privilege and duty to serve.

That had never happened to me before. I suppose I have always been viewed as a somewhat marginal person. As a student, later as a professor at a black college in the South, still more recently as a relatively new resident of the community, my name never seemed to come up. Now, apparently, I am "in."

It is not that I have ignored the question of jury service. I have sat in many courtrooms, have assisted defense attorneys in selecting juries and have worked with offenders whose fates were in the hands of juries.

For the past five years courts and sentences have been the focus of my work. So I am well acquainted with how juries operate and have often contemplated what my response would be if I were called. But it remained a hypothetical question.

Now it was up to me. The questionnaire I received from the judges contained a crucial question: "Do you have any religious or other reservations about sitting in judgment on another person? Yes or no?"

As a Christian, how could I simply answer "no"? But if I marked "yes" I would certainly not serve, and my answer could seem hypocritical. I recognize that I have sat and do sit in judgment of others in my capacities as teacher, employer, and the like. And I knew that this question was only the beginning.

Given my concerns about and experience in criminal justice I knew that it was improbable that I would actually end up on a jury—the prosecutor undoubtedly would eliminate me—but the question remained one that I had to answer.

I looked to the church for guidance. After all, here is a key intersection between church and state, one of the areas of ordinary life where questions of the Christian's participation in political activities are most likely to arise. I assumed that a peace church, where such issues are so vital, would have a great deal to say on the subject.

Janet Surrena agreed to do a preliminary search through historical church records. She found surprisingly little. The issue was touched upon from time to time, often in conjunction with discussions of voting, litigation, and the swearing of oaths. Many of the statements she found indicated that Mennonites should not serve or that they should avoid service if possible.

Rarely were elaborate reasons given, but they seemed to focus on the believer's responsibility, in the words of one statement, to be "subject to but . . . not part of the civil administration power" and the fact that judgments made by jurors were carried out by powers which bore "the sword."

Often, however, statements touching on political participation were silent on the subject. Some allowed for participation but prohibited it in death penalty cases.

Responsible Christian citizenship. A more comprehensive recent statement came from the Peace and Social Concerns Commission of the Lancaster Mennonite Conference in 1980. This statement notes that some Mennonites have found service to be a good experience, that trial by one's peers is a reasonable way to insure justice and that judgments by jury provide an arena where Christians can help right injustices.

I wonder sometimes about the extent to which God expects us to have power over other people's lives. In such power consistent with servanthood?

It concludes that jury duty may be part of "responsible Christian citizenship" and encourages Mennonite participation with three qualifications: people should face the responsibility of service with the prayerful backing of God's community, support should be given to those whose convictions differ, and no one should participate when the death penalty is involved.

One thing is clear, at least—an increasing number of Mennonites are being called to jury service, both because jury lists now are being drawn from sources beyond voter rolls and because Mennonites are entering more completely into the mainstream of American life. Some are responding without question; others are doing so hesitantly, seeking guidance. It is the responsibility of the church to respond.

I did not find existing statements to be fully satisfying. The following, though, are some of the questions and considerations that seemed relevant to me.

It is important to distinguish between civil and criminal juries. In criminal cases, focus is on establishing blame and imposing pain; the state brings charges against an individual and the result will involve an assessment of blameworthiness and punishment.

In civil cases, however, the dispute is between two parties with the judge and jury acting as arbiter. Focus is on a settlement more than guilt or punishment. I have little problem in principle with participation in civil trials. The critical question is posed by criminal cases.

The distinction between capital and noncapital cases is also important. As the various church statements note, it is difficult to see how a follower of Christ could participate in a decision to take a life.

A number of arguments can be made for encouraging Christians to serve on juries. Jury service can be viewed as a civic duty, as one relatively "safe" way in which Christians can take responsibility in the political process. Moreover, Christians are called upon to do justice, to see that the oppressed receive fair treatment.

Perhaps jury service is an opportunity to bring Christian compassion and understanding to bear on individual lives. As one person put it recently, "If you or your children were on trial, what kind of juror would you want? Wouldn't thoughtful, caring, nonviolent Christians be your best hope?" To wash our hands of it all may be to leave justice to those with less compassion.

But real cautions can be noted as well. I wonder sometimes about the extent to which God intends us to have power over other people's lives. Is such power consistent with servanthood?

Moreover, I am constantly impressed with the injustice and illogic of criminal justice. It is frequently arbitrary; it often discriminates; it callously ignores victims; it focuses on punishment rather than reformation. Perhaps most important, it is inherently violent and not simply because criminal law is enforced by "the sword."

The normal response to crime is to imprison offenders with the result that the United States imprisons more people per capita than any other industrial nation except Russia and South Africa. Prisons in this country are, by their very nature, tremendously violent settings.

To sentence someone to prison is to sentence him or her to one of the most violent environments existing in this society. How can I participate in a decision that is not only enforced by threat of violence, but actually results in violence to the person sentenced?

Finally, I take issue with the way the jury's role has come to be restricted in our age. Earlier in American history, the jury was designed in part as a check on errors and abuses by government. Juries were not only to rule on matters of fact—Is this person guilty, given the facts?—but had the right and duty to rule on the law itself. If a law was felt to be unjust, juries had the power to "nullify" the verdict, to refuse to convict, or to speak out against the law in other ways.

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GOSPEL HERALD Volume 76 Number 28

Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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Uncomfortable with citizen power. As the power of government has grown it has become uncomfortable with such citizen power and has systematically narrowed the scope of juries' authority. Today jurors can only find guilt or nonguilt on the basis of the facts of the case and cannot comment effectively on the wisdom or justice of the law itself.

Nor are juries allowed to decide the remedy. Juries rarely have a say in the actual sentence which is pronounced. The jury focuses on one basic issue—Is this person guilty as charged? The real issue—How can we solve the problems involved in this offense?—is obscured. Focus is on guilt rather than problem solving.

With these issues still unresolved, I received my summons for actual jury duty some weeks later. I decided to participate rather than to seek to be excused, hoping that the process might help bring clarity. Since this was a lower court, cases and penalties would be relatively minor.

I was among the first set of persons to be questioned in the "voir dire" or questioning process. Potential jurors were questioned by judge, prosecutor, and defense attorney in an effort to determine their suitability and desirability on a jury.

Something of a dialogue developed during this questioning which touched on issues of justice, attitudes toward offenders and the legal process, and the biblical perspective on judging. Information began to unfold about the case. A black man was charged with receiving two stolen bicycles. He was to be tried—in a totally white courtroom—under a law that made no distinction as to the value of the stolen property. The charge would be the same as for a serious car theft.

I had intended to be willing to serve on this jury, even with my reservations. During this discussion, however, I became increasingly bothered. If I were to return a guilty verdict, I would be expected to put my faith in the judge's good judgment in passing sentence. I as a juror would have nothing to say about the penalty or the law. I would be expected to make my decision on strictly legal grounds and could not consider causes, the context of the offense, the offender or victim's needs.

I realized that I could not in good conscience return a guilty verdict in such a case. Thus I informed the court that I would not do so, and was excused.

Still undecided. I am still undecided about jury service, although I can respect a variety of positions. One thing is now clear, though. While the easiest response would be to avoid the issue by attempting to keep my name off the list or seeking an immediate excusal, it seems irresponsible to do so. Many citizens do that simply because they do not want to be bothered. The experience and the dialogue are important, both for ourselves and for the court. One can always be exempted, as I did, along the way. But to opt out at the beginning without a dialogue or statement or principle is not a course I can take.

A second opinion

Pushed by the Holy Spirit

In the splendid article by Joseph S. Miller, "John R. Mumaw: Gentle Conservative" (May 24) I note that "Mumaw is also distressed that women are being pushed into the church's pulpits." He cites the secular culture and specifically the secular women's movement as deviating from correct biblical thinking and practice." Might it be the Holy Spirit who is doing the "pushing"?

When John R. Mumaw and I took our girls, Anna and Esther, together on outings we did not "push" them into the car but very graciously opened the door and helped them in where they belonged, by our side, in every phase of life and ministry. Anna was not strong enough for us to go at the request of the mission board to Africa. But I took her where the door was open for her to be ordained and together we preached the gospel over the radio and elsewhere for many years. She was loved and respected as a mother of five and her simple gospel sermons, her singing and unfolding the hymns, her a cappella singing or accompaniment by one of her boys on an organ or piano were a blessing to thousands.

We had no one boss in the home but practiced mutual submission and equality according to the joint dominion that God ordained for Adam and Eve. Our children set up homes on the same principles of mutuality.

Anna and Esther have gone to their rewards and others are by our sides. It is my delight to share my speaking time with Sallye wherever women are not expected to keep silent in the churches. She has many rich experiences to share and they are always greatly appreciated. They include her many years in the Reading Mission. She was a true helpmeet and at the request of her preacher husband, Luke A. Hurst, she prepared sermon outlines when he was very busy. But a man had to preach her sermon!

It was a new concept to her when I told her seventeen years ago that I believed in equality. In Bible instruction meetings she tells how "by the watch on my arm, women were instructed and admonished for one half hour while five minutes instruction was sufficient for the men." With the tragic need for renewal in the churches we have a right to ask whether, had the women been given their rightful place in God's order, their contributions might have saved us from the present distress.

I cannot be classed as a "gentle conservative" but at the age of 79 I can testify that I'd do it again—cling to historic Christianity, not of Reformation days, but the Christianity of Acts eight where men and women were persecuted, scattered, and went everywhere preaching.

The "secular women's movement" may be one factor, but the Hebrew-Christian respect and honor for women is the real foundation that has flowered as a grain of mustard seed in establishing freedom, equality, and blessing to all. A new day has dawned and we pray that the thousands of talented women in the professions and leadership in business and politics will be welcomed into places of leadership in the church everywhere to complete world evangelization before Jesus comes.—**Wesley Gross,** Ephrata, Pa.

Worship and peace

by Leroy E. Kennel

The nickname of "peace church" is justified. Mennonites have been given a call—an area of specialization. It is a result of worship in that their repeated answer to the Isaiah-like experience of hearing "Whom shall I send and who will go into the unreconciled world?" has been "All right, here we are." They have been led by the Spirit of God to use the yellow-marker and color that word peace ministry over and over again.

This humane commitment to peace ministry is not based on humanitarianism. Conrad Grebel had studied under the great humanitarian Erasmus. But both were grounded in the theology of shalom. Shalom is descriptive and definitive of God's desire for all people that they be fulfilled in God's peace. It is both internal and external: peace given to and peace given through. This biblically based intentionality became realized anew in the 16th century. Ulrich Zwingli, whom Conrad Grebel assisted in Zurich, Switzerland, was not as grounded in shalom. His statue which stands in front of the church that he served has a sword in hand and a foot on a victim. In contrast, a church in Ravena has a ceramic Christ with a shepherd staff instead of the sword. It is called "Christ the Warrior."

At worship we hear afresh the Word of God who creates peace through people of peace.

Shalom's meaning is not limited to abolition of war, but peace is part of that fulfillment to which shalom points. Shalom's meaning includes two central thoughts of peace: (1) the heart of the gospel is God's good gift of peace given *to* us; and (2) the heart of the gospel is God's good gift of peace given *through* us. It is peace given to us. It is peace in the heart after a night's struggle, when the Jacob within us is given a new name, and no longer are we the deceitful one but the anointed one (Gen. 32:22-30). It is peace given in the hour of death to Jesus after a short intense life of mission (Jn. 14:27-29). (It is in this context that Jesus makes out his will and we become recipients of that inheritance: "Peace I give unto you: not as the world giveth, give I unto you.")

This gift given to us is the opportunity for new disposition in the midst of community struggles (Rom. 12:17-21).

Peace as work-witness is to realize that peace is given through us. It is to work for peace with one's brother Esau after being given the gift of peace during a night of struggle. It is to go forth loving one's enemy after a night in the garden of prayer. It is to live in peace with the Roman community even as they continue their armaments buildup and their worship of the Pentagod of militarism.

As agents of peace and reconciliation, we are people who at worship hear afresh the Word of God in Jesus Christ—about the God of peace who creates peace through people of peace. Such people call attention, for example, to the illusion that war can solve the world's problems. They examine every decision of community (or government) as to whether it promotes peace. They invite "the others" to listen to the God of righteousness, who loves justice and not just that which is advantageous to one's nation; to the God who respects others' rights also; and to realize that a just state can easily become unjust by assuming terror is protection against terror, or that justice can be defended by unjust means.

Such people of peace know that God is the God of the capitol building as well as the church building. They know no issue is exempt from scrutiny. They know that even Christian congregations can lose themselves not for the sake of Jesus Christ but to the power of the status quo and the state. So these people of peace constantly go back to worship the one who gives the gift of peace in order that they themselves may live out their lives by the Spirit and not by the flesh. They position themselves again and again to live by the Jesus-way which is not to conquer by the quantity of muscle but by the quality of Spirit.

On the basis of faith in Christ. This church that goes forth in work-witness, so that the gift of peace can be given through them, speaks for peace specifically, such as the concern about a nuclear freeze. Such people recognize the freeze is but a door and a first step to many more steps that need to be taken. And so they witness to peace right from the foundations of worship. They witness in the name of "God the Father Almighty, maker of heaven and earth" and ask whether God's creation and handiwork are being corrupted or God's resources blighted. They are not hesitant to ask whether God has stored vast nuclear energy and radioactive materials for creative purposes as healers of disease and as resources for abundant living, or for death upon the helpless and with the atmosphere filled with radioactive dust spreading disease and death for years and years to come.

Our worship moves us to work-witness about nuclear madness on the basis of our faith commitment to Jesus Christ, in whom we find reconciliation and by whose claims we live. We who put others' needs first cannot

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help to underwrite a million dollars a minute to kill others. We may inadvertantly help the office of the treasury but we may not with an easy conscience. We cannot sit back silently and allow Christian or non-Christian presidents and premiers to put our best brains and resources into instruments of death, while more than two thirds of humanity are in poverty's grip. We who have colored television and one or more newspapers should not need to ask the question, "When did we see you hungry and cold?" If we are enamored by the overkill rhetoric and uncommitted to our peace ministry we should not be surprised to hear something like "Neither do I recognize you."

In the name of God the Spirit our worship leads us to work-witness about nuclear madness. We do so under the guidance of a community of the Holy Spirit by whose direction we dare attempt the great remedies demanded by the great evils of this great age and of great nations. The Spirit asks us to pay attention to unquestioning religious consensus, bypassing of international laws and councils, lack of amnesty checks in prisons, and irreverances for life. The Spirit asks us to hear one U.S. senator, "Why don't you say something to us who tend to shy away from controversial issues?"

The Spirit asks us to listen to God's wrestling with the consciences of even those who do not approach nuclear war from a faith commitment, such as the increasing number of scientists, educators, business people, and politicians. Some regard nuclear freeze witness now as a mandate. If we don't work-witness, God may as well take away this specialization, this peace call, and give it to someone else such as Catholic bishops. There is a precedent for giving the ball of responsibility to others, such as when the Israel of the old covenant failed to worship and work-witness to the world.

Commitment to a nuclear arms freeze out of our commitments in worship is but one example. Race relations was an alarm clock ringing in the sixties. One congregation at that time experienced in worship and later in nurture that they were called to place statements in the newspaper about where they stood and what they were saying to political leaders in both parties. They also were led to send two representatives to the Selma march. Certain communities may have more opportunity to work at this particular continuing need more than others. The Chicago area has almost twenty Mennonite congregations: four black, four Hispanic, four suburban, four integrated. Here surely, Christians, Mennonites engaged in peace ministry should be successful. Yet, one minority minister laments that when "we're together" he gets less handshakes than others, and sometimes none.

All the fine young men

Miriam was dancing with her tambourine
but were those tears or sea mist
that I saw in your eyes Moses?
Were you perhaps remembering
when you and the Pharaoh were children rolling
on the palace floor or when you were ten
and rode on the same camel to see the
pyramids
and slipped out
at night to study the stars?
I too have lost brothers Moses
in other seas
in other battles

Pour a sip of wine Moses
into a chipped dish*
For all the fine horses
and all the fine chariots
and all the fine young men

—Robert L. Roberg

*According to a Jewish legend, the chipped dish stands for Pharaoh's army. This custom is said to be practiced during the Passover meal in sorrow for the Egyptians who died.

Hannah's morning prayers*

"I am *not* drunk," she said,
"I pray as best I can
to the God you represent
as listening to patient
and persistent prayers.
I thought that God
might hear my pain
and my petition
but to you
my passionate lips
seemed fuddled and tipsy
and no wonder
so confused, beset, I am
by my bleak curse
of childlessness.
I promise God
to give my son
if God will only
give a son to me.

Eli, beset himself
by a different category
of family problem—
sons he could not handle—
offered her his blessing,
sent her on her way
convinced that he would never hear
of her again.—Thomas John Carlisle

*See the International Sunday school lesson for July 17.

The dangers of a Mennonite college

by David L. Groh

Recently I visited Goshen College as part of a group of Ohio Conference leaders. My 22 hours there, meeting with administrators and professors, impressed me that Mennonite colleges are dangerous places. What I say here could apply as well to EMC and Hesston.

First, adolescence is a dangerous time of life. For me those were turbulent years. The world was enveloped in a war that ended with atomic explosions. What will I do with my life? Are marriage and the parenting of children an option in this kind of a world? What shall I believe? How shall I relate to the church of my childhood? These continue to be among the crucial questions for today's adolescent.

Our church colleges are in a vulnerable position. They assume responsibility for hundreds of adolescents who are cutting off ties of home and community and forming new relationships. They are unlearning old habits and ideas as their world is expanded and their minds are stretched. They come from different backgrounds, with a variety of expectations and various church experiences, some good and some bad. (One of the comments I have heard on these campuses is, "We have a fine group of young people here." This is a tribute to the homes and churches from which they come.)

A second danger is brought about by the agenda these colleges have set for themselves. They are attempting to pass on the heritage of a religious minority in a culture that has seen the melting pot as an important symbol. The pressure is continually on to be squeezed into society's mold of thought and action. Our heritage has frequently set us at odds with society. Our questions are not "Is everybody doing it?" It points to God as revealed in Jesus Christ as our authority. Its goal is the kingdom of God. Its value system is based on the king of an "upside-down kingdom." It makes us different and who wants to be different? That's dangerous.

Our congregations alone have not been as successful at transmitting this heritage as when the congregation and the church college have worked together. Peter Wiebe made a study of the 189 high school graduates from the Oak Grove (Smithville) congregation over a 20-year period. Of the 102 who attended a Mennonite college 91 percent were relating to a Mennonite church at the time of the study. Of those who did not go to college, fewer than half were relating to a Mennonite church. It's dangerous to send young people to a school that attempts to pass on that kind of heritage.

A third danger is the method our colleges have chosen. There is no one way of escorting youth through adolescence that will insure that everyone will turn out exactly as we might wish. Different personalities respond differently to an environment. Some feel more comfortable when expected behavior is carefully spelled out. Others develop better with greater freedom. Our colleges have opted on the side of freedom, though not unrestricted. They provide for many opportunities for spiritual development and for interaction of students with faculty and administration. The intent is that there will be a group of caring people around to help the adolescent struggle through the issues they are facing.

The cost of tuition is a fourth danger. If it is $3,000 a year more expensive to go to a Mennonite college than to a state institution, for a four-year program the added cost would be about $12,000. This is close to the first year's income of a person entering the job market in many occupations. One year's income out of a potential 40-year productive life would not seem to be excessive.

However, this is probably not the most costly part of an education at one of our colleges. These schools regularly instill a service component in their students so that a high percentage of them go into occupations or to locations which do not produce maximum monetary returns. Many of them spend time in voluntary service with a mission board or Mennonite Central Committee. That in the long run is much more costly.

Our Mennonite colleges are dangerous. They work with people in a dangerous period of their lives. They attempt to interpret and pass on a dangerous heritage. They face squarely the danger of giving freedom and attempt to provide loving arms for support.

On the other hand, if we feel that our heritage is important, if we want our youth to become adults who know how to use freedom for the good of God's kingdom, if we haven't sold our souls to monetary considerations, where is there a better place to send our adolescents for higher education than to one of our church colleges?

We wouldn't expect a state school to pass on a heritage that has frequently been at odds with the state. We wouldn't expect a school of another denomination to pass on our values. We can learn a great deal from them about what it means to be Christian, but they have their way of working at it which is different from ours.

No single school can meet the needs of every individual. Probably three Mennonite colleges cannot meet the needs of all of the adolescents of the Mennonite Church. However, I would hope that they would meet the needs of more than the half who are now attending.

As a conference and as congregations we will need to work at two significant items:

1. What do we expect of our church colleges that they aren't giving us now?
2. What kind of encouragement and support do we need to give to our young people to attend our church colleges?

David L. Groh is pastor of Millersburg (Ohio) Mennonite Church and as coeditor of **The Ohio Evangel** from which this article is reprinted by permission.

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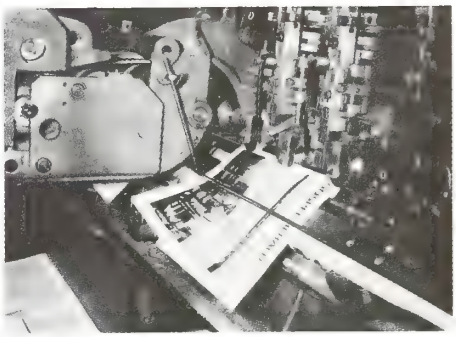

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CHURCH NEWS

Strasbourg 84 pre-registration scheduled

Pre-registration forms for the July 24-29, 1984, 11th Assembly in Strasbourg, France, will be distributed to congregations in North America in September 1983. Included with this material will be a Menno Travel Service travel request form and a housing application form.

Attendance at the 11th Assembly is open to all members of Mennonite, Brethren in Christ, and related congregations who wish to attend. Friends from other denominations are also warmly invited.

Conference planners encourage participation by families. Program events are planned for various age-groups. A daily program will be offered for children ages three to 14. Youth 15 years and older are encouraged to participate in the regular program events. In addition to an international youth workcamp, July 18-Aug. 1, however, there will be several program events and interest groups specifically designed for youth.

The six-day conference is planned with the expectation that each person will be a full-time participant. It is recognized that for some people this will not be possible. Conference planners have established a policy that those who cannot attend for the entire period will need to register for at least one half of the conference. Daily registration will not be possible. However, evening and Sunday sessions are open to everyone without registration. An offering will be taken so that all can share in the expense.

Participants may choose between two registration plans: *full pension* including two meals per day or *half pension* with one meal (noon) per day. These packages do not include breakfast since that is automatically included with lodging accommodations.

According to French custom, the noon meal constitutes the main meal of the day. As a symbol of family tradition, it is unhurried, often lasting up to 2 hours. Given the problems of language, distance, and cost to find food elsewhere, conference organizers have arranged for quality meals to be served on the conference grounds at very reasonable prices. Fellowship at mealtime will be an important part of this event.

All registrants except children from ages three to 15 will receive a registration packet. If a married couple chooses the adult/spouse rate, only one registration kit will be provided but two ID tags and two program books will be included.

The Tanners' District, a part of Strasbourg's quarter La Petite France.

Among other items, the 11th Assembly registration kit will contain an ID tag serving as a meal ticket, bus ticket for special MWC conference buses, and admission card for all program events; a Program Book with printed speeches and conference information; a 1984 supplement to the *Mennonite World Handbook;* as well as a hospitality map and guide to French Mennonite congregations. These items will be packaged in a jute carrying bag produced in Bangladesh with the MWC Strasbourg imprint.

The 1978 Wichita International Songbook will be the official conference songbook. Those who attended Wichita are asked to bring along their copy. A limited supply will be available for sale and may be purchased when you complete the pre-registration form.

Menno Travel Service has been designated as the official travel agency for the 11th Assembly. A variety of tours are being offered and are advertised in the various church papers. Additional tours before or after the conference are also being offered by other travel agencies and organizations. Please note that everyone, regardless of method of travel, including tour participants, must pre-register on the MWC registration form.

MTS is the exclusive agent in North America for the 11th Assembly dormitory and hotel space. However, they will service housing requests for tours and individuals not using MTS as travel agents. The pre-registration materials include a form for this purpose with the addresses of the various MTS offices in the U.S. and Canada. Several categories of price and facilities will be available. Tour groups not arranged by MTS should make prompt contact with Menno Travel Service, 102 East Main St., Ephrata, PA 17522, for housing arrangements. Desirable group accommodations are now in the process of being allocated.

Persons with friends in the Strasbourg vicinity are free to make direct arrangements for housing with such friends in private homes. Those who do so are urged to make a contribution (U.S. $2.00 per adult per night, $1.00 per child) to the Special Assistance Fund. Provision is made for this on the pre-registration form. Private homes will not be offered to the public, but will be reserved for Third World guests.

The 11th MWC Assembly will be self-supporting on the basis of registration fees. There is prospect of a large attendance (6,500). Every effort is being made to keep costs as low as possible.

Because of the fluctuations in exchange rates, registration fees will not be announced until the pre-registration materials go to press in August.

Everyone is urged to register promptly, in any event not later than Dec. 15. By doing so, a negative turn in exchange rates which may increase costs could perhaps be avoided.

All North American pre-registration forms should be sent to the Lombard MWC Office. Requests for information or additional forms may also be addressed to this office: 11th Assembly Registrar, Mennonite World Conference, 528 East Madison Street, Lombard, IL 60148.—Rose Yoder

Villagers stand outside their recently constructed houses in Garissa.

Housing project helps restore security in Northeast Kenya

A sense of security is returning for 44 families in the Northeast Kenyan town, Garissa, who were among the poorest of an estimated 250 families who lost their homes during disturbances in November 1980. Mennonite Central Committee, Eastern Mennonite Board of Missions, and the Kenya Mennonite Church were among six agencies that responded by funding a housing project.

The first 44 units were dedicated one year ago. Construction for a third phase of the project, 40 additional houses, is beginning this month. It is being funded by the Canadian Baptist Overseas Mission Board (CBOMB).

Since Kenya's independence in 1963, a sense of tension and insecurity has been evident within the country's Northeast Province. The region's 300,000 inhabitants are primarily of Somali ethnic origin. From 1963 to 1966 the Kenyan government fought *shifta* (guerrillas) attempting to unite the province with Somalia.

Those pressures are largely settled today. But many of the ethnic Somalis feel they have been ill-treated and discriminated against by the Kenyan government. The Bantu-dominated Kenyan government in turn charges the Somalis with being a source of unrest and lawlessness. The Somalis, who are predominantly nomadic pastoralists, are also often characterized as "backward people" for resisting government efforts to encourage settled agriculture.

Canadian wheat on its way to Mozambique

On June 3 the Ho Ming Freighter steamed out of Quebec City loaded with 8,500 tons of wheat destined for Mozambique.

Mozambique is one of 18 African countries that are experiencing the worst food shortages in a decade. The Mozambique government estimated that the cereal deficit this year will be over 400,000 tons for the sparsely populated southeastern African country that has a population of only 12 million.

The Mennonite Central Committee Canada Food Bank wheat, which is scheduled to arrive at Maputo the end of this month, will be delivered to the government of Mozambique. The government will be responsible for exchanging the wheat for 11,000 tons of Zimbabwean maize, a staple in Mozambique, and for inland transport and distribution.

The Christian Council of Mozambique (CCM), a coalition of churches which oversees various aid and development projects in rural Mozambique, will observe the grain distribution.

Sixty percent of the grain will be distributed free of charge to rural villagers in famine areas. The remainder of the grain will be sold to people in the region and the money will be used to finance rural development projects to be designated by CCM.

Wellness program pilots completed

Mennonite Mutual Aid's wellness program continues to develop, with the recent completion of several pilot projects in Goshen, Ind., area churches.

The pilot projects, intended to test the method and effectiveness of the *Wellness Manual* that accompanies the course, took place at Hively Avenue Mennonite Church in Elkhart, College Mennonite Church in Goshen, and Olive Mennonite Church in Elkhart.

Using her background in education and psychology, wellness program director Ann Raber has developed the seven-segment program for congregations to use, "to pick up on people's own desire to seek wellness actively as a way of life."

Topics covered in the program include exercise, nutrition, stress management, spiritual wellness, and mental health. Each session incorporates aspects of the different areas, focusing on one issue each week.

For example, an evening session would begin with a time of exercise and relaxation, followed by introduction of the evening's topic. After more exercise and a snack of "pure, natural things," Raber explained, the group of 10 to 20 persons would break into smaller groups to discuss the issues, and begin forming support groups.

One of the wellness program's goals is to set up support systems among the members of congregations so that the program itself is only the beginning of "building thoughtful, intentional habits," Raber said.

"These pilot groups hope to spread the interest to the rest of the congregation," she continued. "Eventually each congregation should develop its own pattern of wellness according to its needs."

Raber intends next to start leadership training sessions involving many congregations, beyond the immediate Goshen area. She hopes to see clusters of interested people from different congregations come together for leadership training. This will base each program locally, not at the central MMA location—another one of the program's goals.

Voluntary service workers commissioned at Eastern Board

Eighteen persons serving with the Eastern Mennonite Board of Missions spent the week of June 5-10 in voluntary service orientation at the Board's headquarters, Salunga, Pa.

The volunteers and their assignments are as follows:

Row 1 (left to right): Carolyn DeBliek, Midland, Mich., social work in Syracuse, N.Y.; Lee and Muntana Berghoff, Reading, Pa., Choice Books Community Outreach in Mobile, Ala.; Lori Boll, Lititz, Pa., nursing in John's Island, S.C.; and Minnie Kauffman, Mt. Pleasant Mills, Pa., in Aflex, Ky.

Second row: Lucyann Boll, Lititz, Pa., day care worker in Corning, N.Y.; David Graybill, Richfield, Pa., home repairs in Aflex, Ky.; Chris Vargas, San Jose, Costa Rica, day camp worker in Philadelphia, Pa.; Ellen Hollinger, Hellam, Pa., working in psychiatric center in Syracuse, N.Y.; and Deborah Hatter, Stuarts Draft, Va., recreational leader in Philadelphia, Pa.

Third row: Jay and Sandra Kreider, Mountville, Pa., construction (Jay), secretary (Sandra) in John's Island, S.C.; Bruce Brunk, Newport News, Va., day camp worker in Philadelphia, Pa.; and Bev Boutwell, Rochester, Vt., child care worker in Corning, N.Y.

Fourth row: Lee Dunbar, Elkton, Va., physical therapy in Corning, N.Y.; Paul Horst, Middletown, Pa., construction in Americus, Ga.; Lowell Strickler, Lititz, Pa., home repair in John's Island, S.C., and Mike Keegan, Malvern, Pa., working with senior citizens in Mobile, Ala.

Colombians cooperate in rebuilding houses damaged in Popayán

Five teams of Colombian Mennonites spent approximately two weeks each in the colonial city of Popayán, Colombia, rebuilding houses damaged in the Mar. 31 earthquake.

Mennonite Central Committee worker Nelson Weber from Fleetwood, Pa., visited Popayán, located 70 miles south of Cali, during the rebuilding project and reported: "The group was able to clean up an average of about two houses each day. The work usually consisted of demolishing damaged walls, cleaning and stacking undamaged brick, and carting all the trash out to the street."

Mencoldes, the service arm of the General Conference and Mennonite Brethren churches in Colombia, has overseen the project and recruited workers for the teams. MCC has provided $10,000 to cover volunteers' expenses, some building supplies, and medicines.

Luis Correa, executive director of Mencoldes, reported that volunteers have responded positively to their assignments. They have returned to their local churches with a new vision for serving the needy after their experience in Popayán. The project has also provided an opportunity for General Conference and Mennonite Brethren to work side-by-side in a relief project.

Despite positive responses to the project, Mencoldes decided not to undertake a major reconstruction project due to lack of qualified people to administer the project. There is also political instability in the area.

Colombian Mennonite volunteers clear out rubble from earthquake damaged buildings in Popayán, Colombia.

Local Mennonite Brethren seminary students in Cali, however, are now active in constructing prefabricated temporary shelters in cooperation with World Vision.

Wheat enables villagers to build earthen dam

People living in Kalyanpur, India, in drought-stricken Madhya Pradesh have begun building a dam that will enable them to store irrigation water.

When the earthen dam is completed, residents of six villages will be able to grow crops on 200 more acres of irrigated land. Mennonite Central Committee and Cherrda, a Mennonite development agency with offices 18 miles from Kalyanpur in Ambikapur, are helping with the project.

Pontius — **Joel Kauffmann**

The Kalyanpur dam will be 990 feet long, 60 feet wide at the base and 18 feet high. All of the earth will be moved using the traditional wide-bladed hoe and baskets. Al Doerksen, country representative in India, estimates that it will take four to six months to complete the construction. Local residents, Mr. Madhukar and V. K. Soni, oversee the project.

MCC has provided 200 metric tons of wheat that the 300 to 400 workers are receiving as wages and Rs. 30,000 ($2, 597 U.S.) that will cover transportation costs and other expenses. The wheat is part of the 9,000-ton wheat shipment that MCC sent to India in March.

Reasons for selling, MMA speaks for Mennos

If a company in which "Mennonite money" is invested acquires an undesirable business, Mennonite Mutual Aid will sell that investment within a year, according to revised guidelines issued by MMA recently.

"Although we had a similar proviso in our earlier guidelines," explained investment manager Delmar King, "we have strengthened our position."

Potential investment prospects are analyzed carefully, King noted. Only if such prospects meet Mennonite concerns of peace, health, and stewardship, responsible management, and quality of life will MMA invest monies for its plan participants. Should a company change its profile due to mergers, acquisitions, or management shifts, MMA will implement its policy to sell such unacceptable holdings within a year.

"We also will inform the firm's management of our reason for selling," King said. "This is an attempt to witness to the decision-makers in a positive way."

In addition, the guidelines indicate, MMA attempts to vote proxies in a way that expresses Mennonite concerns. If a situation cannot be addressed adequately in a proxy, MMA may contact a firm's management directly to express its views.

Church investments also are given attention in the revised guidelines, because of MMA's first-mortgage loans to Mennonite organizations. In making such loans, King explained, MMA faces "a tension between church pressures for low-interest rates and our fiduciary responsibilities to our plan participants."

As the guidelines indicate, he added, MMA feels its members' interests are primary, and "therefore MMA will not make loans at rates that adversely affect our members."

Maturing 'pillars' inspired to serve

If you hear someone using the tune "Are you sleeping, Brother John?" but singing the words, "Too soon we're getting older, too late we're getting smarter, *Ach, meine zeit, ach, meine zeit,*" just give the person an understanding smile. In all probability, that someone is still under the influence of the "Over 50" Retreat held at Deer Valley Meadows, Alix, Alta., June 3-5. Anyone of the 79 people who registered could be singing.

The first evening started with a hymn sing so resounding that the oriole in the tree outside had to watch for intervals between selections to sing his hearty approval.

Tilman Smith's *In Favor of Growing Older* was the basic study text while other resource material and personal experience supplemented the ideas of the book. Paul Voegtlin, Edson, Alta., retreat leader, asked well-qualified persons to lead the group's thinking in areas of sharpening intellectual powers, caring for the body, grandparenting, affirming faith expressions, and economics.

In the beautiful setting of the Deer Valley Meadows, participants exercised by walking to the dining hall, identifying birds, or looking for fossils. Mental jogging included crossword puzzles, identifying artifacts, and making up words to songs. There was also mental stimulation in presentation of VS opportunities, adjusting to new careers, interests, and hobbies.

On Sunday morning, Paul spoke to the over-50 group as maturing pillars of the church in the worship preceding communion service. Stanley Shantz from Ontario brought a message of hope. Guests from Ontario and Arizona added richness to the retreat.—Cena King

Marriage enrichment that works

"After being married for 36 years," says Raymond Byler of Jackson, Miss., "Fannie and I experienced our second honeymoon." Such was Byler's testimony after attending the Mennonite version of a Marriage Encounter weekend.

"To help good marriages become better," continues Byler, "a Roman Catholic priest in Spain started the Marriage Encounter program. Now, married couples of many denominations, including Mennonites, are experiencing an exciting and deepening level of communication and loving dialogue."

Some of the participants came from as far away as Pennsylvania to the Jacksonville, Miss., encounter. Local alumni made the arrangements and were on hand to carry the visitors' luggage to their rooms.

"They had already placed intertwined hearts with our names on the door," says Byler, "and they had placed a handmade banner over the TV screen, 'Love is a decision.' " The result was to put the "freshness of love into each new day."

Contact is Mennonite Marriage Encounter, Salunga, PA 17538. Any church can make arrangements for such a weekend and any couple may enroll.

Wenger lectures available on tape

J. C. Wenger

Revelation — one of the most profound and perplexing books of the Bible. Its overall theme is that of Christ the Redeemer and Judge.

But does the drama focus on persecution of the first-century church by Rome? On the end-times? On non-temporal, eternal truths?

J. C. Wenger, Mennonite theologian and Bible translator, explored all these interpretations and many other aspects of Revelation in a Goshen College continuing education course. Wenger's taped lectures are now available to persons who wish to study the book of Revelation in their own homes or churches.

To order your set of lectures on cassette by this noted biblical scholar, send a check for $30 to: **Revelation Tapes, Office of Continuing Education, Goshen College, Goshen, Ind. 46526.**

'China' pays for Kern Road youth trip to Bethlehem

Halloween night 1982 was an unusual time for 20-odd Kern Road Mennonite Church youth to begin a six-month fund raiser, but when the opportunity arose to earn $6,000, it was snatched up quickly.

The Kern Road youth were racking their brains for ideas to raise enough money to get to Bethlehem 83, Aug. 1-7. It looked as though earning the money would be a real problem until someone else's tragedy was the Mennonite Youth Fellowship's windfall. A South Bend businessman lost his china shop and storeroom to a fire bomb, but not all the merchandise was destroyed.

Through Ted Knudson, a Kern Road Church member, the men and some of the youth helped the owner recover the undamaged glassware. As a consequence, the owner of the business donated all the dishes he had in his basement if they would move and wash them. It took two trips, using a large trailer to get all the dishes and six months of hard work washing them to uncover the gold mine of Bavarian and Japanese dishes.

Though the treasure of the cache seemed free, the youth spent seemingly endless Saturdays scrubbing soot and getting dishpan hands—an average of 10 young people each Saturday.

In April, with some help from parents, the china was sorted—by that time we were pretty sick of china—and ready to be sold. The youth were given first choice, and many of the girls now display their own set of Bavarian china. It is true that quite a few sets were incomplete, but there were so many different patterns that mixing and matching was easy. Then the church and finally the public were invited to buy the remaining china at reasonable prices.

The Kern Road youth earned nearly the targeted amount of money and they are now able to afford the trip they had dreamed about less than a year ago.—Neta Gerig, a member of the Kern Road Mennonite Youth Fellowship

Canada officials eye wide range of concerns

Budget cuts, victim-offender ministries, and handicap concerns were some of the agenda items at the Mennonite Central Committee Canada executive committee meeting held in Winnipeg, Man., June 17 and 18.

Executive committee member Hugo Jantz, who was part of an eight-member musical/ministry tour to the Soviet Union, shared of their experiences. He encouraged further visits from Canada, including persons with singing abilities, persons who speak Russian, and persons who can discuss questions of biblical interpretation and church practices.

The executive committee met with conference representatives for the purpose of planning the 11th consultation of moderators and secretaries, to be held on Jan. 19, 1984. The theme chosen for the consultation was "Peace." It will be held in Tofield, Alta., in conjunction with the Mennonite Central Committee Canada annual meeting in January 1984.

MENNOSCOPE

A new position is open at the General Board level, called "churchwide agency finance secretary." The function of this job is "to develop vision, initiate proposals and implement plans for developing cooperation of conferences and congregations in financial support of the efforts which churchwide agencies administer on their behalf." If interested and qualified, write the Mennonite Church General Board at 528 E. Madison St., Lombard, IL 60148. Include a letter of application, résumé, and picture, says Ivan Kauffmann, general secretary.

Pinto beans totaling 87,000 pounds were loaded in Nampa, Idaho, for shipment to El Salvador on May 5. The beans were donated by 12 different growers from the Magic Valley and Treasure Valley of Idaho. The members of six Idaho Mennonite churches will be raising $8.00 per hundred-pound bag to pay for the storage and partial transportation of the beans to El Salvador. Richard Garber, West Coast MCC board member from Idaho and organizer of the bean shipment, states, "I am impressed and pleased with the response both from the growers willing to donate and the church response to raising funds for the shipment."

Missionary arrivals, Eastern Board: Gerald and Sara Shenk and family from Yugoslavia to Route 3, Box 310, Mount Joy, PA 17552. Phil and Maretta Barr and family from Guatemala to R.D. 2, Box 427, Belleville, PA 17004. Mel and Marie Thomas and family from Philippines to 35 Peach Lane, Lancaster, PA 17601. Bill, Judy, and Winona Houser from Belize to Box 77, Lampeter, PA 17537. Barb Nafziger and Doug Miller from Guatemala to Route 1, Cochranville, PA 19330. Earl and Ruth Zimmerman and family from Philippines to 2 N. Willow, Myerstown, PA 17067. Mark and Marion Brenneman and family from Honduras to Box 161, 9 Pacific Ave., Milverton, Ont., Canada N0K 1M0. Peg Groff from Ethiopia to 21 Clearview Drive, Strasburg, PA 17579. Arlene Kreider from Ethiopia to 338 Meadowview Drive, Mountville, PA 17554.

Jay Ulrich was licensed and installed as pastor of the Argentine Mennonite Church, Kansas City, Kan., Sunday evening, May 22. Joe Diener, Arkansas/Missouri district minister, was in charge of the service. He was assisted by James Hathaway and Reuben Horst, members of the district leadership commission.

Ferne Burkhardt was elected chair of the Rockway Mennonite School Association at the association's spring meeting. She assumed responsibility at a time when the operating budget was "seriously behind," according to the association development director, Glen Woolner. At the same time, Burkhardt commended Dave Kroeker for taking on a tough job, in administering the school for one year, and for doing a fine job. "His leadership through the maze of administrative decision-making in both routine and crisis situations has been exceptional," she said.

The Ross Gerber Agricultural Library has been established at Hesston (Kan.) College, according to Heber Ramer, department chairman. Under the auspices of a gift from the Gerber family, the agricultural department has purchased over 70 reference sets plus seven cassettes on commodity selling. The volumes give students and faculty on-campus state-of-the-art research capabilities in the science of agriculture. The library will give "our students and faculty resource materials at their fingertips on everything from the science of agriculture to the science of gardening to Third World development."

The Mennonite Central Committee Polish Agricultural Visitor Exchange program has been suspended. The Polish organization that supplies agriculturists for the program announced that it will not send anyone to North America this year and did not specify when the program would resume. Edgar Stoesz, who recently visited with leaders of the program in Poland, speculated on reasons for the suspension: "The relationship between the U.S. and Poland is tenuous. There was also a significant number of participants who did not return as intended. Because of this, suspending the program is an understandable action on their part." Nearly 250 men and women have participated in the program since its beginning in 1971.

Choice Books continue to sell well in the Pentagon. Eleven years ago, Walgren's Drug Store, in the Pentagon Concourse, accepted a rack of Christian books, and more than 8,000 books have been sold through that outlet. Many of these books were written by Mennonites—15.6 percent of the total sales were by Mennonite authors: David Augsburger, Simon Schrock, John Yoder, John Drescher, and John Martin.

An article by Goshen (Ind.) College professor of Hispanic ministries, Rafael Falcon, has been published in a Latin American journal of literary criticism. *El tema de la imigracion a Nueva York in el teatro puertorriqueno*" (Immigration to New York as a theme in Puerto Rican theater) appears in the latest issue of the *Revista de Critica Literaria Latinoamericana*, a twice-yearly journal published in Lima, Peru. Falcon's article is related in theme to his doctoral dissertation, which deals with the theme of immigration to New York in the Puerto Rican short story.

The seventh Women in Ministry Conference will be held May 3-6, 1984, in Harrisonburg, Va. The theme will be "In the Image of God." The program committee invites interested persons to submit proposals for workshops. All proposals are due by Sept. 15, 1983. Those selected will be notified by Nov. 1 of this year. Workshops are especially desired in the following areas: counseling and sex roles, basic issues on women in leadership roles, counseling for specific populations, resources for church leadership, women in the arts, spirituality, specialized ministries, mentors and models. Individuals or teams interested in leading a workshop should submit information to Margaret Foth, MBM, 1251 Virginia Ave.,

This family takes music seriously. Singing with daddy in Burgos, Spain, are Mariberta, Mateo, and Rebeca Byler. Dionisio (Dennis) and Connie (not pictured) Byler are North American Mennonites who assist a self-supporting Christian community. Dionisio and Connie take music in worship seriously, and with a few friends are in a singing group called "Jeduthun," named after one of the chief musicians before the Ark in the time of King David. Bylers are sponored by Mennonite Board of Missions and Shalom Covenant Communities.

Harrisonburg, VA 22801. Include: (1) the name, (2) outline, (3) length, one or two hours, (4) bio-sketch about workshop leader(s).

The Northwest Conference of the Mennonite Church held a treasurer's seminar in cooperation with the Evangelical Mennonite Conference on Mar. 12. The seminar took place at the Holyrood Mennonite Church facilities in Edmonton, Alta. There were 20 persons from the Northwest Conference and seven from the EMC, representing 17 congregations from British Columbia, Alberta, and Saskatchewan. Resource person for the seminar was Henry Friesen, chartered accountant, of Virden, Man. Response from the participants was positive and the treasurers came away better equipped to do their job, reports Timothy J. Burkholder, of Bluesky, Alta.

Virginia Mennonite Auto and Property Aid Plans are seeking an administrative person to coordinate and promote both aid plans. Qualified persons interested in this new positions should send inquiries or résumés to Sam Weaver, Virginia Mennonite Conference Center, 901 Parkwood Drive, Harrisonburg, VA 22801, by Aug. 15, 1983; or phone (703) 434-9727.

Greenwood (Del.) Mennonite School is seeking an English teacher for grades 7-12. Applicants may contact John Ivan Byler, R. 1, Box 62C, Greenwood, DE 19950, or call (302) 349-5377.

A training guide for mediators in the criminal justice system has been published by Community Justice Initiatives of Waterloo Region in Ontario. It contains sections on how to use the manual, courts and the resolution of interpersonal conflicts, understanding conflict and forums for handling it, elements and issues in effective mediation, and applying mediation skills. The concluding pages include sample agreements, selected resources, and legal issues in pretrial mediation. The primer was prepared by Brian Snyder, Al Teichroeb, and Dean Peachy. For more information or to order the primer ($11.00 per copy), write to Community Justice Initiatives, 27 Roy Street, Kitchener, Ontario, Canada N2H 4B4.

New members by baptism and confession of faith: Barry Clayton, Brian Esch, Diane Hartzler, Julia Kauffman, Tim Scheifele, Jonathan Stuckey, and Jenni Yoder at **South Union,** West Liberty, Ohio. Walter Baynard, Benjamin Baynard, and Ertell M. Whigham, III, at **Diamond Street,** Philadelphia, Pa. Marty Bixler, Tammi Geiser, Kevin Huff, Angie Miller, Mark Schloneger, and Ryan Schloneger at **Kidron,** Ohio.

READERS SAY

Chauncy B. King, Phoenix, Ariz. I'd like to compliment you for your excellent May 31 *Gospel Herald.* I think they are all good but this one goes beyond that. I certainly enjoyed "Is Anyone Still Praying?" and while I may be a bit biased—I did indeed like John S. Oyer. He happens to be the son of Noah Oyer, my dearly beloved cousin, and a leader in the Mennonite educational circles in the twenties when such a conciliator was much needed. As God sometimes wills, Noah was called to his eternal reward early in life, and many of us who remain are indeed happy to have been near him at that time. I am glad those "12 Memorial Day Myths" were exploded so well. With Edgar Miller, I can, and will wait—for more great *Gospel Heralds.*

Keith Helmuth, Debec, NB. Some time ago the *Gospel Herald* published a short essay in which I pointed out that the phrase "ordained of God" has at least two levels of meaning, and that confusing these two levels can lead a person who means to be a follower of Jesus into some very awkward situations. When we say the church is ordained of God we are using one level of meaning and when we say governmental authority is ordained of God we are using a very different level of meaning. The first level is a specific and unique understanding of how we are to support each other in doing God's work in the world. The second level is a general naturalistic understanding about the tendency of human groups to develop structured social forms.

At the time my discussion centered on the problem of paying taxes which support the preparation and conduct of war. It has recently come to my attention that what I thought was a rather theoretical point has become a matter of considerable urgency to the native peoples of Guatemala.

The current head of state in Guatemala is General Rios Montt, a "born again" Christian affiliated with the sect known as The Church of the Word. The Word, in this case, is being used to justify the systematic destruction of native culture. An uprooting and resettlement program is forcing Indian people to abandon their self-sufficient subsistence economy. Villages that resist this program are decreed to be communist guerrillas and are wiped out: men, women, and children. An estimated 100,000 refugees have fled from northwestern Guatemala and are living in camps across the Mexican border. One refugee girl is quoted as saying: "In my country the army says that those who run when the army comes are guerrillas. But in truth, if you don't run, they kill you, so what is the choice?" A Guatemalan soldier told a Washington *Post* reporter: "When there is a battle we shoot everybody alike, even though they don't have uniforms." Another soldier said his commanding officer ordered them to regard everyone in a suspicious area over twelve as a guerrilla and to kill them. On July 17 three hundred were killed in the village of San Francisco in Huehuetenango province.

Rios Montt teaches Sunday school. He says his highest aspiration is to bring Christianity to the Indians. His backers consider him to be a central figure in the coming of a new fundamentalist Christian world order. Indian resettlement and food distribution is being administered by Gospel Outreach (Eureka, California), a program of The Church of the Word. Guatemalan News and Information Bureau says: "The evangelicos also preach about the evils of communism and the necessity of obeying and respecting the army and government." A Guatemalan preacher told a military-sponsored rally in El Quiche: "He who resists authority is resisting that which has been established by God. He who lacks God in his heart is the one who is unable to love the authorities."

The *Gospel Herald* has carried both letters and essays defending the view that governmental authority is specifically ordained of God and that to resist it is disobedient to God's expressed will. I do not expect those who have settled on the security of this view to alter it. I do hope, however, that young adults, who are still thinking through these matters, will take a close look at what is happening in Guatemala. For sad to say here is a case of evangelical biblical literalism being used to support a policy of selective genocide.

Anne Meyer Byler, Lafayette, Ind., I decided to sit down and write a short note of appreciation for articles in the *Gospel Herald* these past months. It really seems like almost each issue has something that speaks directly to a concern of mine or that challenges or reassures me, as is needed.

In the last couple weeks I could mention three I found helpful. Robert Hartzler's article on national myths (May 31) rekindled my soggy spirits with the radicality of the Christian message. In Melodie M. Davis' article on reaching out (June 7), I saw written down thoughts which I'd been thinking over the last while. Its common-sense narrative and biblical basis helped organize my own thoughts. In Lawrence E. Ressler's article on "Turks, Anabaptists, and Communists" (June 7), I was challenged by the strength of my spiritual ancestor's faith. Truly this seemed to be the way we are asked to live even today. And the author gave ideas as to what faithfulness might mean in our context.

In your Oct. 26 article, "When You Write for the *Gospel Herald,*" you wrote that "nothing pleases an editor more than to hear from writers who are able and willing to tell it not only like it is, but how it was and how it may be if the Spirit stirs up our imaginations." I would also second that this is what gives pleasure to the reader on down the line. And the articles I mentioned are just several of those from the past months that have spoken in such a way to me. Thank you for this.

Justus S. Driver, Waynesboro, Va. Two people need to be thanked for an article appearing in the June 14 issue of the *Gospel Herald,* "Except It Be for Fornication." Thank you, Philip E. Miller, for giving us the benefit of your study and also a thank you to Daniel Hertzler for publishing the results of Phil's study.

BIRTHS

Brenneman, Tom and Dorothy (Gingerich), Canby, Ore., second daughter, Nicole Marie, May 12.

Brubaker, Dean and Nancy (Benner), Lancaster, Pa., second son, Daniel Robert, Apr. 2.

Coyle, William and Beverly (Poole), Highsfield, Md., first child, Billy Joel, June 23.

Cressman, Duane and Laurie (Ediger), Guernsey, Sask., first child, Amber Nicole, June 5.

Early, Glenn and Dawn (Good), Lima, Ohio, first child, Christopher Glenn, May 23.

Gerber, David and Karol (Rudy), Woodburn, Ore., first child, Ingrid Susan, June 19.

Gingerich, Ron and Kathy, Shipshewana, Ind., third son, Shannon Jerod, May 18.

Good, Peter and Dawn (Meece), Rantoul, Ill., second daughter, Anna Lee, June 11.

Henry, Randall and Christine (Witmer), Hagerstown, Md., second son, Luke Victor, June 3.

Hershey, Jay and Carol (Lefever), Kinzers, Pa., first child, Brian Jay, born on Oct. 29, 1982; received for adoption on Nov. 1, 1982.

Hofmann, Phil and Velma (Brubacher), Petoskey, Mich., second and third children, first sons, Shawn Philip, born on Aug. 3, 1980, and Eric Bradford, born on Apr. 30, 1982; both adopted on May 12.

Lorain, Timothy and Tammy (Northern), Albany, Ore., first child, Adam Wayne, May 26.

Miller, Dale and Darlene (Thomas), Goshen, Ind., second child, first daughter, Kayla Nicole, June 10.

Mull, Michael and Lana (Delagrange), New Haven, Ind., fourth child, second daughter, Elizabeth Dana, Jan. 5.

Reeser, Berdette and Cindi (Kanagy) Lancaster, Pa., first child, Brandon Berdette, May 11.

Schultz, Rod and Carley, Woodburn, Ore., third child, first daughter, Dory Leigh, June 9.

Selzer, Ben and Beth (Regier), Hesston, Kan., first child, Nathan Regier, Apr. 21.

Shantz, Donald and Patricia (Martin), Guernsey Sask., fourth child, third daughter, Dian Lynn, June 10.

Snider, Rod and Kathy (Stopher), Middlebury, Ind., third child, second son, Brett Wayne, June 15.

Snyder, James and Elaine (Kilmer), Ft. Wayne, Ind., fourth child, first daughter, Erin Renee, Apr. 21.

Stauffer, Kenneth and Lois (Reschly), Edison, Ohio, third child, first daughter, Melissa Jo, Apr. 29.

Switzer, Lyndall and Laura (Hiebert), Hydro, Okla., second child, first son, Mark Allen, June 10.

Zehr, David and Debra (Maxwell), Leo, Ind., first child, Joshua David, Feb. 17.

Zettle, Scott and Teresa (Goodrich), Dakota, Ill., first child, Carrie Lynn, May 27.

MARRIAGES

Allen—McFall.—Randy Allen and Jane McFall, Newport News, Va., Huntington cong., by Lloyd Weaver, Jr., June 19.

Bechler — Lile. — William Dean Bechler, Pigeon, Mich., and Debra Dawn Lile, Perryton, Tex., Perryton cong., by Chrys Harms, Apr. 2.

Birky—Tann.—Jeffry W. Birky and Millie Tann, both of Goshen, Ind., Berkey Avenue Fellowship, by Art Smoker and Don Blosser, June 18.

Bixler — Nussbaum. — Bob Bixler, Apple Creek, Ohio, and Lois Nussbaum, Orrville, Ohio, both of Crown Hill cong., by Lester L. Sutter, June 18.

Coblentz—Roth.—Darryl Coblentz, Grand Ronde, Ore., Church of Wildwood, and Debbie Roth, Woodburn, Ore., Zion cong., by John P. Oyer, June 18.

Ferguson — Bender. — John Ferguson, and Miriam Bender, both of Harrisonburg, Va., by Paul Bender, May 28.

Good—Shantz.—Leroy Good, Baden, Ont., Shantz cong., and Susie Shantz, St. Jacobs, Ont., Wilmot cong., by J. Lester Kehl, June 11.

Hostetler — Payne. — Marvin Hostetler, Goshen, Ind., Berkey Avenue Fellowship, and Donnita Payne, Elkhart, Ind., Pulaski cong., by Roy Kauffman, Art Smoker, Lee and Betty Hochstetler, and Elaine Lord, May 28.

Lengacher — Eglody. — Norm Lengacher, Woodburn, Ind., Central cong., and Linda Eglody, Taylor Chapel UMC, by Warren Otter, Apr. 24.

Mark — Kenagy. — Jeffery Mark, Elkhart, Ind., Belmont cong., and Kathy Kenagy, Albany, Ore., Albany cong., by Ed Springer, June 4.

Nolt—Weaver.—Steven Ray Nolt, New Holland, Pa., and Mary Elizabeth Weaver, East Earl, Pa., both of Metzler cong., by Amos H. Sauder, June 18.

Roth—Gonzalez.—Tim L. Roth, Carlsbad, N.M., Carlsbad cong., and Rose Gonzalez, Corpus Christi, Tex., Prince of Peace cong., by Vernon S. Gerig, June 18.

Savanick—Kitchens.—Eli M. Savanick, Cheverly, Md., and Lynda Ruth Kitchens, Miami, Fla., Hyattsville cong. (Hyattsville, Md.), by Reuben Savanick, brother of the groom, May 21.

Steury—Lengacher.—Marlin Steury, Grabill, Ind., North Leo cong., and Mona Lengacher, Grabill, Ind., Central cong., by Wayne Goldsmith and Ray Erb, May 14.

Stoll—Eicher.—Roger Stoll, Grabill, Ind., and Denise Eicher, Woodburn, Ind., both of Central cong., by Wayne Goldsmith and Don Delagrange, May 7.

Stoltzfus—Yoder.—John Paul Stoltzfus, Honey Brook, Pa., Rockville cong., and Bonnie Lou Yoder, Versailles, Mo., Mt. Zion cong., by Joe Diener and Amos Stoltzfus, May 28.

Yoder — Seasholtz. — Wayne Yoder, West Liberty, Ohio, South Union cong., and Belinda Seasholtz, Urbana, Ohio, United Methodist Church, by Don Kochersperger and Howard S. Schmitt, June 11.

OBITUARIES

Frey, Anna Mary, daughter of Enoch and Anna (Stauffer) Frey, was born at Ephrata, Pa., Jan. 21, 1923; died of a stroke at Harrisonburg, Va., Apr. 23, 1983; aged 60 y. She is survived by 2 sisters (Elizabeth Frey and Ruth Frey), and 2 brothers (Martin and Enoch Frey). Memorial services were held at Eastern Mennonite College (where she was an English professor), Apr. 27, in charge of Roy D. Roth and Richard C. Detweiler; interment in Weavers Church Cemetery.

Hiller, Darren Clayton, son of Gary and Doris (Keller) Hiller, was born at Ephrata, Pa., Apr. 21, 1983; died from what was thought to be a crib death at Ephrata, Pa., June 15, 1983; aged nearly 3 mo. He is survived by one sister (Angela Renee) and one brother (Eric Andrew), maternal grandparents (Mr. and Mrs. John B. Keller), maternal great-grandmother (Anna B. Keller), and paternal grandparents (Mr. and Mrs. William A. Hiller). Funeral services were held at Strasburg Funeral Home on June 17, in charge of Wilbert Lind; interment in Longenecker's Brethren cemetery.

Landis, James R., son of Ernest and Marian (Trauger) Landis, was born at Souderton, Pa., Jan. 5, 1962; died of Hodgkin's disease at Grand View Hospital, Sellersville, Pa., June 6, 1983; aged 21 y. Surviving are 3 brothers (Larry, David, and John) and one sister (Sara). He was a member of Rockhill Mennonite Church, where funeral services were held on June 9, in charge of Russell Detweiler, Henry Ruth, and Earl Trauger; interment in Rockhill Mennonite Church cemetery.

Landis, Weston N., son of Jacob and Sallie (Nice) Landis, was born in Franconia Twp., Pa., Feb. 20, 1890; died at Lansdale, Pa., June 20, 1983; aged 93 y. He was married to Ada W. Lewis, who died on June 11, 1973. Surviving are one daughter (Eva—Mrs. Norman Moyer), one son (Clarence), 12 grandchildren, 27 great-grandchildren, 3 great-great-grandchildren, and one sister (Florence—Mrs. Arthur D. Ruth). He was a member of Franconia Mennonite Church, where funeral services were held on June 24, in charge of Curtis Bergey and Floyd Hackman; interment in adjoining cemetery.

Lehman, Maggie K., daughter of Samuel and Christiana (Keener) Martin, was born in Washington Co., Md., Dec. 12, 1888; died on June 3, 1983; aged 94 y. On Nov. 26, 1912, she was married to Amos F. Lehman, who died on Nov. 12, 1962. Surviving are 4 sons (Melvin, Fred, Harvey, and Robert), 3 daughters (Florence—Mrs. Daniel Horst, Anna—Mrs. Glenn Horst, and Margaret—Mrs. Delano Rosenberry), 27 grandchildren, 48 great-grandchildren, and one brother (Adin K. Martin). She was a member of Chambersburg Mennonite Church, where funeral services were held on June 7, in charge of J. Mark Stauffer, Preston Frey, and Jere Horst; interment in the adjoining cemetery.

Ours, Marie Elizabeth, daughter of Daniel P. and Annie (Heatwole) Wenger, was born in Rockingham Co., Va., Aug. 30, 1896; died at Harrisonburg, Va., Mar. 4, 1983; aged 86 y. In December 1915, she was married to Russell F. Ours, who died on Jan. 9, 1949. Surviving are 2 sons (Harold and Richard), and 3 daughters (Doris Berkey, Lois Basinger, and Mary Louise Brunk). One son (Charles) preceded her in eath. She was a member of Harrisonburg Mennonite Church, where funeral services were held on Mar. 6, in charge of Sam Janzen, Roy D. Roth, and Eric Kouns; interment in Weavers Mennonite Church cemetery.

Waters, Arthur, son of Moses and Lucy (Kiker) Waters, was born near Epworth, Ga., Mar. 5, 1899; died at Weatherford Hospital, Weatherford, Okla., Apr. 10, 1983; aged 84 y. On Nov. 16, 1919, he was married to Mary Detweiler, who died in 1973. He was a member of Pleasant View Mennonite Church, where funeral services were held on May 3, in charge of Chester Slagell and Warren Slagell; interment in Pleasant View cemetery.

CALENDAR

Virginia Conference annual meeting, Highland Retreat Camp, Va., July 13-17
South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

p. 480, MWC photo; p. 481 by Jim Harder; p. 482 (top) by David Fretz; 3rd Col. by Nelson Weber; p. 485 by Connie Byler.

ITEMS AND COMMENTS

Iran executes another 16 Baha'is, ignoring plea of President Reagan

Following the recent hangings of 16 more Baha'i men and women in Iran, American Baha'is have appealed to President Reagan to do what he can to prevent further executions. The 16 were killed despite President Reagan's appeal in May for clemency.

During October and November 1981, more than 80 Baha'is were arrested in Shiraz, and officials later announced that 22 of them were condemned to death and would be executed if they refused to convert to Islam. Three of the Baha'is, who have long been persecuted in Iran as a heretic sect, were executed on Mar. 12. Then, on June 15, six men ranging in age from 23 to 60 were hanged, followed to the gallows three days later by 10 Baha'i women aged 18 to 54, said the public affairs office at Baha'i U.S. headquarters in Wilmette, Ill.

Born-again pop singer Bob Dylan now reportedly born-again Jewish

Singer Bob Dylan, who became a born-again Christian in the 1970s, is about to become a born-again Jew, according to the *Chicago Tribune*. Dylan, who was born Robert Zimmerman, has been studying with the Lubavitcher Hasidic sect. Rabbi Manis Friedman, who has met several times with Mr. Dylan, said the Lubavitchers "emphasize the study of the philosophy of the Baal Shel Tov, the founder of the Hasidic movement. They are totally devoted to bringing all Jews closer to Judaism. It's about Jews teaching Jews."

Nun criticizes U.S. Navy art contest

The Navy saw it as a good public-relations move, a way of building community interest for one of its soon-to-be-launched Trident submarines. An official of the Roman Catholic Diocese of Providence, R.I., thought it deplorable, and sent letters to school principals saying she sincerely hoped that no Catholic schools were taking part. What both sides were talking about was a Navy-inspired art contest, announced in May, in which Rhode Island schoolchildren were asked to lend a hand in designing a new insignia for the submarine *Rhode Island*, now nearing completion at the Electric Boat shipyard in Groton, Conn. Sister Marie Andre Guay, the Providence Diocese's superintendent of Catholic schools, threw down the gauntlet in a letter on May 24 to Rhode Island's Catholic school principals. Her letter questioned whether it was appropriate for Catholic schools to get involved in such a project, especially after the U.S. Catholic bishops had issued their pastoral letter on nuclear war. "The Trident submarine is an instrument for the possible destruction of hundreds of cities and towns," she wrote. "Each bomb blast from this submarine is five times more powerful than the bomb dropped on Hiroshima."

Christian clowns sought by new ecumenical group

The Holy Fools, a loosely knit fellowship of Christian clowns from some 37 denominations, will establish a formal international organization.

"We want to make contact with every known clown and mime ministry.... There are probably 25,000 Holy Fools running around whether or not they call themselves by that name," said Bill Peckham, a United Methodist minister who started the clown ministry "as a lark" some 10 years ago. Clowning and mime are now well-established forms of ministry and "there is a need for a more organized support system for those involved," said Mr. Peckham.

Decision to shut down *A.D.* magazine angers staff and ecumenical partner

An 11-year-old ecumenical partnership will end as the final issue of *A.D.* magazine goes to press. The monthly periodical, published jointly in two editions since 1972 by the United Presbyterian Church (UPC) and the United Church of Christ (UCC), will cease publication with its July-August issue. Twenty-two employees will be terminated by September 1.

Criticism and controversy have surrounded the unilateral decision of a Presbyterian agency to end the partnership and close down the magazine. Co-Stated Clerk William P. Thompson of the Presbyterian Church (U.S.A.) in a recent press conference denied that *A.D.* was "one of the first casualties" of the reunion of the United Presbyterian Church and the Presbyterian Church in the U.S. "The decision had nothing to do with reunion," he said. The United Church of Christ, left without a general church periodical by the unilateral Presbyterian action, was expected to begin laying plans for a new publication of its own during meetings of its executive council and its general synod in Pittsburgh, June 25-29. United Church officials were not involved in the decision to dissolve the *A.D.* partnership and were notified only after the decision had been made. Avery Post, president of the UCC, expressed regret that the UPC support agency "took such precipitous action without consulting its ecumenical partner." William P. Thompson also voiced displeasure at the nature of the process, telling the UPC mission council: "I have to say in all candor that . . . we will suffer the result of our action" in future ecumenical relationships with the UCC.

Nuclear weapons freeze rejected by largest U.S. Protestant group

Urged to place their security "with God alone and not in instruments of death," Southern Baptists refused to support a nuclear freeze, calling instead for nuclear disarmament only if it would not "compromise the security of our nation."

Several messengers, or delegates, tried to make the resolution stronger. "I think we need to identify with the Old Testament prophets and place our security with God alone and not in instruments of death," said J. Donald Keen of Charlotte, N.C. Mr. Keen proposed that the convention go on record in favor of an immediate freeze on the development and deployment of nuclear weapons, that the United States take a first step toward disarmament, and then "risk a response of peace from the Soviet Union." His amendment was voted down by a wide margin.

Builder calls economic sacrifice 'essence of biblical evangelism'

Economic sacrifice "is the essence of biblical evangelism," the head of an ecumenical ministry that provides low-cost housing for the poor told fellow Southern Baptists here. Millard Fuller, founder of Habitat for Humanity in Americaus, Ga., declared that "we have to redefine sin. The essence of sin is not loving your neighbor. There's no way you can love your neighbor as yourself when you spend everything on yourself."

He told a recent Southern Baptist foreign mission board forum on urban evangelism that "we've got a lot of people running around saying, 'I believe in Jesus.' But they live in big houses in the suburbs, not loving one another, and putting limits on their love. True evangelism is delivering the message at the heart level and not at the mouth level."

Habitat for Humanity is an outgrowth of Koinonia Farm, an interracial Christian community founded in 1942 by Southern Baptist minister Clarence Jordan. It uses capital donated by churches and individuals to build homes and then sells them at cost to needy people through noninterest mortgages. Building a decent house in a decent community "is a way to get close to people," Mr. Fuller said. "If we can convey to people in our cities that we really care for them, then we'll be in a posture to evangelize."

NEWSPAPER

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What will be the issues at Bethlehem?

Next month the sixth biennial Mennonite Church general assembly convenes at Lehigh University, Bethlehem, Pa. Some 250 delegates have now received their copies of the assembly "workbook" and along with me are doubtless seeking to comprehend what in it is important enough to engage their attention. For them the assembly is a time for discernment.

1. The first issue for Bethlehem 83 is the **size of the workbook:** 8½ by 11 inches and one-half inch thick! The size of the workbook has been increased this year because Bethlehem 83 is a joint assembly with the General Conference Mennonite Church and the material for both assemblies is included. "For each to read the other's reports will be good background to develop better understanding of who we are and what we do. We encourage everyone to attend at least one business session of the other's assembly."

2. A specific recognizable aspect of the assembly business sessions will be the **reports from the General Board and its related agencies along with the five program boards.** These reports as usual are scattered throughout the week. In these biennial sessions, representatives of the Mennonite Church have an opportunity to hear from the agencies which have been called upon to perform specific services.

Is 30 to 60 minutes every two years long enough for this review? How do we know? What we do know is that if this interchange is to be effective both the representatives of the boards and the representatives of the churches need to prepare for it. The written reports of the boards occupy 32 pages in the workbook. An important issue for the assembly is the review of the work of the boards.

3. Another activity that appears regularly on the assembly agenda is **the election.** Delegates influence the work of the church for years hence by their choices in the election. The nominating committee has already spent days and days to assemble its report and several officials have already in effect been elected. But 10 pages of nominees appear in the workbook awaiting final discernment by the delegates.

These topics and activities, while crucial, are routine and understandable. No great surprises are to be expected here. Of more concern as issues are the less routine and less understandable subjects. It is at these points where the activity of the assembly will more closely approach the level of Acts 15 where after discernment and prayer the assembly wrote "It has seemed good to the Holy Spirit and to us . . . " (Acts 15:28).

4. Among these one of the more troubling is the **payment of taxes for military purposes.** Both the Council on Faith, Life, and Strategy and the Board of Congregational Ministries have given attention to this issue and the chairman of the council has acknowledged that "the Council itself reflected the different viewpoints and could not recommend a single specific direction for the church's response." Here truly is a problem that is not easily resolved, for the same Scriptures are interpreted differently on this subject by different people on this issue. Delegates may well pray for grace to enable the discussion to provide more light than heat.

5. **Justice and the Christian Witness** was a report which came before the assembly two years ago, was commended to the churches for study and evaluation, and now comes back for affirmation "as a summary statement of understandings." It is presented by a joint committee representing both denominations. My reaction is that it is a good report but that in its apparent eagerness to cover the issue adequately it has so piled up words that by the end of the report the reader tends to forget what came at the beginning.

6. Its place in the "study" category is taken by **Human Sexuality in the Christian Life,** 856 lines of which are presented in the workbook. This is only Part I which covers "What the Bible Says About Sexuality" and it is promised that Part II will be developed later and will cover "Sexual Expressions." My prediction is that "sex" as an issue will cause more excitement among us than did justice. It seems most appropriate that in a time when marriage is in trouble and sexual promiscuity is rampant, the church goes back for a look at what the Bible says about sex.

7. Other statements in the workbook deserve attention, but some could get pushed aside because of the press of seemingly heavier issues. One is **A Call to Faithful Stewardship;** another is **Vision for Witness;** a third is the report of the committee on **Women in Leadership Ministries,** a fourth (and potential "sleeper") is a **Statement on Inter-Mennonite Cooperation in North America.**

So there is a sizable group of topics each of which merits attention. What can a delegate do with so many issues? If I were a delegate, here is what I think I would do.

I would read and reread the workbook as if I were studying for a test, seeking to get a good background on the whole. Then I would choose a smaller number of topics and consider these in greater detail, to become a sort of expert on them. I would expect, of course, that, like a test, the emergence of issues at the assembly would not be as I had planned and that my individual contribution would be less than I had hoped.

Nevertheless I would have the satisfaction of knowing that I had gone to the assembly prepared by prayer and study to speak and vote with some integrity.—Daniel Hertzler

July 19, 1983

GOSPEL HERALD

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Disabilities? Aren't we all disabled?

by Beryl H. Brubaker

Each year a week is designated as National Handicapped Awareness Week. October 17, 1982, was Disabilities Awareness Sunday. Awareness. Does the designation of special days, weeks, or months to be aware mean we aren't usually aware? Senior Citizens' Month, National Singles' Week—are senior citizens and singles people we ignore or don't honor very much? Why don't we have National Intellectuals' Month or Abilities Awareness Sunday? Does our need for special days tell us where our values lie?

Last October 17 we concentrated on the disabled. What were the lessons there? According to the United Nations, the disabled person is "any person unable to ensure by himself or herself, wholly or partly, the necessities of a normal individual and/or social life, as a result of a deficiency, either congenital or not, in his or her physical or mental development." Deficiency—that's it. That's the way we North Americans view the disabled. Why? Because we Americans value progress, achievement, and getting places faster than we did before. Bigger, better, higher—those are our bywords.

The need to construct architectural wonders, to make discoveries, to become famous partially reflects our discomfort with our mortality. We live to produce so that when we're gone we'll be remembered. We live to progress because that seems to us the way to make the most out of our brief existence. We have children not to enjoy but as an extension of ourselves so that we'll never die. We aim to understand the universe in order to defy our finiteness. Life is not to us North Americans something to live and enjoy moment by moment for its own sake; instead, we live today in order to get to some achievement in the morrow or in order to reach some undefined goal in the future.

We doubt that they are worthwhile. What is the fault of the disabled? They have a handicap. Handicaps slow people down, impede progress, achievement, and productivity. Handicaps can keep people from being brilliant so that they can't have big ideas and make new discoveries like atom bombs. Handicaps can keep people from becoming Olympic stars or famous lawyers or heart surgeons. Handicapped people work at sheltered workshops making birthday hats for our children's

parties or ribbons for our friends' Christmas presents. They only make little discoveries like how to hold things with their toes or read braille or how to enjoy the smell of sweet williams. We doubt that the handicapped are worthwhile. They're less likely than "normal" persons to change the world or make progress, so why invest our time and money in them?

Recently, I heard several speakers extol the humanities. The humanities are about humans—about their minds and words. We, man and woman, view ourselves within God's total creation with elitism. Humans alone have the capacity to reason, to examine value questions and choose values, and to create word symbols that expand other people's awareness, as I am trying to do now. It's no wonder we see the mentally handicapped

as not only deficient but also maybe not human. I suspect that we are more aware of the physically handicapped than of the mentally handicapped. They are lowest in priority when we allocate scarce resources such as medical care. We let mongoloid babies die.

Because of our love of progress and our pride in our humanity, we North Americans like to wear masks to hide our vulnerabilities, our weaknesses. Disabled persons have to be ignored because they make us aware of the vulnerabilities and weaknesses we usually mask, such as the possibility that our children could be slow learners or deaf or blind, that we couldn't move about at will, or that we might have to spend much more time than we do now taking care of ourselves. Self-care we have no time for in our pursuit of important things like creating buildings and curricula and going to meetings and to award banquets. Disability reminds us of our finiteness, that we are frail, that we aren't our own creators, that we can't count on being alive tomorrow. Yet we might prefer death to being disabled.

Frailty actually embarrasses us. Our culture says we are to be strong. We don't admit weaknesses even to people close to us. Oh, of course, we admit we have faults, but to say what they are, to make the abstract concrete—no, not that. Then you wouldn't like me or I wouldn't like me because I'm not perfect—I have a silly weakness—and that makes us both judge me as bad or stupid. That would call forth shame; therefore, we're embarrassed by human frailty that's obvious.

Love is first awareness and second acceptance, helping all persons to develop their potential as humans.

Some disabled persons embarrass us for another reason. We don't know how to relate to people who can't talk to us in the manner we consider normal. With some mentally handicapped or speech impaired persons we need something besides words, and relating becomes a special art. But relating has not been a high priority in our culture. Nor are we highly skilled at communicating understanding nonverbally such as by touch. We're more tuned to words. Thus, we feel lost and inadequate with these handicapped persons. Again, we don't like feeling inadequate.

To avoid confronting our vulnerabilities and to devote ourselves to whatever or whomever we consider worthwhile, we ignore the disabled. But on Disabilities Awareness Sunday some of us are aware of people who are disabled. What is their message to us? What is it we need to give to the disabled?

To love the unlovely. Clearly, the message of Christianity is to love the unlovely by worldly standards—the poor, the downtrodden, the minorities, the abnormal, the disabled, even the retarded. But what is love and how is it demonstrated? At Pleasant View Home for the Handicapped in Broadway, Virginia (a home for mentally handicapped persons operated by Virginia Mennonite Conference), it's called normalization. That means helping people who are disabled or deficient by our standards to live as normal a life as possible within their capacities.

Normalization means organizing mentally handicapped people into a choir so they can enjoy singing and develop poise for singing in front of other people. It means setting up a program to teach people how to brush their own teeth after spending years in an institution or home where it was not done or was done for them. It means teaching parents how not to overprotect and overdo for disabled children, how to help their children learn to care for themselves. It means teaching a grown man or woman the skills necessary to hold a job, such as getting to work on time or depositing money in a bank, things most of us take for granted.

It means convincing institutions to hire people without arms or legs to do jobs not requiring arms or legs. It means using sounds for blind people or sights for deaf people in place of their handicap so that they know when to start in a track meet. It means giving money and time especially to the least loved, such as the mentally disabled, since many will support the crippled but few will care for the retarded and even fewer will care for retarded adults. It means being aware that what works for most of us doesn't work for all of us, so that we need to make wider doorways and inclines instead of steps.

Love is first awareness, not ignoring the handicapped among us. It is also acceptance of differences, being tolerant of and making adaptations for those differences. It is including everybody, allowing each to express his or her capabilities and thoughts and feelings, in worship services, in school, in work, in play, in all that we do together or alone. It is allowing and helping each person to develop the potential that is humanness—to be who he or she is and do what he or she wants to and can, not for the sake of progress but to *be*. Because being feels good and gives meaning to life and glorifies God.

Actually, I'm tempted to say that we're all disabled. We don't live a normal life nor are we fully human if we don't know how to express love when we'd like to. Isn't humanness more than reasoning? Isn't it also the capacity to feel and care deeply? Mentally handicapped persons often have great capacities in this area. To them, touching people often comes naturally. On the other hand, many who are more intellectually gifted

Beryl H. Brubaker is associate professor of nursing at Eastern Mennonite College and a member of the board of the Pleasant View Home for the Handicapped.

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don't know how to say, "I love you."

Let us, however, not stop with considering whether we have exercised the capacity to love. Have we realized the multitude of capabilities that is humanness? Are we all, including the disabled, gifted in some capabilities, disabled in others? For us so-called normal persons, are we frequently disabled by choice?

Aren't we also handicapped if we haven't kept our bodies in shape, if we gasp for air when we walk up an incline or run a mile? Are we disabled if we can't hear the voice of God or fail to notice the hidden beauties God has placed in the world around us, such as the many colored mushrooms and slime molds under the fallen leaves, visible only to those who take time to look beyond the surface? Are we disabled if we don't enjoy the moments of our existence? Is even our intelligence disabled if we haven't figured out how to parent our children for peacemaking or create institutions with administrators who are servants rather than bosses?

Are we disabled if we're not open to hear new interpretations of Scriptures or try new arrangements of hymns? Or if we don't enjoy music and art and literature and history and science? Or if we don't enjoy working with our hands and can't make a meal, change a tire, sew on a button, or fix a leaking faucet? Or if we're lonely and can't make friends or find sexual expressions revolting or won't let go of our inhibitions to enjoy the freedom of play?

To realize our deficiencies. Perhaps Disabilities Awareness Sunday is for all of us, to realize our deficiencies, to be humbled by our humanity, and rather than to extol it, to repent of it before God. To stop praying with the Pharisee, "Thank you, Lord, that I am not as this publican," because I *am* in some ways. To acknowledge that we're a community responsible to help each other live a full, meaningful life. To accept our special mission in the world—to care for those the world doesn't care for, to love the disabled. To own our responsibility for caring for ourselves and exercising our gifts, thereby becoming less disabled.

Let us participate with the psalmist in acknowledgement of our modest status:

Lord, make me to know mine end, and the measure of my days, what it is: that I may know how frail I am. Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah. (Ps. 39:4-5)

Hear, hear!

A time for molding

Some of the problems that we face in the minority church are very old problems. Indeed, wherever there are people there are problems, and since church work is a people work, there are many problems which have to be faced. I have said that some of the problems we face are old problems. Prejudice is one of those very old problems. Could it be because there are some old people in the church who will not change, or could it be that the younger ones—the new breed—in the Mennonite Church are adopting some of the bad habits of the world. One of the worst of the bad habits is the paternalism which traps minority persons on a monitoring level. For babies it is okay, but we are no longer babies, and just because we want to leave home does not mean that we want to leave the family. In fact, if the minority element in the Mennonite Church wants to survive, it will have to be by the molders and not the monitors of history. The molders come largely from the professional, business-like, and academically trained members of our group. They will be the ones who will lead us out of the house where we constantly sponge from the parents and into a more realistic world where we become parents.

As adults we move from the monitoring level where some of us have been too long. Monitors have no method of controlling resources for their community, but the molders speak out and try to effect change for the benefit of those receiving support and for the benefit of those who give support. As minority persons in the Mennonite Church, we need to help our majority brothers and sisters see that we want to operate our own system, not apart from but within the larger Mennonite Church.

Let me be frank. We must admit that up to this point in Mennonite history molding has been primarily one-sided. The minorities have monopolized the monitoring and the majority has monopolized the molding. We have to change that! For the minority church, we must begin to prepare molders now! Educationally we must get out of the neighborhood store and into the supermarket.

Allow me to explain. The neighborhood grocery store cannot match the variety of the supermarket. While it is true that the neighborhood grocery store has some of the major name brands, the cost is often quite high and there is less variety in the counter staples when compared to the supermarket. Too often minorities have been offered a neighborhood-grocery type of education—high cost and little variety.

To be a minority molder is not an easy job. The Roman government called one minority person a traitor, some referred to him as a heretic, some called him a coward and a crowd-pleaser, but Jesus was much more. He was a molder. Though they crucified him, they couldn't stop his molding process. He rose to carry it on. Galileo was forced to fall on his knees and recant, denying what we know to be scientific truth, but still he was a molder. One man was called all kinds of ungodly names, the FBI wiretapped his phone, he was placed in prison from time to time, but still many of us know Martin Luther King, Jr., as a molder.

The direction being taken by the Afro-American Mennonite Association (formerly the Black Caucus) is one designed to help the minority Mennonite Church from a monitoring level to a molding one. But without working together this will never happen. We need each other.—**Al Brown,** Mennonite Board of Education, *Elkhart, Ind.*

Worship and politics

by Leroy E. Kennel

Politics is "off-limits" for many. Dale Carnegie and similar companies recommend that one stay off the subjects of politics and religion with those with whom one wishes to remain friends. This advice recognizes what really is close to people's minds and hearts and where they are touchy (touched). That politicians have a low credibility (some polls show near the bottom at 15 percent) only adds to the criticism. Many church people agree with the person who exclaimed "Oh, no!" when someone suggested at the Mennonite conference meeting at Lansdale, Pa., that the church needs some people to enter politics.

Political involvement for others is the addressing of real needs of the people and being involved in their life issues. They claim with this definition that Christians cannot exclude politics in a discussion of worship, work, and witness. Neutrality does indeed seem to be impossible since real needs and issues are addressed in the Bible. The Old Testament prophets were not politically distanced or disinterested. They constantly reminded the people that God is a sovereign Lord of all people, of church and world, individuals and institutions, things material and spiritual.

Amos, for example, almost "goes too far" and his public relations receive a "poor" rating when he calls the society women "cows" just because they are chewing gum and cutting people up with their gossip instead of putting them together with their gutsiness. It is doubtful whether Amos could keep employment with the Mennonite or any other denomination.

Mary, the mother of Jesus, is strong medicine for us also. We feel comfortable in using her for a Mother's Day sermon illustration. We can refer to her piety (she prays and quotes Scripture) and note her sense of (motherly) vocation: "Behold the handmaid of the Lord; be it unto me according to thy word." But then she commits us to be hand-persons too with all that talk about making straight the highways, the hills low, the valleys exalted. It rings of a social and an economic leveling, sharing, and participating. She asks us to engage in this work also. She sounds like a liberated woman mixing worship, work, and witness.

God is for people. Scripture is clear: God is at work for the well-being of all people. God passionately desires shalom for everybody, not just the chosen people. The chosen people, however, are chosen to serve God passionately even in the real needs and issues. They concern themselves with all problems that harass the thought and life of the people. They know that the entire range of human life is under the judgment of the love and power of God. And they know (if they read Millard Lind's *Biblical Foundations for Christian Worship* that from Mount Sinai to the Sermon on the Mount, and on to other mountain peaks, God is leading people in a truly political kingdom in which all other kingdoms are subject. Kingdom life results from and in a new theopolitical reality.

Church thought is clear about the relationship of worship and concerns. *Baptism,* for example, is a special worship experience tied to work and witness. In a believers' church setting it means (1) an act of obedience to the teachings and example of Jesus; (2) a symbol of cleansing and new life—an outward sign of an inner experience to be entered into with mature choosing of a servant vs. a selfish role; (3) a sign of the covenant relationship with God, and in light of Jesus, a sign of the new covenant where there is neither Jew nor Greek, slave nor free, male nor female; (4) an initiation rite into the body of Christ, the church for which baptism means not only to believe in Jesus but also in his church, and to be a part of it; (5) a pilgrimage of which baptism is the beginning of a journey of worship and witness to the world; (6) an ordination into ministry, symbolized with the laying on of hands, with the clear meaning that every Christian is ordained to the ministry.

The love feast and foot washing are signs of forgiveness and service. They are acts of love humbling for mission. Jesus took the role which was usually reserved for servants and taught his disciples the importance of a servant church. What is the meaning of "the servant is not greater than his master"? What is the appropriate posture of servants of Christ? The Great Commission asks us to serve everywhere: the neighbor who is hungry for bread and for understanding, the thirsty for milk and for love, those ill and unable to cope with the environment, those imprisoned in Attica and by discrimination and misunderstanding, those who are untouchable, both the paralyzed and the prostitutionalized. There, wash feet.

Communion/Eucharist is a particular foretaste of a messianic banquet with the promise of each such gathering of Jesus coming again. It is to be more open to the kingdom of God and of God's will being done on earth. Accordingly, Tissa Balasuriya in *The Eucharist and Human Liberation* challenges us to see the relation between the spiritual "bread of life" and the "staff of life," food for the physically hungry who make up at least one third of the world. Rafael Avila in *Worship and Politics* clarifies that the Eucharist has a biblical mandate to remain close to the suffering body of Christ in the oppressed. Michael Crosby in *Thy Will Be Done—Praying the Our Father as Subversive Activity* calls us

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to become conscious instruments to cooperate in creating a society where peace and justice get attention and action, to realize that piety and practice can never have a justified religious divorce.

Doing justice is a particular continuing responsibility. Micah's formula was good enough for Jesus, and it ought therefore to be good enough for Jesus' followers: "In light of God's grace, the Lord requires of us to do justice, love tenderly, even as we walk humbly with God." Shedding light on dark situations is serious, but the mood is happy: Lame walk, blind see, the year is acceptable. Jesus, himself, comes to fulfill, unlike the thief that comes to destroy. But tangle with unjustice we will. Whether we will deal with controversial issues (all vital issues are controversial) was settled long ago.

Current social issues, in addition to the nuclear arms freeze and race relations, include the following:
—reducing military spending and dependence on the military in foreign policy;
—encouraging energy conservation and developing renewable energy resources;
—supporting equal rights;
—opposing the use of a death penalty, and endorsing prison reform;
—backing foreign assistance programs that meet basic human needs: food vs. armaments;
—protecting freedoms of moral choice;
—supporting access to good medical care.

Justice issues can get lost in the shuffle of bureaucracy and preoccupations. "Maintenance of the group" may militate against maintaining justice for all groups. Even the history of the Christian church in general, and the Mennonite church in particular, illustrates that justice issues need to be constantly monitored. Hitler needed the silence of the German church to perpetrate his offenses. Its voice would have squelched his regime. Social concerns and human justice is not the new gospel, however. So Paul Henry writes in *Politics for Evangelicals* that we should realize both the limits and the legitimacy of politics so that the church is relevant because what goes on inside the church has relation to what goes on outside the walls of the church. Claiming from worship that God alone is absolute, we are free to go forth in work and witness to let the powers hear the words in various ways, "Let my people go."

Justice doesn't just happen. Granted, James teaches that faith moves muscles, and the great confessions of the church talk of faith that must incarnate in *praxis*. Mobilization, nevertheless, is needed for the church to do justice as much as it is needed for the church to do evangelism. Long-range planning and short-term objectives need to be specified. The world needs to be engaged at its points of brokenness, including hunger, exploitations, sufferings.

Justice is the ability to see the problems right around oneself and one's institutions. It is also the ability to see structural questions that appear to be farther away, such as poor nations and people asking for fairness and more of a voice in the use of earth's resources, as well as for equality and dignity. Justice implementation is responding creatively: anything that scars the image of God in which all people are made is to be critiqued and denounced; anything that enhances and enables that image is to be commended and announced.

Prayers for those who rule. Church people not only critique and participate in social needs because of their walking humbly with God (their worship) but they may enter political life in varying degrees. Dialogue is one end of the continuum. Prayers for those who "rule" is specifically commanded (although the pundits think you can tell the political party of the worship leaders by studying both the frequency and a content analysis of the prayers). Dialogue in letter writing and actual meeting with elected officials is a powerful encounter by which one can share one's perspectives as well as one's respect for how those officials can best fulfill their responsibilities.

Some may be led to "run for office." Twice that call has come and twice I have done the Jonah thing—running from it and saying, Why me? Although I question whether this is the way the kingdom comes, even the campaign forum is an opportunity to proclaim peace and justice to and through the secular channels. Since God is Lord of the capitol buildings as well as the churches, we can assume that God is at work there as well, and if that be true, possibly also wanting *us* to work there. Accordingly, I ran on a reverence for life platform, and with the help of representative brothers and sisters, developed and proclaimed what we believed to be a more consistent and comprehensive platform than would have been the case otherwise. There are many serious attempts of others having run for election and having run a good course of action in the political processes. Examples are Democratic and Lutheran Congressman Paul Simon of Illinois and Republican and Baptist Senator Mark Hatfield of Oregon.

Some church people will not enter political work-witness. I hope it will not be because it is divorced from worship since walking humbly with God and loving tenderly and doing justly are interfaced, interrelated, all indispensable and integral. I hope it will not be because the task is so formidable. The church will be tempted to again say, "There are giants out there; we can never conquer."

Naaman's captive maid*

2 Kings 5

At first my heart was all caught up in fears
When I would wake, not knowing where I was
And thoughts of home would bring on sudden tears
While I would do the chores a servant does
Remembering how mother taught me things
I knew. Then as it healed, my heart could grieve
For Naaman's leprosy which strikes both kings
And slaves but which Jehovah can relieve.

My master lost his leprosy and pride
In Jordan's River. Now his skin is clean
Like his new heart. Although the king, beside
Him in the House of Rimmon, has to lean
On Naaman, we both worship Israel's God
Before an altar made of Israel's sod.

*See Uniform Sunday school lesson for July 24.

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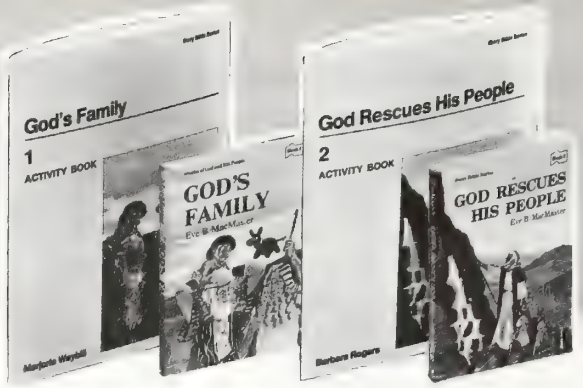

Today's Families

Amish Adventure

An automobile accident with an Amish buggy sends 12-year-old Ian MacDonald into the bewildering world of the "Plain People." He is confused by the clothes that look about 200 years out-of-date and the absence of 20th-century conveniences like cars, electricity, and plumbing. But as he gets to know the family, the Benders, he comes to love and respect them. Once again **Barbara Smucker** has written a children's book that will be loved by 10-to-14-year-olds. From the award-winning author of *Days of Terror.*
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David Augsburger's new trade paperback edition of his classic work which explores creative relationships for marriage—wise and warm steps to a lasting relationship. It provides resources to enrich any marriage, solve problems, and determine whether a marriage fails, is only bearable, or becomes the relationship of a lifetime.
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Believers Baptism for Children of the Church

Marlin Jeschke takes a new look at the role of children in a believers church and works at a theology for baptism of children in that church. "Let no one assert that the writer does not believe in conversion. He does. But he urges the church to give more attention to happy Christian homes, to being more creative in the nurture of youth, and to making baptism services occasions for joyful celebration. The whole process is the *more excellent way!* This book deserves wide reading and earnest acceptance."—J. C. Wenger
Paper $7.95, in Canada $9.55

Pilgrimage in Mission

Donald R. Jacobs updates Anabaptist/Mennonite missiology in light of a half century of involvement in cross-cultural missions. It recognizes the importance of preserving deeply held beliefs while proposing new, more realistic, and positive advances in mission. "This book exudes a biblically based optimism and enthusiasm about the future mission."—Wilbert R. Shenk
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Pilgrimage in Mission Leader's Guide

by Richard A. Kauffman
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Do you have a small congregation looking for nondated Sunday school material? A house church or fellowship seeking flexible Bible studies for 7-to-12-year-olds? How about families wanting worship aids that everyone can enjoy, young and old? Or a Christian school seeking a faithful retelling of the Bible story without additions or subtractions?

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READERS SAY

Ruth Yoder, Independence, Ore. Robert Hartzler's article on "Memorial Day Myths" (May 31) was very helpful. I never have understood why some people think you can't at least stand when the pledge of allegiance is given. I even say it, but stop at placing hand over heart. After all I believe in being a good citizen. When I am at a place where the pledge is used, the people who know me as a "Mennonite Christian" do not suddenly think, "Now she has thrown her beliefs on peace out the window," just because they see me standing with them. Rather, I think it shows respect for what the majority of that crowd believes. Not to do so makes me feel like I am being disrespectful or ungracious.

I would like to add a few myths I've heard from Mennonites.

The first: "God wouldn't allow a nuclear war to happen." God is good and gracious and in this era allows free will to operate. He did in Genesis and he does today.

The second: "We need not be frightened of a nuclear war. People who are frightened must not be ready to meet God." I'm not afraid to meet God but I am frightened of nuclear war. I'm meeting God with Jesus' blood applied. What does "Are you afraid to die" have to do with this subject?" Haven't those people who think like that seen pictures of Japan or even people in our country who were too close to testing grounds? The worst suffering will come to the unsaved but for this life the worst will be to those who aren't killed outright and that is for Christian and non-Christian alike.

Third: "People who are nonresistant Christians have the right to expect their governments to protect them with weapons. They have the God-given privilege to have the neighborhood sons to die for them." I was a young 25-year-old mother of a two-year-old son when I first confronted this opinion. I was shocked, but never for a moment believed it. I hope people of that belief never voice it to Robert Hartzler's neighbors or mine, especially if we are in active wars. This last myth should be enough to make those who consider themselves "emotionally strong," weep.

I think a good article is one which starts the mind thinking, and yours, Robert, has done that for me. Thanks.

Zelda B. Torna, Miami, Fla. The article by Marlin Jeschke entitled "The Lord's Supper: a Real Supper?" (June 14) interested me. Since I am a Jewish Christian (Romans 11 is being fulfilled), I can understand Mr. Jeschke's dismay at the Lord's supper being "celebrated" silently with a crumb of bread and a few drops of wine. Indeed, the original Lord's supper was a Passover supper, with traditional foods (and conversation) as celebrated by Jews since the days of the great exodus out of Egypt. The bread, for instance, was unleavened (matzos), and there was a dish of bitter herbs, and of course the Passover lamb. There is an organization in California called Jews for Jesus. I'm sure they would be more than glad to provide you with information (and guest speakers if desired) about the Passover supper which Jesus celebrated with his disciples, as well as Jewish evangelism in these latter days.

So many of the traditional foods and customs associated with Passover clearly point to Jesus as the Messiah—the suffering servant (the first coming) and the triumphant king (the second coming).

If you don't mind, would you kindly send me a brief outline of what Mennonites believe? For example, I believe:
(1) Jesus is the Son of God (God himself incarnate, Jn. 1:1, 14), born of the Virgin Mary (Is. 7:14), died on the cross and rose from the dead, fulfilling the Old Testament Scriptures.
(2) Salvation is by faith (accepting) Christ's substitutionary death on the cross, i.e., by grace not works lest any man boast—without the shedding of blood there is no remission of sins. We must be born again, of the Spirit. (Jn. 3:7) Water baptism is also commanded (Mk. 16:16).
(3) Baptism in the Holy Spirit: "He shall baptize you with the Holy Ghost, and with fire" (Mt. 3:11 and Acts 2:8).
(4) Divine healing: Exodus 15:26 (and others).
(5) Second coming: This same Jesus . . . shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

Gospel Herald has sent a copy of each of the following in response to this inquiry:
Mennonite Confession of Faith (1963)
Our Christ-Centered Faith, by J. C. Wenger
The Schlietheim Confession.—Ed.

Leonard Gross, Goshen, Ind. You are wondering who one person is in the picture on page 380 in the May 31 issue. I do not remember, but I was also there as one of the students in that session. I took the picture.

Les Troyer, Sugarcreek, Ohio. LeRoy E. Kennel's probing article on "Worship and Work" (June 28) inspired thought and some comments: The Scriptures teach that worship is *voluntary.* Worship is an expression of gratitude, acknowledgment, adoration, etc., coming from heart-responses toward a holy, caring God whose living flow of love and righteousness is always us-ward directed. Work, on the other hand, is *involuntary.* It is a universal given by the same caring God and a method for our physical and emotional survival in the wake of the chaos left in this world through our alienation from God (through sin). Since this is so, we can hardly say that "worship as work and work as worship" are equal parts of some kind of spiritual equation!

Blurring the distinctions between the two, I fear, will threaten to deify work and (for want of a better term) humanize worship to a degree never intended. A true coming to faith in Christ Jesus should also carry with it the commitment to complete lordship of Christ over every area of one's life. If this is true, then everything the believer does in the will of God should bring glory to his name and help accomplish the good pleasures of his will: whether stacking bales in the hay barn, nuding an 18-wheeler through dense urban traffic, or washing the dishes in the kitchen sink.

Stanley Shenk, Goshen, Ind. A note of commendation to Barbara Shenk for her excellent recent poems ("Mother of Sisera," June 21, and "Jephthah's Daughter," June 28). They are terse, vivid, poignant. She should give us a whole series of these gems on Bible personalities. They would make a fine little volume.

Similar poems can be expected throughout July and August, tied to the Uniform Sunday school lesson for the week.—Ed.

Jacob C. Kulp, Souderton, Pa. The article "A New Perspective on Heaven" by Sister Patricia Lehman McFarlane (June 28) was very good to read.

CHURCH NEWS

Kenneth Schwartzentruber (center), Sandro Rizoli (left), and J. Allen Brubaker

Discipleship booklet translated into Portuguese

Mennonites in Brazil are translating and publishing *Disciples of Jesus* into the Portuguese language. Roseli Dyck is the translator.

Associação Evangélica Menonita (AEM), the legal umbrella for inter-Mennonite cooperation in Brazil, is overseeing the development of literature for ministry within the country.

AEM has negotiated with a religious publisher to print the booklet—the third one of the Mennonite Faith Series to be made available in Portuguese. The first two booklets in the series, *How Mennonites Came to Be* and *What Mennonites Believe*, were made available earlier in mimeograph form for use primarily among the Mennonite churches.

"*Disciples of Jesus* will be distributed by United Christian Bookstore because the booklet appeals to a more general Christian audience," said Mennonite Board of Missions worker Kenneth Schwartzentruber.

The bookstore, which is operated by AEM, promotes and distributes literature to the general public and evangelical circles in Brazil, including the Mennonite churches.

Some 3,000 copies of the new booklet will be printed. It is expected to be available by late 1983.

VS household opens in Albany, Oregon

Albany, Ore., saw the birth of a Mennonite Board of Missions Voluntary Service household in June. The new household consists of John and Lorraine Miller, who are VSers with MBM, and Barbara Unruh, an independent VSer from Bethany Mennonite Church nearby.

The Albany household began as an outgrowth of community work of the Bethany congregation. Because of this, the new VSers enjoy a close relationship with Bethany. They have received numerous invitations for meals and other activities.

The Bethany congregation also helped bring the household to birth by donating their backs on moving day. Pastor Phil Kreider helped carry in the refrigerator and stove while other members chipped in with pictures and rugs.

Four days later, Bethany surprised the household with a grocery shower. "Not only were we grateful for the sacks and sacks of groceries but also for the love and fellowship we received," Lorraine said.

John and Lorraine work at Mennonite Home—a retirement community operated by Pacific Coast Conference of the Mennonite Church. John serves as a handyman and driver. Lorraine is a secretary in the office.

The Millers reported that the most fulfilling part of their job is interacting with residents at the home. For John, this means "jawing with the residents" while he changes a light bulb. Lorraine takes a break from typing to read a daily devotional to a blind woman.

Dallas Peace Center grows roots

The Dallas Peace Center, which began early in 1982 as a project of the Dallas Mennonite Fellowship, is now reorganizing as an independent nonprofit corporation. Representatives from other denominations will join the controlling board, along with the core group from the Mennonite church.

J. R. Burkholder has accepted the Center's invitation to continue as director for a second year. He is on extended leave of absence from teaching religion and peace studies at Goshen College, Indiana.

Both the reorganization and Burkholder's stay in Dallas are signs of the need for the Center and its acceptance in the broader community. Support from Mennonite church agencies and individuals will now be supplemented by contributions from local groups. A Disciples of Christ congregation has already committed a regular amount to the center budget.

The peace center exists to give concrete expression to the biblical vision of *shalom* through projects of education, research, and action. Highlights of the first year's activity include lectures and workshops at churches and schools, volunteer work in dispute mediation, and extensive organizational interaction with peace and justice groups in the Dallas-Fort Worth metroplex.

Mennonites in Dallas also provide counseling and aid to Central American refugees through *Casa America Libre*, which is funded largely by Mennonite Central Committee and staffed by voluntary service personnel. Ernst Harder, pastor of the Dallas Mennonite Fellowship, has been investigating other possible peacemaking activities in the Spanish-speaking population.

The Peace Center hopes to expand its efforts in 1983-84, with plans for an office and library facility.

Markham church extends sanctuary to Salvadoran

Following through on a commitment made last November, Community (GC) Mennonite Church offered sanctuary to a young Salvadoran refugee at a special service on June 5.

In extending their hospitality and protection to Mauricio Acosta Garcia (an assumed name), the congregation became another in a growing number of churches in the Chicago area to provide aid to Salvadoran political refugees who live in the U.S. under threat of deportation by the Immigration and Natu-

AMBS Graduate (1983)

SUPPLEMENT TO GOSPEL HERALD

Report from Associated Mennonite Biblical Seminaries

1983 GRADUATION

Mary K. Oyer, 1983 commencement speaker, shortened the distance between classroom and congregation as she told how African ways of knowing have affected her Western "visual, linear, and logical mode of learning."

Oyer, professor of music at Goshen College, addressed the commencement held at Elkhart City Church of the Brethren because the seminary chapel was not large enough to hold the crowd.

"Fifteen years of trying to learn African music," she said," has and is changing my outlook." In telling stories of her learning experiences in Africa she revealed the rich heritage of learning through hearing rather than the dominant Western mode of sight.

"You'll work with people in your ministry who are on your wavelength, that learn primaily through the eye by reading," Oyer told the graduates. "They will value the tools you have acquired. I hope you do, too," she said. "You will also encounter people with ears . . . men and women who can't or don't care to write a term thesis, who don't care to think in linear fashion but in bursts of insight," she said.

"You will find people in your ministry for whom the dense combination of events in a given moment is more important than the flow of time. And some people will catch a parable," she said, "more readily than a well-reasoned argument."

INTRODUCING THE GRADUATES

There are 51 members in the graduating class of 1983. Two persons have been enrolled in the *Certificate in Theology* curriculum, which is designed for mature persons who have not completed their college degree.

Seven persons have completed the *Certificate in Theological Studies*, a program designed to equip persons for stronger participation in the life of the church and to serve those who, while planning to go on to graduate or professional training, desire a better understanding of the world and the Anabaptist-Mennonite commitment in faith and work.

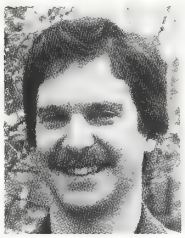
Seven candidates have completed the degree, *Master of Arts in Peace Studies*, a two-year program whose purpose is to provide a deepening understanding of and commitment to the biblical vision of peace and justice and its embodiment in the world.

Thirty-five candidates have completed the *Master of Divinity* degree. This three-year program seeks to equip women and men for effective participation in the various ministries of the church in the United States and Canada and around the world, including pastoral, teaching, counseling, evangelism, cross-cultural, and research ministries.

Information about future plans need to be updated on a day-to-day basis, since some of the graduates are still in various stages of decision making and negotiation. Of the 35 graduates in the Master of Divinity program, 20 persons (14 men and 6 women) are entering or actively pursuing a pastoral or congregational ministry. Two have been called into community service ministries; three others are entering campus ministries; three are planning overseas mission (in Japan, Nigeria, and Guatemala); one is looking forward to a teaching ministry; two are anticipating further study; and, one is continuing a free-lance writing ministry. Plans for two other MDiv graduates are still indefinite; the discernment of their calling continues.

GOSHEN BIBLICAL SEMINARY

MASTER OF DIVINITY



RYAN JEFFREY AHLGRIM, Lombard, Illinois. Until mid-August doing Clinical Pastoral Education at Methodist Hospital, Indianapolis. Looking for a Mennonite church to pastor. "The Old Testament really came alive and challenged me; now I have a better understanding of how Jesus fulfills the O.T."

BRIAN C BAUMAN, Floradale, Ontario. In August begins as pastor of Preston Mennonite Church, Cambridge, Ontario. Appreciated interaction "with a group of peers who came together from around the world and at the end of May dispersed to the four corners of God's creation."

PERRY J BEACHY, Minneapolis, Minnesota. Will seek team ministry when wife, Eleanor, finishes seminary next year. "Being in seminary with both my wife, Eleanor, and our son, Jonathan, has added a lot of interest to our studies and brought to our lives a dimension which we wouldn't have experienced otherwise."

KENNETH J BECHTEL, Cambridge, Ontario. In August begins as assistant pastor of the Elmira (Ontario) Mennonite Church. Values the "diversity of experiences and opportunities from courses to K-groups to coffee lounge discussions and forums."

HENRIETTE ELISABETH DU RIEU, Amsterdam, The Netherlands (not pictured). Begins August 1 as youthwork advisor of the Dutch Mennonite Conference Youth Organization. Remembers "the efforts to create a meaningful community life and the teachings on how the vision of community can be carried out . . . I enjoyed the women's group and Women and Men: History and Vision class very much."

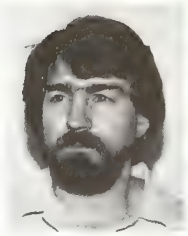
JAMES DENNIS EDWARDS. Enters one year CPE program at Memorial Hospital, South Bend, Indiana. "I will never be the same . . . I feel a movement within myself to live in such a way that takes into consideration the global village. Thanks AMBS."

RONALD HENRY FLAMING, Waterloo, Ontario. Working at House of Friendship, Kitchener, Ontario, "To serve and learn from some of the powerless people of our society." Among meaningful experiences: K-group sharing.

BRUCE W LYNDAKER. Will continue as associate pastor at Forks Mennonite Church, rural Middlebury, Ind. Remembers "Faculty-student caring and counsel and friendships with professors that go beyond academic lines."

JOHN A MILLER, Portland, Oregon. Will work in peace education and program development in Voluntary Service with Mennonite Board of Missions in San Antonio, Texas. "Probably the most meaningful experience was the Washington Seminar where Sharon and I saw theory and practice coming together."

MARVIN JAY MILLER, Obihiro, Japan. Has resumed self-employment in a lay ministry as English instructor in a Japanese agricultural university. Overseas Mission Associate with Mennonite Board of Missions. Remembers, "Work in various settings on spirituality, the spiritual disciplines and exploration in peace-mission perspectives."



DAVID E MISHLER, Johnstown, Pennsylvania. Continuing in pastoral assignment at Blough Mennonite Church. "I value the simultaneous experience of seminary and pastoral assignment the past three years. Working at personal growth in the contexts of a marriage therapy group and CPE stand out as significant."

DON RHEINHEIMER. Becomes half-time pastor of the San Antonio (Texas) Mennonite Fellowship and part-time regional Mennonite VS director for Texas. Recalls, "The Washington, D.C. Interterm experience, serving as a student representative to the Board of Overseers, and friendships."

RENEE FAY SAUDER, St. Jacobs, Ontario. Associate Pastor of Bethel College Mennonite Church, North Newton, Kansas. Values, "Participating in a Spiritual Formation Group under the direction of Marcus Smucker and Thelma Groff, that introduced me to an intentional and disciplined method of cultivating my own spirituality."

MARY HELEN SCHERTZ, Lowpoint, Illinois. Plans to enter doctoral studies in Bible the fall of 1984. "By far the most meaningful part of my experience at AMBS has been significant relationships with faculty, staff and students."

DAVID E SCHMIDT, Newberg, Oregon. Mid-August begins as resident director at Whitworth College, Spokane, Washington. Values "Serving as student representative on the curriculum and faculty status committees and participating in the 'coffee break seminars.' "

DENIS SCHULTZ, Belfort, France (not pictured). Director of Foyer Grebel, an African student center, in Paris, France.

JAN KRAUS SCHWARTZENTRUBER. Coordinator of community services at Warden Woods Church and Community Centre in Scarborough, Ontario. Recalls, "Relationships of mutual support and sense of appreciation and enthusiasm for O.T. studies presented by Millard Lind."

JOHN E SHARP, Belleville, Pennsylvania. Will join the pastoral team at Salford Mennonite Church, Harleysville, Ps., with specific responsibilities for preaching, teaching and counseling. "I think immediately of the people—students, faculty and staff—who have impacted my life. These people in various settings—K-groups, classrooms, MDiv seminars, the lounge, spiritual formation group , the softball diamond—have added a new richness to my life and experience."

SAMUEL J TROYER, Middlebury, Indiana. In July begins as pastor of Slate Hill Mennonite Church, Shiremanstown, Pennsylvania. Meaningful, "I would have to say the Ministers and Wives in Transition Seminar, or maybe it was called Family Life Education with Ross Bender and Abe Schmidt. Also Paul M. Miller's group leadership and group dynamics course."

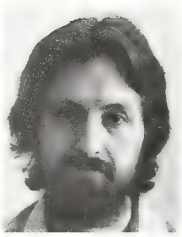
CAROL SPICHER WAGGY, Bellesville, Pennsylvania. Will work with Church of the Brethren Mission in Garkida, Nigeria. "I appreciate the caring expressed in times of crisis and celebration as well as the academic stimulation."

DENNIS DWIGHT WATTS, Mannheim, Ontario. Will do CPE during summer in Kokomo, Indiana, and look for a congregation to pastor. Recalls chapels as "inspirational, meaningful and helpful."

ROBERT WEIDMAN, Wilbraham, Massachusetts. "I hope to be involved in neighborhood development activity in an urban setting. I continue to be deeply grateful for the opportunity to be involved in the Chicago SCUPE program and the events which have stimulated my thinking about third world theologies and issues in global mission."

AMZIE YODER, Goshen, Indiana. Will assume term of missionary service in Guatemala, Central America. "I've especially appreciated the atmosphere of genuine integration of academic pursuit and personal interest between faculty, staff and students."

EDWIN CHARLES YODER, Goshen, Indiana. Called to ministry with a small house-church fellowship group in east Goshen, Ind. "I have been regularly boosted along the way by Jake Enz who enthusiastically trusted and believed in me . . . many others deserve like thanks."



MASTER OF ARTS IN PEACE STUDIES

THEODORE GRIMSRUD, Eugene Oregon (not pictured). Ted is currently giving leadership in the area of peace issues and witness in the Eugene Mennonite Church and Pacific Coast Conference.

SAMUEL LOPEZ. Future plans include pastoral ministry or other church ministries.

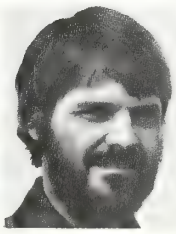
MARY ALENE CENDER MILLER, Fisher, Illinois (or Obihiro, Japan??). Overseas Missions Associate with Mennonite Board of Missions in Hokkaido, Japan. "I found seminary atmosphere to be one of dialogue and accountability: in classes, in the lounge, in K-group."

CERTIFICATE IN THEOLOGICAL STUDIES

NANCY BRUBAKER BAUMAN, Floradale, Ontario. Will continue education toward a Master of Religious Education with the goal of a team pastorate with husband, Brian.

DAVID LABAN MYERS, Portland, Oregon. Pastoral leadership at Whitestone Mennonite Church, Hesston, Kansas. Remembers, "The prayers of the professors at the beginning of classes and Millard Lind's gifts of Hershey candy bars after hearing of our new baby's name: Benjamin Levi."

CERTIFICATE IN THEOLOGY



CLARICE BERGEY KRATZ, Harleysville, Pennsylvania. Serving in team pastoral ministry along with husband Lawrence in Milwaukee Mennonite Fellowship. "I consider these two years of school to be a gift to both myself and the church. I am grateful for the vision of persons to offer such a program to facilitate learning and growth. It has changed my life!"

LAWRENCE KRATZ, Harleysville, Pennsylvania. Co-pastoring with Clarice in the Milwaukee Mennonite Fellowship. "My second year as a SCUPE student allowed for integrated learning (part-time pastor urban setting) and has helped me define my ministry and utilize both my life and seminary experiences."

MENNONITE BIBLICAL SEMINARY

MASTER OF DIVINITY

LOIS YVONNE BARRETT, Wichita, Kansas. Becomes worship-education coordinator, Mennonite Church of the Servant, Wichita. "Seminary gave me the opportunity to reflect on my church experience and to develop some theological models which involved both the intellectual—logical and emotional—intuitive parts of me."

ROSIE EPP, Wichita, Kansas and Henderson, Nebraska. Assignment in process. Seeking team pastorate with husband Ray Reimer. Values "Singing rounds in chapel and talking with and getting to know students, faculty and staff."

KATHEE JO KIME, Elkhart, Indiana. Seeking team pastorate in the Mennonite Church. Marriage in September to classmate Mark Stucky. Found "Relationships with professors significant, as well as decision to leave the Methodist Church and seek membership in the Mennonite Church."

TIMOTHY JOHN LEHMAN. Assumes the position of campus pastor, resident director of Goering Hall, and soccer club coach at Bethel College, North Newton, Kansas. Remembers "Campus community as a community of celebration, renewal, and faithfulness."

MARYSE NAZON, Chicago, Illinois. Plans for the future are in process.

RAYMOND H REIMER, Wichita, Kansas. Seeking team assignment with wife, Rosie Epp, in a congregational ministry and/or Bible teaching assignment. Recalls "Seeing the text come to life through intense, indepth biblical interpretation, especially in Clarence Bauman's "Sermon on the Mount" class . . . experiencing a community which struggles together through all aspects of meaning, integrating theology and tears, accountability and anger, exegesis and expressiveness."

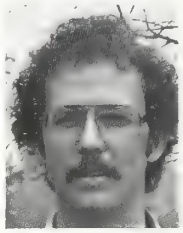
THOMAS DUPRE RUTSCHMAN. Under appointment as an Overseas Mission Associate with Mennonite Board of Missions in Jokkmokk, northern Sweden. "I'm grateful for the flexibility of studying in stages, which allows new perspectives which result from work experience."

MAYNARD SHELLY, North Newton, Kansas (not pictured). Will continue as a free-lance writer with specific interests in the witness of the Mennonite churches and their agencies. "I took the three courses necessary to exchange my 1949 B.D. degree for a 1983 MDiv through the Great Plains Seminary Education Program in Kansas. I began with the conviction that through my reading and research for various writing and editorial assignments during the last 30 years, I had kept up reasonably well with developments in the fields of biblical and theological studies. Not so. I learned that fast. It felt good to get a new grip on reality."

MARK STUCKY, Moundridge, Kansas. Looks forward to a team ministry and marriage in September (not necessarily in that order). "The Jerusalem Study Semester, fall 82, was the most interesting and rewarding semester I ever had in school. The most frustrating, interesting, and rewarding, experience was changing my plans to copastor with a fellow student."

IAN WALLACE, Niverville, Manitoba. "LeRoy Friesen's classes Bonhoeffer and the Peace Studies Supervised Experience in Ministry went far beyond the bounds of a normal course."

JOHN R UNRAU, Surrey, British Columbia (not pictured). Continues as pastor of the Cedar Hills Mennonite Church in Surrey.



MASTER OF ARTS IN PEACE STUDIES

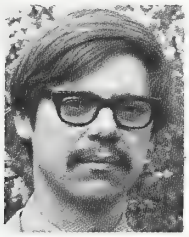
ARTHUR PAUL BOERS, Niagra-on-the-Lake, Ontario. Director of the Lombard Mennonite Peace Center; Lombard, IL. Found meaningful "Practical experience" and "Support community for my first civil disobedience involvements."

EDUARD HIEBERT, Winnipeg, Manitoba. "I will be seeking mediation related administrative work within the industrial sector."

BRUCE MAST, Elkhart, Indiana. Assistant pastor of the Cedar Road Missionary Church in Osceola, Indiana.

NEIL D UNRAU, Winnipeg, Manitoba. Exploring possible opportunities in church work related to Native American concerns. "I valued greatly the mutual challenging of each other and the common struggling over academic and experiential learnings."

CERTIFICATE IN THEOLOGICAL STUDIES



DAVID MICHAEL BERGEN, Herbert, Saskatchewan. Serving on a two-year assignment in Kinshasa, Zaire, with Africa Inter-Mennonite Mission (AIMM). Recalls, "Taking two field trips to Chicago with Leland Harder's evangelism class, and learning about the church's outreach in the inner city; participating in a weekly K-group with two brothers who became very dear to me."

ROBERT JAMES DAMBMAN. MCC assignment in Nigeria. Working with "Hope for the Blind" an indigenous Nigerian ministry. "Chapels were always a delight. The innovative forms of worship and celebration are as diverse as the members of the community are. K-group was fun and supportive."

DAWN YODER HARMS, Normal, Illinois. This fall begins three year term in Angola with MCC, working in community development.

DOUGLAS P HARMS, Normal, Illinois. With wife Dawn will do community development work in Angola with MCC starting sometime this fall.

HARRY JOHN LOEWEN, Winnipeg, Manitoba. Will take graduate studies in choral conducting at the University of Iowa, Iowa City. Appreciated "A renewal of creative energies through courses in worship and church music and the opportunity to compose a piece for the AMBS choir; learning to embrace some of the ineffable mysteries of life."

Response of the Graduating Class to the Faculty Charge

The Voice goes out through all the earth: Jesus Christ is Lord.

We have come together from many different communities of faith in many different places. While we have been here, we have learned many different things: the use of hermeneutical tools and language skills; techniques of counseling; teaching methodologies; skills for pastoral service, evangelism, peace-making; missiology, theology and worship.

And we have been given many gifts: A new appreciation of eternal biblical truths; freedom to reconcile ourselves to the fact of our own mortality and imperfections; opened eyes and unstopped ears to "experience with" the hurt of crisis and challenges to reach out to those in crisis; discernment and affirmation of our gifts and sensitivity to the gifts of those around us; a sense of the empowerment of community as we have lived together, laughed together, cried together, struggled together, worshipped together.

And in going out we accept the challenges which have been offered to us.

We go out: as pastors to the communities of faith; as persons of mission to different cultures; as teachers to those who are searching; as family to those who are alone; as sustainers to the financially and socially disenfranchised; as evangelists to the spiritually empty; as peace-makers to those torn by conflict; as hope-bringers to the physically sick and to the dying.

We go out in faithfulness: that the tools we have acquired here shall be used conscientiously and sincerely; that the experience of community we have sensed here shall be extended into all the world, that the spiritual growth that has rooted within us shall not wither away and die from neglect and inattention, that the practice of love, nurture and support we have found here shall be incorporated into our ministries; that the Word and the Spirit shall be our guide and our empowerment.

We thank you for all you have given us. We accept the challenge you lay now before us. We witness to the Presence of the Divine within us to the Glory of God. Let now *our* voices go out through all the earth *proclaiming* Jesus Christ is Lord!

ralization Service.

In explaining the congregation's action during the June 5 service, Menno Ediger, copastor of Community Church, said, "We here in Markham have heard the call to give assistance to refugees from Central America. We are people of faith wanting to be faithful in the provision of sanctuary. We take no pride, we have no joy in running afoul of the law of the land in so doing. On the other hand, we make no apology for so doing. . . ."

Ediger implored the U.S. government to "stop the madness of the carnage in El Salvador; stop making it possible for brother to rise up against brother. . . . Look to see whether there is not a better, more constructive way. The real enemy is not an 'ism.' The real enemy is lust and greed and hate and hypocrisy which leads to warfare and killing."

In responding to the church's action, Garcia shared the story of his escape from El Salvador to Guatemala, Mexico, and finally the U.S. at the Arizona border. "I was studying in the last year of secondary school, but because of the situation I had to leave," said Garcia. "The reason I left the country was because one time the army seized a classmate. They beat him and threatened him with death. But they gave him a chance, and told him that if he would give names of classmates they would let him go free. That is how he left after three days in jail.

"The day after leaving he let us know. We told our fathers, and they were all in agreement that we should leave the country."

Garcia related that his group was deported by Mexican authorities back to Guatemala after their first border crossing there, but was successful in crossing into Mexico on their second attempt. A Tucson, Ariz., pastor assisted Garcia after his entry into the United States and helped him reach Markham.

"Before I left El Salvador, many terrible things were happening," Garcia continued. "One day a classmate of mine appeared, cut into three parts, on three different parts of a street. Such things are occurring all the time, and many people that are not participating in either of the two groups (army or rebel forces) are suffering."

A number of other General Conference-related organizations and member congregations have publicly declared themselves sanctuaries or urged consideration of the sanctuary position by churches. Among them are the GC Commission on Home Ministries, Central District Conference, Faith Mennonite Church in Minneapolis, Hyattsville (Md.) Mennonite Church (dual membership), and Mennonite Central Committee Peace Section.—Larry Cornies

Howard-Miami churches to recall foundings

The 300th anniversary of Mennonites in North America will be celebrated at Howard-Miami Mennonite Church (Kokomo, Ind.) with two weekends of activities in September.

Churches involved in the celebration include Howard-Miami, Parkview, and Sante Fe, all of which are in Howard and Miami counties. Howard-Miami, the mother church, also will be recognized for its 135th anniversary.

On Sunday, Sept. 11, activities will include two special presentations by J. C. Wenger, author and professor of historical theology at Associated Mennonite Biblical Seminaries in Elkhart. Wenger will speak on "Beginnings in Europe, Persecutions, and American Settlements" at 3:00 p.m. and "Preserving the Faith for Which Our Fathers Suffered and Died" at 7:00 p.m.

The following Saturday, Sept. 17, Elaine Sommers Rich will speak to children and adults. Evening activities will include a major drama presentation centering around J. S. Coffman, whose efforts kept the church united in the late 1800s when various factions arose.

The celebration committee is planning for 500 people at Saturday night's chicken barbecue, expecting the homecoming weekend to draw many visitors.

On the final day, Sunday, Sept. 18, each congregation will meet separately and hear sermons presented by former Howard-Miami members who have gone into the ministry. Scheduled speakers are Glen Horner, Verl Hochstedler, and Millard Osborne. That afternoon, Emma Richards will speak on the theme of "Where Do We Go from Here? The Challenge of the Future."

The theme for the weekends will be Obedience to the Word," and the theme song selected is "Heart with Loving Heart United" from *The Mennonite Hymnal.* A logo including two circles, a cross, a Bible, and the theme was developed by Howard-Miami member Patty Horner.

Photos of church members, former church leaders, and buildings will be displayed, as will other "artifacts" from Howard-Miami's history. Planners are still searching for items to include in the display.

Other activities planned include drama devotionals, singing, and handouts for children teaching them about Mennonite history and faith.

Members of the Mennonite Youth Fellowship at Howard-Miami and Parkview Mennonite Churches, Kokomo, Ind., have designed and developed a commemorative plate celebrating Howard-Miami's 135th anniversary.

The plate, which also recognizes the 300th anniversary of Mennonites in North America, was released on July 4, and will be sold at the church's Tricentennial celebration in September.

The plate depicts Howard-Miami, Parkview, and Sante Fe churches, and includes a brief history of Mennonites in Howard and Miami Counties.

In 1848, a group of Mennonites from Holmes County, Ohio, moved to Howard and Miami counties, and the first church building was constructed in 1871. The present Howard-Miami Mennonite Church was built in 1888.

The church started a Mission Sunday school at Mount Pleasant in Wabash County in 1932, and in 1945, services began at the Kokomo Mission, an outreach of Howard-Miami. In 1954, the mission became Bon Air Mennonite Church, and in 1970 new facilities were built and the church was renamed Parkview. The first services at Sante Fe were in 1960. — Keith A. Miller

GC continues search for president

The Goshen (Ind.) College presidential selection committee, which has been meeting regularly since its work began in February, held its fifth meeting on June 25. During recent months, the committee has sought and received counsel from the college faculty; from representatives of the Mennonite Church; from the Goshen community; and from alumni, students, and parents.

As an aid in the discernment process the committee developed a list of desirable presidential qualifications. As perceived by the committee, the new president must be competent in the following areas: (1) relationship to the church; (2) administrative and educational leadership within the college; (3) relationship to faculty, staff, and students; (4) relationship to other publics, such as parents, the local community, alumni, and other institutions. In addition, the committee has identified important personal qualifications, such as spiritual maturity.

Serious candidates are being reviewed in light of the leadership needs of Goshen College. There is still opportunity for persons who have suggestions to send them to William Zuercher, chair, Presidential Selection Committee, Box 37, Hesston, KS 67062, or to any member of the committee. Other members are Gerald Hughes, Daniel Hertzler, Arlene Mark, Anne Hershberger, and Atlee Beechy.

Peter Friesen during presentation of his paintings

Artist donates paintings to mission headquarters

"I never expected such a *tamasha*!" said Peter H. Friesen as he prepared to present two paintings to Mennonite Board of Missions on June 10. "I didn't expect to see all these people show up."

Tamasha is a Hindi word meaning a large gathering with a lot of fanfare.

Peter presented two of his paintings during a dedication service at MBM offices in Elkhart, Ind. *The Potter* and *The Winnowers*, inspired by photographs taken by his father, P. A. Friesen, depict scenes from Friesens' experience as MBM missionaries in India.

An 81-year-old retired decorating artist, Peter lived in India with his parents from 1907 to 1922. He is one of the oldest children of MBM missionaries—the first of those who went to India in 1899.

"I have mixed feelings about seeing these paintings leave," admitted a misty-eyed Peter. "They have been a part of us. Our children were used to seeing them hang on our wall."

"Peter started them before we were married," said Myrtle Friesen. "They have been part of our home and housekeeping for a long time."

Peter indicated he wanted his paintings to go to a place where he knew they would be appreciated and cared for. "I thought of giving them to the children, but I didn't see how I could divide them into five pieces and still have them look good," he joked. "Anyway, I'm glad they're here."

The paintings were presented as a memorial to three missionary families in India. *The Winnowers* is dedicated to Mahlon and Sarah Lapp and to George, Esther, and Fannie Lapp. *The Potter* is in memory of P. A., Helena, and Florence Cooprider Friesen. Esther and Helena both died in India, and their husbands remarried.

"Lapps and Friesens figured largely in the missionary effort of the Mennonite Church," noted Minnie Graber, who with her husband, J. D., was in India from 1925 to 1942. "We are honoring special people."

Faith and life celebrated in Washington

Urban areas are Jesus country, noted Edward Taylor in his June 4 addresses to the second annual Inter-Mennonite Assembly sponsored by the Washington (D.C.) Area Mennonite Fellowship. The overall theme was *Faith and Life in the Urban Setting.*

Ed, director of church development for Mennonite Board of Missions, raised four key questions for dialogue with a panel and response from participants:

How do we move from being a rural to an urban people? How do we maintain both cultural diversity as well as theological integrity? How do we receive persons from non-Mennonite background into the inner circle of our fellowships? What do we as Mennonites in the cities need to hang onto and what do we need to drop?

Ed took as his text Jeremiah 29:7, "Seek the welfare of the city . . . and pray to the Lord on its behalf, for in its welfare you will find your welfare."

Ed challenged his listeners to be honest about their theology, putting theological meat into their lifestyles while separating our traditional "baggage."

A panel comprised of Phil Baker-Shenk, Helen Good, Andre Kalend, Eva Beidler, and Loren Horst posed questions and responded to Ed's first address.

The day's activities also included worship, a fellowship meal, workshops, displays from the various related groups and agencies, and a visit by the youth to an inner-city development ministry.

"Young adults and those associated with the Student and Youth Adult Services network were the best represented among all groups in the area," observed Bob Shreiner, chairman of the Metropolitan Area Mennonite Pastors' Fellowship, which laid the groundwork for the event. Attendance was over 100.

Ed Taylor (far right) responds to questions from David Hayden and Loren Horst of the Northern Virginia Mennonite Church during Metropolitan area assembly. Loren's brother Roger, visiting from Ohio, is in the foreground

Krantz supervises development in Nepal

Miriam Krantz, a Mennonite Board of Missions worker in Nepal who is currently on furlough, has led what she calls "a rather complicated last five years."

Since her last furlough in 1978, Miriam took on more administrative tasks, helped communities work at their own development, assisted in the development of rural drinking water systems, and participated in the growing Nepali church.

Miriam is a 20-year veteran with the United Mission to Nepal—the multi-denominational organization most missionaries in the country work under. Its more than 200 workers represent 30 agencies and 16 nationalities. UMN focuses on three basic areas—health services, economic development, and education.

Miriam worked as a nutritionist until 1980 when she was appointed superintendent of Community Health Program and then in 1982 as director of Community Development Assistance Project. As an administrator she was responsible for managing a staff of several UMN workers and dozens of Nepalis, writing project proposals, and meeting with government officials.

The added paperwork was not always a welcome chore for Miriam. "It really taxed me," she said. "I had little experience in administration, and I would much rather have been sitting with mothers and children out in some village."

Miriam described the church in Nepal as "a few more chapters of the New Testament." In spite of a law which does not allow Nepalis to change their religion, the Christian faith is spreading steadily. Miriam said the church she attends began with just a handful of people. "But now, it's so crowded, I had to put one foot on top of the other to make more sitting room the last time I was there!"

The church in Nepal is growing not through mass evangelism, but through individuals telling their friends and families about Christ. Often, young Nepalis will become Christians and then slowly bring their whole families to faith and into the church.

The Nepali word-of-mouth method results in a diverse group of Christians. The literacy level in the church Miriam attends ranges from illiterates to college graduates. Caste levels and ages vary, too. "When you look over the congregation, you can see four generations," Miriam said.

U.S. Supreme Court rules for mission board

The U.S. Supreme Court ruled in favor of Mennonite Board of Missions on June 20 in a case involving a property dispute with an Elkhart, Ind., businessman.

In *MBM versus Adams*, the nation's highest court overturned three lower court judgments, saying that MBM had not been granted due process under the law. The court voted 6-3, with justices Sandra Day O'Connor, Lewis Powell, and William Rehnquist dissenting.

The decision will change laws in Indiana and at least 20 other states regarding the sale of property to pay delinquent taxes.

MBM was originally taken to court in 1979 by Richard Adams, who wanted to eliminate any claims MBM had on a property he obtained through a tax sale.

MBM held the mortgage for the 1829 Stevens Avenue property, owned at the time by Alfred Jean Moore. Moore kept up her monthly mortgage payments to MBM but failed to pay property taxes. The property was sold by the state to Adams at a tax sale in 1977.

"There is still a balance of $8,000 on the mortgage," reported MBM finance director Ron Piper. "There's also about $2,000 accrued in interest."

MBM was not informed by Moore nor by Elkhart County officials about the tax sale. Indiana law only required notice to be posted at the courthouse and in a local newspaper. When Judge Donald Jones of the Elkhart Superior Court awarded Adam clear title to the property, MBM decided to appeal.

The Elkhart law firm of Slabaugh, Cosentino, Walker, Shewmaker, and Cohen became interested in the case and offered to pursue it for MBM mostly at its own expense.

Since the various states disagree on their tax sale laws, the attorneys believed the case could set a national precedent. "The question raised by MBM in this case," they told the Supreme Court, "presents this court with the opportunity to finally resolve the conflicts among the states."

For MBM, the issue was justice. "If it was only the money, we would never have continued to pursue it," said John Sauder, vice-president for administration and resources. "It was an opportunity for MBM to pursue it on behalf of justice. It's important to remember that Adams took us to court. We defended our position."

The MBM board of directors agreed to appeal the case only after careful consideration, including study of *The Use of the Law* statement adopted by the Mennonite Church in its 1981 General Assembly.

MBM's attorneys worked in consultation with Notre Dame University Law School in nearby South Bend, taking the case to the Indiana Court of Appeals and then to the Indiana Supreme Court. Both courts denied MBM's appeal. Last October the U.S. Supreme Court agreed to hear the case.

In presenting its case, MBM argued that the law failed to require that it be notified of the tax sale. MBM presented this as a violation of the due process and equal protection clauses of the 14th Amendment to the Constitution.

"A person with a significant property interest at stake, such as a mortgagee of record, should also receive, at a minimum, notice of a tax sale by mail," the attorneys wrote in their appeal to the Supreme Court. "Notice by posting at the courthouse and publication in a newspaper is deficient notice."

The Supreme Court agreed.

"The manner of notice provided to appellant did not meet the requirements of the due process clause," wrote Justice Thurgood Marshall in the majority opinion. "Since a mortgage clearly has a legally protected property interest, he is entitled to notice reasonably calculated to apprise him of a pending tax sale."

Just getting the court to review the case was significant in itself. Each year about 4,500 cases are sent to the Supreme Court for review, but the court attempts to restrict itself to 150 cases annually.

Attorney William Cohen, in a statement to the press, said the court's decision "will change law in Indiana in the manner in which the state sells property for delinquent taxes." Other states with laws similar to Indiana, about 20 in all, will also have to change their books.

Adams is by law still the owner of the 1829 Stevens Avenue property. However, the court's ruling can now reinstate MBM as holder of the mortgage.

MBM spent about $3,500 on the case, in addition to some staff time.

Piper said at the time MBM mortgaged the Moore property, that was one of the ways MBM invested annuity and endowment funds. Today, those funds are invested with Mennonite Foundation.

New volunteers get start at June orientation

Fifteen persons were prepared for voluntary service assignments with Mennonite Board of Missions in a June 20-29 orientation in Elkhart, Ind.

The group began their orientation by sharing a carry-in salad luncheon with MBM staff and receiving a tour of Greencroft Center where the offices are located. Sessions on Anabaptist history and theology, service motivation, and the last 100 years of Mennonite mission followed.

Under the direction of the Urban Life Center, the group spent three days in Chicago visiting ethnic neighborhoods and getting a feel for the city.

The volunteers also spent time preparing to live together in households. Their discussions covered everything from group decision-making to vehicle maintenance.

"One thing that stuck out to me during orientation was that an individual can make a difference," said volunteer Greg Miller. "The problems are huge, but if we are oriented in the right direction, we can help out."

The volunteers are—first row, l. to r.: Cynthia Townsend, Altoona, Pa., to Washington, D.C.; Brenda and Ralph Lind, Evanston, Ill., to Elkhart, Ind.; Bethene Summers, Bloomsburg, Pa., to Germantown, Pa.; Ilene Weinbrenner, North Newton, Kan., to Washington, D.C.

Second row: Karen Miller, Hesston, Kan., to Elkhart, Ind.; Timothy Stichter, Plymouth, Ind., to Washington, D.C.; Bertha Kurtz, Topeka, Ind., to Champaign, Ill.; Mary and Arnold Regier, West Liberty, Ohio, to Downey, Calif.

Third row: Jeff Moyer, Kitchener, Ont., to Eureka, Ill.; Donald Hershberger, Dalton, Ohio, to Downey, Calif.; John Nussbaum, Orrville, Ohio, to Washington, D.C.; Joannie and Greg Miller, Corry, Pa., to Germantown, Pa.

MBM newsgrams

When the city of Burgos in Spain celebrated Armed Forces Week May 22-29, Mennonite workers Dennis and Connie Byler and their Christian friends responded with Peace Week. While government officials visited the city and troops from all over the country held a parade, Bylers and the Christian intentional community they assist hung posters announcing a lecture on "Gandhi and the Power of Nonviolence." Since Burgos is a center of the Spanish military establishment, the group found themselves blacklisted when they tried to reserve a hall for the event. Nevertheless, the public lecture was held in one of the intentional community's meeting rooms following a day of prayer and fasting. It concluded with a service in front of City Hall where some of the week's military ceremonies had taken place. "We lit candles, sang, and read portions of Scripture concerning trusting in God rather than weapons," said Dennis.

Exploring Church Growth, a collection of 21 essays edited by Wilbert Shenk of Mennonite Board of Missions, is now available from Eerdmans Publishing Company. "The purpose of the volume is to continue exploration into the phenomenon of church growth ... not to offer definitive answers, but rather to open fresh lines of inquiry," Wilbert said in the preface. The writers represent a mix of locations and denominations. They are grouped in three categories—case studies, those addressing methodological issues, and those addressing theological ideas. Wilbert is vice-president for overseas ministries at MBM.

David Kauffman, newly appointed Mennonite Board of Missions worker, arrived in China on May 30 for a 14-month term of teaching English. He is part of a four-member teaching team in Shenyang. He previously taught English in China during a Goshen (Ind.) College Study-Service Trimester. Dave is a native of Zanesfield, Ohio, and a 1982 graduate of Goshen. MBM is part of China Educational Exchange, which sends North American teachers to China and brings Chinese professors and students to Mennonite colleges. Dave's address is Northeastern Institute of Technology, Shenyang, Liaoning Province, People's Republic of China.

A series of radio programs produced by Mennonite Board of Missions will soon share the good news with radio listeners in Japan. After consultation and agreement with leaders of Japan Mennonite Church, *Choice VII* is being released on International Community Radio. The 65-program, 90-second series urges listeners to live more justly—to work for reconciliation and wholeness between victim and offender, the oppressor and the oppressed. Listeners who write for literature and who ask questions will be contacted by Carl Beck, an American businessman in Tokyo and a former MBM missionary.

Members of London Mennonite Fellowship in England held an open house on June 11 so that friends and neighbors could see the 100-year-old London Mennonite Centre building. Fellowship members also used the event as a way to share their faith and lifestyle. The open house included a 15-minute slide-tape sequence on the history of the group and displays of quilts, books, and Third World crafts. "This was a hazardous undertaking: people could have come in to figure out how to burgle us," said Alan Kreider, a Mennonite Board of Missions worker who is director of the Centre. "But it also was a real opportunity to share." The Centre serves as both meetinghouse for the only Mennonite congregation in England and an information center on the faith and activities of Mennonites. In the past, it was also a residence for international students and a guesthouse for travelers.

Don Rheinheimer joined the staff of Mennonite Board of Missions on July 1 as Voluntary Service administrator for Texas. Don will oversee the Brownsville VS household and help start new households in San Antonio and Alice. He will also serve as pastor of San Antonio Mennonite Fellowship.

MENNOSCOPE

Charles Christano, president of Mennonite World Conference from Kudus, Java, Indonesia, will be guest speaker at three Lancaster area churches on Sunday, July 24. In the morning, he'll be speaking at Weaverland Mennonite Church in East Earl and Neffsville in Lancaster; in the evening he'll be speaking at Bethel in Lancaster. Cristano is an active pastor in Kudus.

Tourists, children, ministers, Sunday school teachers, church librarians, and book lovers of all types anticipate the Lancaster Mennonite Historical Society's third benefit Bookworm Frolic, Aug. 19, 10:00 a.m. to 7:00 p.m., and August 20, 10:00 a.m. to 4:30 p.m. Open to the public of all ages with free admission, the Frolic will feature book and magazine bargains by the thousands on the lawn and in the lobby of the headquarters. After Saturday noon all books will be sold for half the marked price.

Clarence R. Sutter has moved from East Peoria, Ill., to Lima, Ohio, to become pastor of the Northside Mennonite Church in Lima. He began his duties on July 1, and his address is 1475 Edgewood Dr., Apt. 1-D, Lima, OH 45805.

Leonard and Veva Garber terminated their pastoral services with the Stoner Heights Mennonite Church on June 15. They will be moving to Elkhart, Ind., where Leonard will be taking a semester of studies at the Associated Mennonite Biblical Seminaries, after which they will accept a new church assignment. Garber has been serving as chairman of the leadership commission of the Ohio conference and as overseer for six congregations in northeast Ohio and western Pennsylvania.

Eastern Mennonite College and Seminary is receiving applications for dean of the college to begin on July 1, 1984. Requires doctoral degree, teaching and/or administrative experience as well as knowledge of and commitment to the Mennonite Church with vision for the mission of EMC&S and leadership ability. Contact Richard C. Detweiler, president, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801, or call (703) 433-2771. Eastern Mennonite College and Seminary is also receiving applications for director of alumni church/parent relations to begin on Aug. 1. Mennonite Church college graduate, administrative management experience, public relations skills, and interest in generating resources preferred. Contact: Joyce R. Eby at EMC&S.

Nebraska Mennonite Renewal 83 will be held at East Fairview Mennonite Church, Milford, Neb., Sept. 9-14. Tom and Jan Porter from Hesston, Kan., will lead in a gifts seminar on Friday night and Saturday morning and afternoon. From Saturday night through Wednesday night (with the exception of Tuesday night), George Brunk II, Harrisonburg, Va., will be the main speaker with Nathan Showalter from Arlington, Mass., leading in praise and worship before each message. Two workshops will be run on Tuesday night. One will be led by George Brunk and another by Nathan Showalter. For more information, write Ed Wenger, Box 96, Milford, NE 68403.

Five Summer Training Action Teams (STAT) will serve with the discipleship ministries department of the Eastern Mennonite Board of Missions, Salunga, Pa., during the summer months. The 34 young persons participating in the STAT program this summer are currently attending orientation seminars in Washington, D.C., and at Camp Andrews in southern Lancaster County. From July 18 to Aug. 16 the volunteers will form five groups to work in Dominican Republic, Germany, Venezuela, France, and in the states of Florida and Alabama.

Bethlehem 83 bumper stickers are available through the General Board office at Lombard. The blue on white 15 × 3½ inch sticker will provide a handy identification symbol while traveling to Bethlehem 83. It can be taped in a window if one wishes a less permanent mounting. Send $1.00 per sticker to Bethlehem 83, 528 E. Madison St., Lombard, IL 60148.

Student interest in issues related to the women's movement has led to the establishment of an interdisciplinary minor in Women's Studies at Goshen College. The program, approved in 1982-83 by the faculty, will be administered by the department of sociology, social work and anthropology. The curriculum consists of courses that are already being offered by several departments. "It's most important to note that the program has grown out of the interest of and requests made by women students," said Anna Bowman, associate professor of social work. In recent years, student requests for courses dealing with women's issues have resulted in the creation of several very popular Goshen College courses, including "Womanhood in America," offered by the English and history departments, and "Contemporary Women's Issues," a sociology course.

Hesston College is seeking an assistant director of information and publication services. Responsibilities include assisting in the development and preparation of the college's publications and communications, including research, information gathering, layout, writing, and production. Good writing skills essential, a graphic/design and/or photography experience helpful. Send résumé, three references, and samples of work to Pam Sibert, Hesston College, Hesston, KS 67062.

Entry deadline for the 6th annual Indiana Mennonite Slo-Pitch softball tourney has been set for Aug. 3, 1983. The tourney is scheduled to be played over Labor Day weekend, Sept. 3-5, in Ft. Wayne, Ind. The tourney is open to all Mennonite Churches in the U.S. and Canada. Entry fee is $75.00 with all profit going to MCC. For more information, write Roger R. Miller, Box 165, Huntertown, IN 46748, or call (219) 637-3523.

Conestoga Christian School, a private school at Morgantown, Pa., has an opening for an administrator for the fall of 1983. Certification is required. Write Glenn Leaman, chairman of the board, R. 1, Box 143, Narvon, PA 17555, or call (215) 286-9112.

Change of address: MK/NF Yoder to: Mishi Machi 3 chome, 1-2, Ashoro Cho, Ashoro Gun 089-37, Hokkaido, Japan.

Correction: The correct title for the special interest group led by Sanford Shetler on Thursday, August 4, in T4 at Bethlehem 83 is "Fellowship of Concerned Mennonites" and not "Loyal Dissenters" as reported on June 28, p. 452.

READERS SAY

"Readers Say" appears on page 495.

BIRTHS

Anderson, John and Joy (Weber), Cobourg, Ont., first child, Robert John, Mar. 15.

Birky, Mark and Jeanne (Nofziger), Hopedale, Ill., third child, first daughter, Beth Suzanne, May 29.

Britsch, Calvin and Cheryl (Gross), Archbold, Ohio, third child, second son, Matthew David, June 22.

Byrne, Dennis and Dotti, Oxford, Pa., first child, Rebecca Anne, June 23.

Clemmer, Gerald and Lydia (Henning), Souderton, Pa., first child, Elisabeth Marie, June 25.

Crossgrove, Roger and Mabelann (Schrock), Archbold, Ohio, sixth child, fifth daughter, Jodi Rae, June 28.

Davidhizar, Alan and Janice (George), Mishawaka, Ind., first child, Tracy Ann, June 22.

DeWalt, Charles and Kathy (Schrock), Berlin, Ohio, second son, Craig Allen, May 25.

Fort, Kevin and Sheila (Miller), Wayland, Iowa, first child, Chet Lail, June 19.

Goetz, Matthew and Lori (Barnett), Monmouth, Ore., first child, Christopher Matthew, Apr. 22.

Heyer, Douglas and Carolyn (Gerber), New Hamburg, Ont., second child, first son, Jeremy Douglas, May 26.

Hoffman, Larry and Wendy (Parr), Breslau, Ont., second child, first son, David Adam Michael, June 7.

Link, Dave and Michelle (Yoder), Bellefontaine, Ohio, second daughter, Lila Jean, June 20.

Litwiller, Phil and Jane (Herschberger), Delavan, Ill., third son, Andrew Scott, June 1.

Longenecker, David and Linda (Rohrer), Oxford, Pa., first child, Suzanne Michele, June 9.

Ross, Wesley and Nancy (Gerber), Waynesboro, Va., third child, Joel Christian, June 23.

Remmers, Walden and Bonnie (Stout), Freeport, Ill., second daughter, Kristin Marie, June 21.

Roth, David and Debra (Burkey), Cairo, Neb., first child, Jessica Rae, June 8.

Roth, Richard and Joyce (Olson), Tofield, Alta., third daughter, Shaylene Denae, June 13.

Turner, Emanuel and Brenda (Swartzentruber), Talbert, Ky.,

Pontius — Joel Kauffmann

third child, second daughter, Susan Carol, May 24.

Yutzy, Michael and Brenda (Hochstedler), Elkhart, Ind., first child, Bradley Leon, June 28.

Zimmerman, Calvin and Thelma (Bucher), Lebanon, Pa., second son, Jared Andrew, June 15.

MARRIAGES

Amstutz—Sommer.—B. U. Amstutz and Anna Sommer, both of Kidron, Ohio, Kidron cong., by Wayne North, June 18.

Christy—Bolton.—E. Scott Christy and Terrie J. Bolton, both of Souderton, Pa., Line Lexington cong., by Kenneth Seitz, Sr., June 25.

Geiser—Burkholder.—Robert N. Geiser, Kidron, Ohio, Kidron cong., and Laura Burkholder, Apple Creek, Ohio, United Methodist Church, by Jeff Matthews, June 18.

Graber — Kauffman. — Scott Graber and Joy Kauffman, both of Middlebury, Ind., First Mennonite cong., by David Helmuth, June 25.

Hemond — Stoltzfus. — Paul Hemond, Manheim, Pa., and Susanne Stoltzfus, Lititz, Pa., Mount Joy cong., by Shelley R. Shellenberger, May 21.

Hile—Weaver.—James Hile III, Big Prairie, Ohio, Methodist Church, and Rose Weaver, Wooster, Ohio, Kidron cong., by Bill Detweiler, June 4.

Hertzler — Yoder. — James Alvin Hertzler, Norfolk, Va., and Jewel Irene Yoder, Newport News, Va., both of Warwick River cong., by Truman H. Brunk, Sr., June 25.

Hostetter — Hess. — Elvin Hostetter, Millersville, Pa., Millersville cong., and Sharon Hess, Marietta, Pa., Bossler cong., by Harold B. Shultz, June 18.

Kauffman — Shue. — Kenton Scott Kauffman and Jeanie Ann Shue, both of Sarasota, Fla., Bahia Vista cong., by Stanlee D. Kauffman, June 25.

King—Hoover.—Ray H. King, Hubbard, Ore., Hopewell cong., and Phebe L. Hoover, Fleetwood, Pa., Fairview cong., by Luke L. Horst and Leroy Gehman, June 25.

Kraus—Jantzi.—Harry Lee Kraus, Jr., Hampton, Va., New Covenant Fellowship, and Kristine Jantzi, Shelton, Neb., Wood River cong., by Bill Powell, June 18.

Long—King.—Charles W. Long, Lititz, Pa., Ephrata cong., and Karen Ann King, Lititz, Pa., Church of the Brethren, by Ivan R. Lutz, June 18.

Markiewicz — Miller. — Rick Markiewicz, Taylor, Mich., and Debbie Miller, White Pigeon, Mich., both from First Mennonite, Middlebury, Ind., by David Helmuth, June 25.

Maust—Swartzentruber.—Michael Maust, Goshen, Ind., Clinton Frame cong., and Lisa Swartzentruber, Goshen, Ind., First Mennonite cong., by Vernon E. Bontreger, June 25.

Miller—Eberly.—Jerryl B. Miller, Cincinnati, Ohio, Peace Fellowship, and Elaine F. Eberly, Reinholds, Pa., Martindale cong., by Luke L. Horst, June 25.

Mumaw — Geiser. — Clare Mumaw, Newport News, Va., Warwick River cong., and Grace Geiser, Apple Creek, Ohio, Kidron cong., by Bill Detweiler, June 5.

Nofziger — Briskey. — Ross Nofziger, Archbold, Ohio, Lockport cong., and Jo Ann Briskey, Wauseon, Ohio, Central cong., by Charles Gautsche and Dale Nofziger, July 2.

Petersheim — Miller. — Greg Petersheim, Ephrata, Pa., Conestoga cong., and Krista Miller, Mount Joy, Pa., Mount Joy cong., by Shelley R. Shellenberger, June 11.

Rupp—Gnagey.—Neil Rupp, Pettisville, Ohio, Evangelical Mennonite cong., and Faith Gnagey, Wauseon, Ohio, Central cong., by Charles Gautsche and Charles Zimmerman, June 25.

Stickney — Egli. — Jeffrey Lance Stickney, Norfolk, Va., and Jane Egli, Conneaut Lake, Pa., by Richard Blackwell, June 4.

Surratt — Janssen. — Willis Surratt, Peoria, Ill., Lutheran Church, and Susan Janssen, Roanoke, Ill., Metamora cong., by Larry Augsburger, June 25.

Waybill — Miller. — Peter Nelson Waybill, Richmond, Va., Kingview cong., Scottdale, Pa., and Ellen Sue Miller, Plumsteadville, Pa., Doylestown cong., by Ray K. Yoder, June 25.

Waybill—Ferguson.—Steven Nelson Waybill, Scottdale, Pa., Kingview cong., and Susan Ferguson, La Grange, Ga., by Douglas Harmon, June 18.

OBITUARIES

Hecker, Melvin I., son of Christian and Susan (Hostetler) Hecker, was born in Holmes Co., Ohio, Mar. 23, 1891; died at Union Hospital, Dover, Ohio, May 19, 1983: aged 92 y. He was married to Elva Immel, who survives. Also surviving are one son (Paul), 2 daughters (Marjorie—Mrs. Max W. Hughes and Mrs. Dorothy Berger), 11 grandchildren, and 5 great-grandchildren. He was preceded in death by 5 brothers, 5 sisters, and one son. He was a member of Walnut Creek Mennonite Church. Funeral services were held at Butler Funeral Home on May 22, in charge of Alvin Kanagy. Interment in Walnut Creek Mennonite Church Cemetery.

Kraybill, Mary R., daughter of Tillman S. and Elizabeth (Ruth) Kraybill, was born in Conoy Twp., Pa., Feb. 20, 1897; died at the Mennonite Home, Lancaster, Pa., June 14, 1983; aged 86 y. Surviving are 3 sisters (Laura Kraybill, Fannie Nissley, and Gertrude Miller), and 2 brothers (John and Norman Kraybill). She was a member of Bossler Mennonite Church, where funeral services were held on June 17, in charge of Russell Baer, Harlan Hoover, and Fred Garber; interment in Bossler Mennonite Cemetery.

Longenecker, Phares B., son of Phares B. and Kathryn (Hersh) Longenecker, was born in West Donegal Twp., Pa., Jan. 2, 1923; died at Elizabethtown, Pa., June 7, 1983; aged 60 y. He was married to Anna Ruth Bair, who survives. Also surviving are 4 daughters (Ora Lee—Mrs. George Martin, Dianne E.—Mrs. Fred Stover, Audrey I. Longenecker, and Ferne E.—Mrs. Martin Miller), one foster son (William Knipe), 8 grandchildren, 3 sisters (Esther—Mrs. Paul Hiestand, Rebecca H. Longenecker and Lois Jean—Mrs. Wilmer Kreider), and 2 brothers (J. Howard and J. Wilmer Longenecker). He was a member of Bossler Mennonite Church, where funeral services were held on June 10, in charge of Harlan Hoover, Fred Garber, and Simon Kraybill; interment in Bossler Cemetery.

Rosenberger, Raymond H., son of William F. and Sallie Ann (Henning) Rosenberger, was born in Hatfield Twp., Pa., July 27, 1905; died at North Penn Hospital, Lansdale, Pa., June 20, 1983; aged 77 y. On Jan. 31, 1923, he was married to Sallie M. Landis, who survives. Also surviving are 5 daughters (Mildred—Mrs. Melvin Burkholder, Gladys—Mrs. Willard Grasse, Mary—Mrs. Arthur Newcomer, Susan—Mrs. Carl Derstine, and Sally—Mrs. Paul Harshbarger), 4 sons (William L., Marcus L., Henry L., and James L.), 25 grandchildren, and 8 great-grandchildren. He was preceded in death by 3 infant daughters, one daughter (Arlene in 1953), and one sister (Eva—Mrs. Raymond Hackman). He was a member of Plains Mennonite Church, where funeral services were held on June 25, in charge of Gerald Studer, John E. Lapp, and Curtis Bergey; interment in Plains Cemetery.

Roth, Frank, son of Peter and Miriam (Neuenschwander) Roth, was born in Wheatland, Mo., Sept. 14, 1889; died in Harrisonville, Mo., June 9, 1983; aged 93 y. On Nov. 24, 1910, he was married to Emma Plank, who died on June 28, 1953. On Dec. 15, 1962, he was married to Nellie Hartzler, who survives. Also surviving are 2 daughters (Celesta Sperry and Ruth Roth), one son (Harold), 4 grandchildren, 9 great-grandchildren, 6 stepchildren, 13 stepgrandchildren, 2 step-great-grandchildren, one brother (Pete), and 2 sisters (Nora Carpenter and Fanny Greer). He was a member of Sycamore Grove Mennonite Church, where funeral services were held on June 12, in charge of Darrell Zook; interment in Clearfork Cemetery.

Sundheimer, Manona, daughter of Manasses and Alta (Gerber) Sommers, was born in Holmes Co., Ohio, May 15, 1913; died at Sugarcreek, Ohio, June 9, 1983; aged 70 y. She was married to Chester Sundheimer, who died in 1977. Surviving are one son (James), one daughter (Mrs. Wanda Njoroge), 2 grandchildren, 2 sisters (Mrs. Beulah Flinner and Alma—Mrs. Daniel Kandel), her stepmother (Mrs. Barbara Sommers), 4 stepbrothers (Howard and Lloyd Mishler and Orrie and Henry Miller), and 2 stepsisters (Mrs. Esther Wyss and Oleta—Mrs. Marvin Lehman). She was a member of Walnut Creek Mennonite Church, where funeral services were held on June 12, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Zeager, Nora, daughter of Amos and Clara (Whisler) Ebersole, was born in West Donegal Twp., Pa., May 27, 1897; died at Elizabethtown, Pa., June 20, 1983; aged 86 y. On Dec. 4, 1919, she was married to Walter L. Zeager, who died on Aug. 8, 1967. Surviving are one daughter (Mildred E. Zeager), a foster daughter (Ruth E.—Mrs. Elvin H. Nolt), and 3 foster grandchildren. She was a member of Mt. Joy Mennonite Church, where funeral services were held on June 14, in charge of Shelley R. Shellenberger; interment in Goods Mennonite Cemetery.

CALENDAR

South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

P. 496 by Mike Hostetler; p. 506 (top) and p. 508 by Joy Frailey; p. 506 (bottom) by Clair Hochstetler.

ITEMS AND COMMENTS

Hans Kung will lecture in fall at Michigan Luther conference

Leading scholars will present their latest research on Martin Luther at a world conference at Ann Arbor, Mich., in September celebrating the 500th anniversary of the birth of the religious reformer. The "Martin Luther Quincentennial Conference," Sept. 26-29, at the University of Michigan, will feature new unpublished research by 20 renowned international scholars in the fields of Reformation history, Catholic and Protestant theology, literature and social studies.

Swiss theologian Hans Kung will give the opening lecture titled "An Ecumenical Challenge." He is joining the University of Michigan program on studies in religion as a visiting professor in the fall of 1983. The keynote address, titled "The Un-Ecumenical Martin Luther," is scheduled to be presented by Heiko Oberman of the University of Tubingen in West Germany.

Church survey finds most people condone sex without marriage for elderly poor

Sexual relations outside of marriage may be acceptable for an elderly man and woman whose financial situation makes marriage impossible, more than half of Lutheran Church in America clergy and laity in a survey agreed. Most of the LCA clergy and laity responding to a survey on "lifestyles and the church" said extramarital sex is always or almost always wrong between a man and woman. But more than half said it is "sometimes or generally acceptable" for an elderly couple to live together without marrying, for financial reasons.

Some 2,500 laity and 1,000 clergy were chosen as a random sample of the LCA's 3 million members for a survey on sex relations, women's roles, abortion, homosexuality, and other issues. Survey results are based on responses from 1,761 laity and 838 clergy.

Leaders of Ireland's Peace People say nonviolence is hard to sell

The dark-haired woman held up the gold medallion and, grinning, tossed it in her hand as though she were about to throw her Nobel Peace Prize into the crowd. She then put it back into her purse, but the point had been made. "The Nobel Peace Prize belongs to each one of you who believes that peace is possible," Mairead Corrigan-Maguire told an audience of German young people.

The nonviolent Peace People attracted the world's attention with their marches seven years ago in Belfast, and a year later the group's founders, Mrs. Corrigan-Maguire and Betty Williams, received the Nobel Peace Prize. Then they vanished from public view. Peace People chairperson Patricia Johnston insists now, however, that the group is stronger than ever. "We're not dead in Northern Ireland," she says. "As long as there is violence, we will be there."

The goal, says Mrs. Corrigan-Maguire, is not just an end to violence, but bringing Catholics and Protestants together at all levels of Irish society. "We want integrated schools and an integrated society," she says.

Sunday beano ban upheld

The Maine Supreme Court has ruled that high-stakes Sunday beano games played on the Penobscot Indian reservation violate state law and that playing beano isn't a traditional Indian practice immune from state regulation. Sunday beano games had been operated by the tribe for six years, offering cash prizes from $5,000 to $25,000. State law bans Sunday beano and limits to $1,000 the purses offered by churches and other nonprofit groups.

The tribe had argued that the games were an internal matter and were exempt from state law because they raised money for tribal purposes. The high court said such logic would make other forbidden practices legal if they turned a profit for the tribe.

Bible societies distributed half-billion items in 1982

United Bible Societies in 1982 distributed nearly a half-billion scriptural items in 1982—ranging from full Bibles to short verse selections. The Bible, the world's best seller, continued to top the charts in 1982 with more than 10.8 million distributed around the world by the United Bible Societies. This was a record since the Bible Society movement began in the early decades of the last century.

Minnesotans who like the police also feel confidence in religion

Minnesotans have most confidence in their local police, with the church and organized religion ranking a close second. They received more votes of confidence in a survey conducted by the Minnesota Poll than did the state's public schools, the U.S. Supreme Court, newspapers, Minnesota courts, Congress, television, the state legislature, and the state prison system. More than two or three Minnesotans expressed "a great deal" or "quite a lot" of confidence in the local police or sheriff, a few more than the church or organized religion. But the church did better in the "great deal" category. People who rated the police high or low tended to give similar ratings to the church, suggesting that similar values were at work. The church was especially well-regarded by women, regular churchgoers, those with less education, conservatives, and Republicans.

Editor says main-line Protestants have permitted moral base to erode

In their zeal to correct social evils, main-line Protestants in the United States have allowed their moral base to erode, James Wall, editor of *The Christian Century*, told the United Methodist annual Minnesota conference. The result has been "a vacuum of spiritual leadership which those on the New Religious Right have moved to fill." The dilemma, pointed up in the *CBS 60 Minutes* program and in a *Reader's Digest* article, has been caused in part, he said, "by our too-frequent adoption of Machiavelli's admonition to employ political power to accomplish good ends. . . .

"In effect," he added, "much of our social action effort in the past few decades has involved a power struggle with good intentions, helping those out of power to obtain their fair share of the material benefits of society. We have been properly in the human welfare business because of the vast inequities in our society and throughout the world. But we have neglected that part of our task belonging uniquely to us, morality and spirituality."

Action stalled on U.S. peace academy measure

A U.S. Senate committee has stalled action on a measure to establish a national peace studies academy which has broad support in the full Senate. Sen. Orin Hatch (R-Utah), chairman of the labor and human resources committee, had promised a vote on the bill at a June 15 session of the committee. The peace academy bill has 53 sponsors in the Senate and the support of major U.S. churches and education groups.

But, as the committee was nearing a vote on it, Sen. Gordon Humphrey (R.-N.H.), an opponent of the measure, called a point of order on grounds that the committee had exceeded the two-hour time limit for meetings. The following day, in the latest of many delays in action on the bill, the committee did not obtain a quorum. A similar measure to establish a peace academy, which would teach methods of resolving conflict and achieving peace, was approved by the committee last year but died in the full Senate.

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Laughing at Karl Barth

"The angels laugh at old Karl Barth. They laugh at him because he tries to grasp the truth about God in a book of Dogmatics. They laugh at the fact that volume follows volume and each is thicker than the previous ones. As they laugh, they say to one another, 'Look! Here he comes now with his little pushcart full of volumes of the Dogmatics!' " (*Portrait of Karl Barth*, quoted in *The Comic Vision and the Christian Faith* by Conrad Hyers, p. 55.

I have written before about humor and how it speaks to our condition. I have noted humor in the Scriptures and how it is in danger of being missed because of the limitations of translation. But I am drawn to humor again, for it is a basic subject, but easily overlooked or misunderstood and I have been stirred up by Conrad Hyers' book from which I obtained the quotation above.

Hyers observes that "religious expression at its best functions within a delicate dialectic between faith and laughter. . . . Faith without laughter leads to dogmatism and self-righteousness. Laughter without faith leads to cynicism and despair" (p. 51). Since I think that none of us wants to get caught in any of these traps there is value in considering again the delicate contribution of humor to our spiritual lives.

When I reflect on my adult life—say the last 30 years—I am alternately distressed and amused by recollections of my own naiveté. In a sense, of course, simplemindedness is the only thing that saves the human race. If we knew what was ahead for the year—or even the day—we would hesitate to begin either one.

If I had known when I married, how often I would disappoint my wife—such as going off to a ministers' meeting and forgetting her birthday—I might have hesitated longer. If I had comprehended the complexities and difficulties involved in parenting, I would have wondered, "Who is sufficient for these things?" (2 Cor. 2:16). Indeed I have undertaken numbers of projects in my life during which I have come to regret having begun.

This is the human dilemma, the irony of existence, the absurdity of human experience. Was some of this in the back of Paul's mind when he wrote, "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate" (Rom. 7:15)? It is this absurdity, this irony, this naiveté which calls for laughter.

The best kind of humor is that directed at ourselves. This is relatively safe humor and serves to let the hearers know that the teller tries to maintain a reasonable perspective.

But humor can never be entirely satisfied with this, for not everyone takes care of his own pomposity in this way. So the humorist will do it for him. A common target of humor is the person in high places who behaves in an overbearing manner. From the Bible to the nursery rhymes, there is a persistent concern that those who put on airs should be taken down because they are really no better than the rest of us. Mary's song in Luke 1:52 puts it well:

"He has put down the mighty from their thrones,
and exalted those of low degree."

Mary's song is heavily dependent on Hannah's prayer in 1 Samuel 2:11. We do not think of either as a source of humor, but we may well consider that there is a refreshing playfulness here which can be enjoyed. Have you ever considered how heads of state are pampered, protected, and made to look greater than they really are? Because it is devoted to the worship of God instead of man, the Bible is free to take pompous potentates somewhat less than seriously. Consider for example Nebuchadnezzar eating grass like an ox or Belshazzar petrified by the handwriting on the wall.

Disabilities, says Beryl Brubaker, are the lot of all of us. Some, it may be, are more disabled than others, so we set them aside as special people. But let none of us consider ourselves so delivered that we need to be separated from those whose problems are more obvious.

The Greeks had a name—and a god—for everything. Among the more famous were Dionysus, the god of revelry and excess, and Apollo, the god of order. These two principles are endlessly celebrated today in that popular art form—the television sitcom. Promiscuity and excess, violence and counterviolence—these are the themes which are promulgated over and over ad nauseum. It may be that in back of these there is a serious intent to show the absurdity of excess and violence, but I fear that too many miss the point.

But, says Hyers, the Greeks had another god who is not so well known. He was Comus who "was not a god of heady wine, fantastic sexual exploits, and inflamed passions. His province was that of the basic, around-home concerns of life: sexual companionship, begetting children, family welfare, productive fields, and healthy animals" (p. 116). Although Mennonites have not generally known about Comus, we have learned a similar philosophy, for we found it in the Bible. It is much like the Israelite view of life.

As such, of course, it is a little too conservative and needs to be balanced by the more radical views of Jesus and Paul. But when anyone implies that fulfillment is found only in excess on the one hand or in the maintenance of law and order on the other, we are free to laugh them off. Like Micah, Isaiah, Jesus, and Paul. Or even Karl Barth.—Daniel Hertzler

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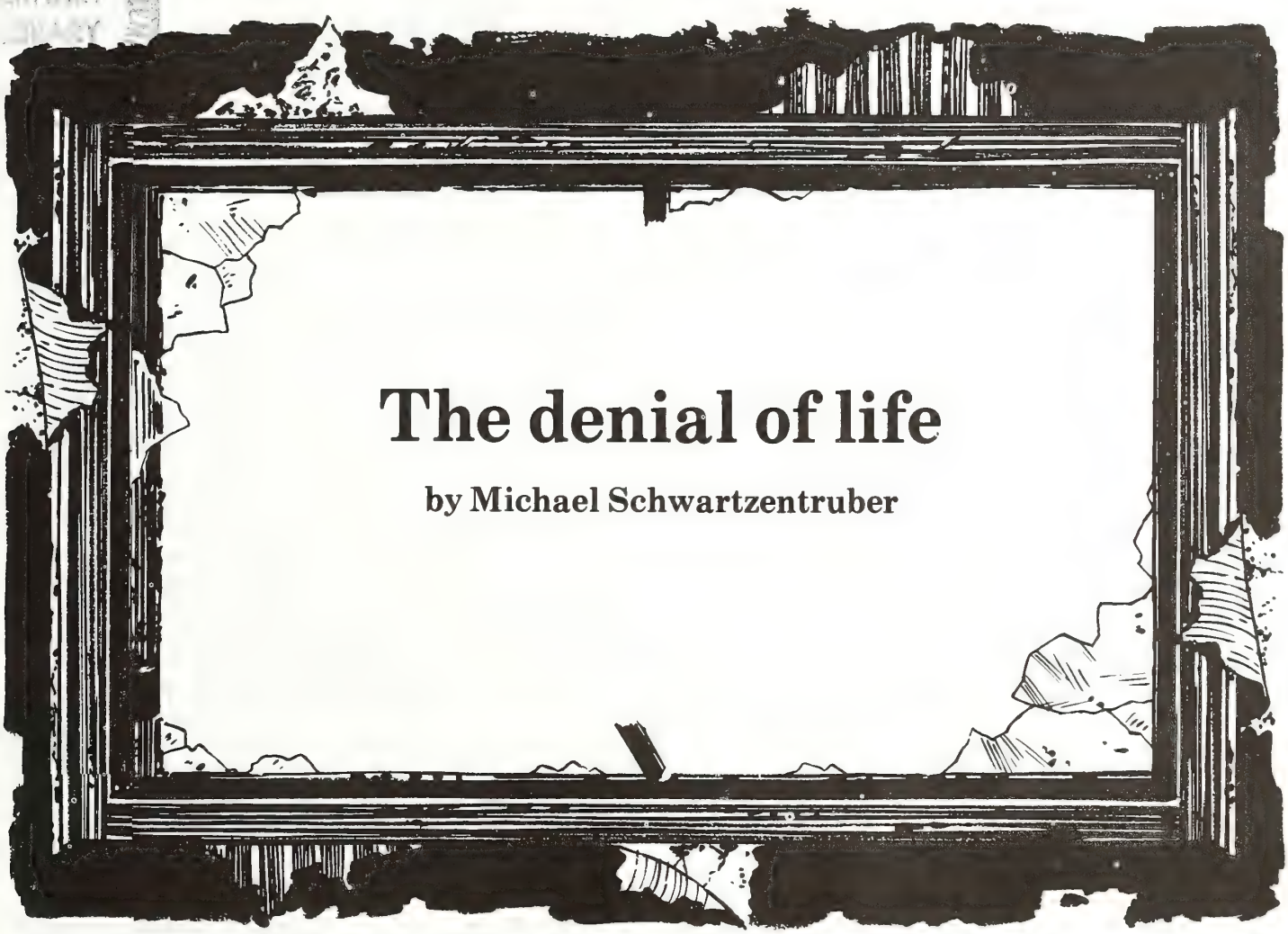

The denial of life

by Michael Schwartzentruber

"I'm told I'm going to die soon."

"Soon?"

"Well . . . maybe not right away . . . but when it's you, any day, no matter when it is, seems soon. That's why I often think of death."

"But why? You are alive *now*. Enjoy life while you have it. You will be dead a long time."

Concern about death and dying is held by many to be a denial of life. I wish I had a dollar for every time I've heard someone make that comment. I wonder if they've ever thought that it might be the other way around—that to deny death is to deny life?

We continue to lock away our aged in nursing homes and move to the suburbs. We remain preoccupied with youth, beauty, and health. So much so, that if one is unfortunate enough to be lacking one or more of the things most valued by society, life seems to have been robbed of its meaning. Everyone knows that we are a death-denying society and have been for a long time. Is that so bad?

Everywhere we look there seems to be a preoccupation with life and its pleasures. Advertising challenges us to grab all of life that we can. And much of our free time is spent seeking new and exciting ways to achieve adrenalin highs: skiing, hang gliding, wind surfing, or if you prefer, large, loud parties with lots of music, food, and drink. All this is done in the hopes of revitalizing a life which has become boring and wearisome, in the face of a workaday world. Not to get me wrong: I happen to love people, music, and my own adrenalin high, canoeing. However, it is sad when living for the weekend becomes somehow definitive of living and life.

But again, if all this is true, in what sense can one talk of a denial of life, in a society trying hard to intoxicate itself on life?

Queen Athaliah, wicked grandmother*

2 Kings 11; 2 Chronicles 22 and 23

Now that my son Ahaziah is dead
I'll just exterminate the royal seed
And put the crown of Judah on my head
Before there's any hint of change. I'll need
A few well-seasoned, bloody men to clear
The world of heirs and rid me in one day
Of any competition I might fear—
We'll move so swiftly none will get away.

Now after years of reigning as a queen
How do I hear the shout, "God save the king"?
What does that childlike apparition mean
And who has engineered this dreadful thing?
It's treason! Treason! Loyalty's at stake—
Have mercy on me, please, for Baal's sake.

—Barbara K. Shenk

*See the Uniform Sunday school lesson for July 31.

Psychologists have for a long time pointed out that we are not well equipped to deal, physically or emotionally, with the vast amount of stimulation and life experience available to us from the world at large. None of us is able to deal with all of the world's problems all of the time, or even some of the world's problems all of the time. As a means of self-preservation then, we are forced to bite off only as much of life as we can chew. This process is normal and healthy.

However, our own society also makes more specific demands upon us. As Hans O. Mauksch points out in Elisabeth Kübler-Ross's book, *Death, The Final Stage of Growth:* "We live in a society in which control of emotions and the display of proper behavior are highly rewarded. We also live in a society in which joining a profession is associated with something called 'professional behavior.' In either case the showing of emotions, the sharing of feelings, and, particularly, the showing of such personal indicators as tears are taboos in our society, particularly for professionals and especially for males" (p. 11).

But society is not the only restrictive factor in our behavior. On a more personal level, it seems that within each of us there is an attempt to seek a point of equilibrium in our life experiences. There is an attempt to level out life's highs and lows. We don't want to get too high, too excited, because we know things can always take a turn for the worse. It is better not to get hopes up too high and then have them crumble.

Similarly, we don't want to get too far down. "Cheer up. Things will get better. And life goes on you know." True, there is a certain amount of comfort to be gained on this middle ground, especially when it conforms to society's expectations.

And yet, to level out life's highs and lows is to miss the chance for creative growth and change. For it is in life's highs and lows that we seem most receptive to new insight and change. And on a more basic level we might ask if we can indeed live and experience life without them.

Can we really understand closeness without aloneness, love without hate, joy without first experiencing pain? To deny the pain in life is to deny also the joy, to deny hate is to deny love, and to deny death is to deny life. We are able to understand each only in terms of the other. Living life authentically requires allowing the full range of life's joys and life's pains to touch us and move us.

For when I am touched by the awareness of life's passing, I am saddened. When I am touched by the death of another or contemplate my own death, when I am touched by the feelings of loneliness and the pain of ending relationships, the tears well up and I cry with a profound sadness. I allow myself to move into my grief and do not fight it. For like a swimmer facing the surf, if I try to stay upright, tense and unbending, I will be thrown over by the waves. But if I relax and try and follow the movement and rhythm of the waves, I will land on my feet.

And when the pain subsides I am left with a clearer vision of joy. For in pain I recognize the true value of love, the extent of my love and need for those around me. I gain a new appreciation for the dawning of the day. And when it comes joyously, even if someone reminds me of the death that will also come, I can say, "Yes, but not today. Today I am alive, and there is beauty in the world that I see, in the smell of dew on the grass. Today there is beauty in the faces on the street and warmth and love in the touch of a hand."

I am able to live and enjoy the day in its fullness. I do not need to furtively glance over my shoulder to see if death follows. For I have faced death. It does not lurk in the shadows waiting to spring and take me by surprise, for I cannot be surprised.

To live fully I seek to embrace the whole of life's experiences, the highs and the lows, the joyous and the painful, death and life.

Michael Schwartzentruber is from Scarborough, Ont. His sensitivity to issues of life and death has been heightened by his personal experience with cystic fibrosis. Michael is currently a student in religious studies at the University of Toronto.

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The message of peace on film?

by John D. Yoder

The Weight, produced by Sisters and Brothers Inc., is not a typical religious film. Instead of a story with blemish-free characters imported from a flannel graph, it presents the struggle of four scruffy teenagers trying to understand the moral implications of Christianity for adults.

As a film about the draft and the Mennonite peace position, *The Weight* is unusual, too. Rather than preach a sermon on the virtues of nonresistance, it seems interested primarily in provoking a discussion.

What questions does the film raise? For teenagers the questions are practical as well as theological. Why do I believe what I believe? Are these beliefs my own or borrowed from my parents or peers? How does being a peacemaker influence the way I relate to others now? Can I answer the common arguments in favor of military service?

For parents the film dramatizes the problem the church faces nurturing peacemakers in a culture that equates manhood with a willingness to participate in military service. It also suggests the importance of giving teenagers the freedom necessary to work out a faith that is really their own. In the Anabaptist tradition, the film asserts that uncoerced belief is the only kind worth having.

The Weight is based on the novel of the same name by Joel Kauffmann, a Mennonite writer from Goshen, Indiana. The setting is the Midwest in 1972, a time when reports of American casualties in Vietnam were as much a part of our daily routine as breathing. Jon Springer (Brad Eberly), the central character, is approaching his 18th birthday when he must decide whether or not to register as a conscientious objector. Since his father is a Mennonite minister, Jon knows what the church teaches about military service, but that knowledge does not help him. In fact, it traps him. He feels intense pressure from his father and the church to conform to a doctrine that he does not really understand.

Jon's Mennonite friends Denny and Steve, played by Doug Liechty Caskey and Merv Sands, also face the issue of military service, though with less obvious frustration. Chuck, the non-Mennonite in the gang, played by Robert Clark, is older than the other three. He is an outspoken advocate of military service who thinks being a conscientious objector is unmanly, a legal cop-out for "sissies."

From the beginning we see two conflicting definitions of manhood and adult behavior. In a sermon Jon's father explains the difference between the way society and the church understand adulthood. The world, he says, claims that maturity consists of looking out for number one, pursuing pleasure and fighting and dying for your beliefs. The church, in contrast, believes that the "requirements for adulthood in God's kingdom" are sacrificial giving and returning good for evil—a difficult but not impossible task, if we have Christ's "guidance and control from the inside."

Why do Jon, Denny, and Steve have so much trouble deciding what to do about the draft? The primary reason is not that they are ignorant of what the New Testament says about loving your enemies but that these ideas are largely theoretical and secondhand for them. At the beginning of the film Jon says, "All my life I've been told what to think and do. If it's not the church, then it's my parents. Guess I'd just like to know what I believe for once." Later when his father tries to talk to him about his decision, Jon rejects his advice because it is just another example of how he is "always having to meet somebody else's expectations."

What helps Jon most in his struggle is the thoughtful advice of a friend, Sharon (Valerie Gross). She happens to be his age and to understand that he wants to make a decision that is his own, not one he's accepted to please his father or the church. By helping him ask the right questions and by suggesting that he follow Christ's example (though "it's not easy"), she respects his freedom, while giving him a sense of direction at the same time.

Allowing young people freedom is, of course, no guarantee that they will make what we consider the right choice. Jon becomes a conscientious objector, but Denny (under the influence of Steve and without anyone like Sharon to talk with) enlists in the Marines to stop the spread of communism.

The major question I have about the film is its ending. Will audiences find Jon's decision to become a conscientious objector convincing? We see the peace in his eyes as he gets ready to sign his registration form, but since he doesn't talk about his decision, we're not sure how he arrived at his convictions. And in the final scene it isn't clear from the dialogue that the reason Jon is selling Denny's car is that Denny is missing in action in Vietnam. We have to factor that information out of a phrase or two in the scene and the words of J. D. Martin's song that ends the film.

Is a film a better way to communicate the message of peace than a book? The strength of a film is that it can stimulate us emotionally to become concerned about issues we might otherwise let slide. A film can also reach a wider audience than a book because it is more entertaining and a more popular form of communication with young people. (I say this based on what I read

John D. Yoder is from Goshen, Ind. He wrote "Unemployment: a Concern of the Church?" (*G.H.*, May 31, 1983).

about the reading habits of the young.)

A film cannot, however, treat subtle arguments for and against military service. A church that is concerned about its peace education program would do well to show this film and then have its young people read *Joining the Army That Sheds No Blood* by Susan Clemmer Steiner for its discussion of the issues in more depth.

The value of *The Weight* is that it gives new urgency to the task of peace education in the church, as well as being a tool for teaching peace itself. As the film clearly demonstrates, it will take more than an occasional sermon on peacemaking to create peacemakers in a society that really believes that the Marine Corps builds men.

(For rental information contact MBCM Audiovisuals, Box 1245, Elkhart, IN 46515. Tel. (219) 294-7536).

Louella Blosser: pioneer missionary

by Emery Hochstetler

Louella Blosser: she spent her adult life in China and Japan

Louella Blosser was born 65 years ago in the Mennonite community of southeast Iowa and died there of cancer this summer. But in between she fulfilled her mother's dream for her to "see the world" through her work as a pioneer missionary in China and Japan.

Louella was part of the first mission sent to China by Mennonite Board of Missions in 1947. The unusual story of that mission, which was cut short by the Chinese Communist Revolution in 1949-50, is recorded in Dorothy McCammon's book, *We Tried to Stay* (Herald Press, 1953). The rest of Louella's life was spent in mission work in Japan with her husband, Eugene, and four children.

Louella's father was Christian Gingerich, who was part of the Mennonite farming community in Iowa. Her mother, Mary Zehr, was the daughter of a medical doctor in Ontario. Both parents were of German-speaking Swiss Anabaptist stock.

Three days after Louella was born, her mother died. Before her death, concerned for Louella's care as the only daughter then in a family of three sons, Mary committed her daughter's upbringing to an uncle and aunt—Menno and Lizzy Gingerich.

Louella thereby acquired a second family and set of siblings. She was fond of childhood memories, laughing over stories about the mischief she and her brother Bill got into—such as throwing rotten eggs against the back of the garage.

Early in her life, most likely during her high school years at Hesston Academy in Kansas, Louella formed firm convictions—somewhat exceptional for a woman of her time and place—about the value of higher education. Without the wholehearted support of her family, she embarked upon a career of higher education in nursing and liberal arts.

Louella studied nursing at Mercy Hospital School of Nursing in Iowa City, and completed her RN degree at La Junta Mennonite Hospital School of Nursing in Colorado in 1944. She then went on to study at Hesston College in Kansas and to earn her BS degree in natural science at Goshen College in Indiana in 1947.

It was at Goshen College that Louella began dating her future husband, Eugene, whom she had first met back in Iowa in 1935 at the "socials" arranged by West Union Mennonite Church. At Goshen, however, Louella was already making plans to go to China as a missionary, plans first inspired by her contact with Mary Helen Huber, a classmate during her nursing studies in Iowa City. Her prior commitment to mission work therefore took precedence over thoughts of engagement at this time.

In September 1947, Louella stepped aboard the *Marine Lynx* in New York to set sail for China. She bade farewell to her brother Bill and his family standing on the pier, and found waiting for her aboard ship a bouquet of roses sent by Eugene from Goshen—a token of things to come.

Emery Hochstetler is conference minister of Iowa-Nebraska Mennonite Conference. The Blosser family helped to write this tribute to Louella, which was delivered by Emery at her funeral on May 31 at West Union Mennonite Church, Parnell, Iowa.

In China, Louella served under Mennonite Board of Missions in cooperation with the Chinese Methodist Church. She spent her first year in language study in Chengtu, a city far inland in the westward reaches of China, mentioned by Marco Polo for its beautiful bridges.

The following year, Louella moved to Hochwan where she opened a medical clinic and put her training as a nurse to practical use. These were years that she would later recall with great fondness—years in which she grew to love the land of China, its people, its food, its language, and its culture.

It was during the year in Hochwan, too, that Louella's correspondence with Eugene in the United States led to his proposal and their engagement to be married. And so, in August 1949, Eugene set sail from Mobile, Alabama, on a 35-day trip to Hong Kong. The two met there and were married on September 19 in St. John's Cathedral.

Following their honeymoon along Hong Kong Bay, the newlyweds settled in Chengtu to begin their work. Their fledgling mission work, however, was short lived. On December 30, the communist armies of Mao Tse-tung overran Chengtu. Work among the Chinese became increasingly difficult, as public executions began taking their toll in intimidation, and as attendance at private religious meetings in the homes of missionaries dwindled. Along with a handful of other missionaries, Blossers made a determined effort to continue their work under the communist regime. Finally, however, the work became counterproductive, and the decision was reluctantly made to leave China.

On December 30, 1950—exactly one year after Chengtu was "liberated" by the communists—Blossers departed, flying a no-frills DC-3 to Chungking and, after an 18-day delay, taking a memorable seven-day trip by riverboat down the Yangtze River to Hankow. Countless times Louella recalled this cruise through the beautiful Yangtze gorges, and how she made baby bottle formula from the dirty river water for her three-month-old son, Philip.

From Hankow, Blossers took a two-day train ride to Canton, from which they crossed the border out of communist China into Hong Kong. Never, she said, did the British Union Jack flag look so beautiful.

The next chapter in Louella's life covers three decades (1953-1983) of mission work with her husband in Japan. Their interest in this country was first inspired by talks Eugene had heard at Goshen College in 1948 by Takuo Matsumoto, a Japanese Christian who survived the atomic bomb blast in Hiroshima.

The Japan years were spent in pioneer church work, first among the small rural settlements on the beautiful frontier island of Hokkaido, and later in the city of Sapporo—site of the 1972 Winter Olympics.

It was during these years that Blossers' daughters, Rachel and Mary Lou, were born, and Thomas, a Japanese boy, became their adopted son.

In Sapporo, Blossers had the task of providing boarding facilities for Mennonite missionary children to attend Hokkaido International School. To these children, "Aunt Louella" and "Uncle Gene" became surrogate parents and close friends during their years away from home.

After a brief term as pastoral couple at First Mennonite Church in Nampa, Idaho, in 1969-71, during which they assisted in their older children's adjustments to life in America, Louella and Eugene returned to Hokkaido for their last ten years of mission work.

It was just after the completion of this ten-year term, in 1981, that Louella began her struggle with cancer. Treatments at the University of Iowa Hospital in Iowa City gave her a merciful lease on life, allowing her to receive visits from her children and grandchildren in her supportive home community. She died on May 28 with her husband and two of her children at her bedside.

Hear! hear!

Let God be Him

Have you noticed? On the printed page God is now just God. Not He, Him, or even His with a small "h." In secular, as well as Christian literature, the move is on to drop the masculine gender in most publications.

Reminds me of when I dropped my middle name because it was the same name as a crotchety old neighbor who lived up the street. My decision hurt my father as it was his mother's name, but at least I made the decision myself. My children didn't make it for me as we are doing for God in dropping part of His name.

The ERA has tried to bring a lot of changes to our lives, some of which I accept. Asking me to stop calling my Beloved Lord only by His/Her formal name (God) draws the line for me.

Being new to a nonresistance stance is teaching me to back down and to strive for peace on certain issues. However, there comes a time to stand up for my Father who sacrificed His Son for my freedom from the ways of the world.

Why not ask His preference about His name before taking a new slant under worldly pressure in our Mennonite literature?

I'm open to reason.—**Audrey A. Hanlon,** Birdsboro, Pa.

Bethlehem 83: 12 decades of preparation

by Leonard Gross

A dozen decades ago, we Mennonites were still organized into regional conferences only, from the earliest-established Franconia and Lancaster conferences to those of Ontario and Virginia and on to many conferences begun later in the North American areas to the west. There was, during these years, no overarching "denominational" organization.

Our first step toward becoming the Mennonite Church took place in 1864, when John F. Funk successfully launched a Mennonite journal, the *Herald of Truth*, in two languages, German and English.

Over the next decade, Mennonites began thinking in terms of a larger Mennonite corporate reality, encompassing the readers of the *Herald*, and extending the length and breadth of the combined Mennonite conferences. A denominational organization and mind-set was slowly but surely taking form.

In the 1870s, the thousands of Russian Mennonites who immigrated to North America looked to the Mennonites already established here, for counsel and support. They found this support, ranging from all corners of the Mennonite Church. John F. Funk and Jacob Y. Shantz coordinated for the United States and Canada respectively the large operations of finding land and providing financial support. These efforts continued throughout the 1870s and beyond. In fact, in many cases the money loaned to the new settlers was forgiven—reminiscent of the earlier gracious treatment the Dutch Mennonites accorded earlier Mennonite emigrants in the seventeenth and eighteenth centuries. Mennonite mutual aid, although not called by that name, seemed to be a natural expression of our Mennonite faith and life throughout these decades and centuries.

Although Mennonites were aware of linguistic, cultural, and social differences among the several groups which were emerging, there was also a consciousness of one faith and essence on a deeper level. And Mennonite cooperation and interaction continued throughout the nineteenth century, during the Funk era (1864-1898).

In 1898 there began an interlude within our (Old) Mennonite Church that would disrupt in major ways the natural interaction that had been taken so much for granted during John F. Funk's era of creative leadership. We as (Old) Mennonites were changing more rapidly than the Russian Mennonites: taking on the English language; formulating formal regulations and rules on dress and conduct. What earlier had been simply "modest" dress, and "care" in conducting our lives, turned for the (Old) Mennonite Church into strict instructions on "regulation" dress, with attempts to exorcise, for example, pianos and home organs.

Drastic change on our part as the Mennonite Church could not help but drive an unfortunate wedge between us and many other groups who still spoke German, and who continued the more traditional and less restrictive customs and mores that had been common to all of us, granting natural differences, of course, among the various groups.

The First World War gave rise to Mennonite reconstruction (relief) work in France and elsewhere, with creative contacts ensuing among members of various Mennonite groups, and between Mennonites and Friends. This, in turn, seemingly drove a deeper wedge within our own (Old) Mennonite constituency, and was in part responsible for touching off our (Old) Mennonite crisis of the 1920s, when hundreds of Mennonites felt themselves read out of the church.

Not until the Second World War were there visible signs on the part of significant numbers of (Old) Mennonites—by the thousands—of a return to a broader view of what Mennonitism is all about. Civilian Public Service precipitated this return. In 1945 and following, this phenomenon could also be seen in the close cooperation among Mennonites from many groups who worked shoulder to shoulder under the Mennonite Central Committee in war-torn Europe. During this time we rendered aid to Mennonites of various countries, including the Dutch Mennonites—the very people who had been so generous in helping many of us North American Mennonites to our new homes and homelands in the first instance.

Many Mennonite groups were beginning to rediscover themselves as Mennonites with a common faith. We intermarried. We even began preaching in each other's pulpits, and going to each other's colleges.

During the 1950s came combined inter-Mennonite efforts in publication, in seminary training (the Associated Mennonite Biblical Seminaries), Mennonite Mutual Aid, and peace work. MCC continued to be a strong catalyst in this regard.

Finally in the 1960s we as a Mennonite Church—we were no longer "(Old)"—finally found ourselves "in the world" (where we should have been all along). We actually were in danger of becoming "of the world." And here we found brothers and sisters of the General Conference Mennonite Church persuasion with similar

Leonard Gross is executive secretary of the Historical Committee of the Mennonite Church.

concerns. Indeed, the "GCs" had been in some ways more in the world than we had been for the sixty-five years of our own cultural interlude (1898-1960s). And they, during that very same period, had been attempting to avoid being "of the world."

By 1983 we as the Mennonite Church have come to the point of recognizing the fallacy of trying in many areas to forge ahead on our own. Our faith and history, and our life together, is much too fragile to duplicate efforts—where cooperation would ease the task and burden. Our vision continues to take the best efforts of all of us, and where coordination of the program of God's kingdom eases the burden, we are wrong not to share corporately in the task. In this way we are practicing the conservation of Mennonite resources.

How may we translate the spirit and substance of our centuries-old faith into new structures: structures that in themselves will help create and contain new dimensions of our faith of old? Herein lies a challenge large enough for our inter-Mennonite cooperative efforts. We dare no longer attempt to push out on our own, if cooperation is the easier and natural approach to fulfillment of our overarching program, ever more demanding. For our potential, today, is greater than ever before; our task, today, is worldwide. Indeed, we now live not only in the world; we live in one world and universe.

And so we, the Mennonite Church, look forward to ongoing cooperative efforts with the General Conference Mennonite Church—as well as with other groups—wherever this furthers the work of God's kingdom.

READERS SAY

Mrs. W. LaVern Miller, Nampa, Idaho. I clipped from the May 3 issue an item from "Items and Comments" that has the heading "Survey of 34 charities reports that a number do not measure up." "With regard to the American Bible Society, the survey says that 'only a minority of board members attend board meetings, a violation of Better Business Bureau standards,' and that 'ABS has exceptionally large cash reserves, yet it continues to put a large portion of its income into additional fund-raising, its annual report to donors obscures the cost of this fund-raising by labeling it "ways and means!" ' "

The June 23 *Mennonite Weekly Review* says, "Contributions from various Mennonite groups to the American Bible Society in 1982 totaled $43,235.00, which was an increase of 19 percent over the previous year. The General Board of the Mennonite Church has urged members to give generously in 1983 through Mennonite Board of Missions to the American or Canadian Bible Societies."

We have often been cautioned to give dedicated dollars responsibly and where they will bring the most spiritual good in God's kingdom. I find it difficult to reconcile the General Board's urging to give with the rather untruthful reporting of the American Bible Society that has "exceptionally large cash reserves."

Ruth L. Burkholder, Bronx, N.Y. In the May 3 issue was an item that the Better Business Bureau found 43 charities surveyed lacking in good business practices.

Since the American Bible Society was one they criticized and since I have been giving to ABS over the years, I wrote to them concerning the report. Enclosed is the reply I received.

I'm sending it to you for whatever it may be worth and in case you may have had anyone else concerned about ABS who may have contributed to them. I don't need the letter back as I believe I'm convinced enough to continue contributing to ABS.

Here follows the response from the ABS (slightly shortened).

I am deeply grieved that the BBB report on our work has caused such anxiety about our policies and procedures, because, of course, it is not a true picture. We have been in conversation with the BBB for several months, but with typical bureaucratic rigidity they refuse to alter their judgments about us and some other highly respected organizations.

With regard to the participation of our board members, for example, the BBB stubbornly refuses to recognize the long hours of ad hoc, extracurricular work our board members do on our behalf—bankers, financiers, professors, clergymen, and a score of laity—who take on tedious and often difficult assignments which yield highly valuable advice and counsel for our world work; advice and counsel, by the way, which is often more carefully researched and thoughtfully prepared than is possible in a one-hour board or committee meeting. That "only a minority of our board members attend meetings" (the average attendance last year was 30 at each meeting) is wholly irrelevant to the amount of time and effort expended by our board members in support of our whole program. But this the BBB fails to mention or calculate. (Actually, our 66 board members ran up a total attendance record of 368 meetings last year!)

Similarly, with regard to the "exceptionally large cash reserves" which they claim we are hoarding, the BBB fails to report that a very considerable percentage of those so-called "reserves" are in the form of annuities, trust funds, designated legacies, etc., which provide us with badly needed support for Scripture translation and distribution from their invested proceeds, but whose principal sums we are not permitted by state or federal regulations to expend on current programs. The BBB failure to make that point clear is manifestly unfair and, through the wide publicity their reports receive, willfully damaging to an organization such as the American Bible Society whose reputation for integrity and full disclosure is unimpeachable.

Their charge that we seek to conceal our fund-raising costs is, of course, wholly without foundation as anyone who reads our published and widely circulated annual reports well knows. Besides the figures given in those reports, we invariably offer anyone who requests it, a copy of our full audited financial statement for their review. And we have been doing this for over 150 years! We are genuinely perplexed at the BBB charge that we are mislabeling our fund-raising costs, since the phrase "ways and means" is so widely used to describe this very exercise.

Our board and staff are deeply aware of the demands of responsible Christian stewardship which we seek faithfully to fulfill, but please, Miss Burkholder, let me know if you wish further or fuller information about any aspect of our ministry of the Word which is now reaching needy men and women in almost every country on earth. We need your continued prayerful concern so that more people in more places may come to know the Savior through reading His Word.—**Alice E. Ball,** General Secretary, American Bible Society.

CHURCH NEWS

Reflections on the German Protestant Kirchentag

Trading places with Menno today

Sometimes I wish I were Menno Simons. Or that I might have been one of the 13 Mennonite and Quaker families who left Krefeld 300 years ago for conscience reasons. Or maybe only that I were one of those selfless volunteers who came back to Germany and Krefeld 35 years ago bringing gifts of food to a war-torn city. Instead I represent them, Mennonites in general and, disturbingly often, the Mennonite reputation.

From June 8 to 12, 140,000 German church people gathered in Hannover, West Germany, the twentieth German Protestant *Kirchentag* (church conference) since the war. The city of Hannover declared a week recess for schools in order to billet the guests in 50 public schools.

At night downtown Hannover became an open air church. Crowds of young people sang Christian songs, danced in the streets, and passed out gospel tracts. Nearly all of them wore purple kerchiefs with radical writing on them. Many leading German politicians thought it important enough to attend and present themselves as serious churchmen.

Several dozen Mennonites were present at this Kirchentag, most of them having come as simple participants who felt it was as much their church celebration as did the many Roman Catholics who were also present. A few Mennonites attended in a more official capacity.

Church and Peace, an organization in Europe somewhat similar to New Call to Peacemaking, has had an exhibition booth for many years. Mennonites are active in Church and Peace and currently MCC volunteer Steve Buckwalter works on staff. Because of the growing interest in the witness and experience of the historic peace churches, Wilfred Warneck of Church and Peace had asked the German Mennonite Peace Committee and the MCC Europe office to share the exhibition booth with them.

Mennonite theologian John Howard Yoder was on the Kirchentag program. Yoder preached at one of the many opening worship services, participated in the peace forum on Saturday afternoon, was one of the speakers at the demonstration and open air peace rally that 100,000 people attended, and sat with the honored guests at the public worship service and communion on Sunday morning. At this Kirchentag the key theme was *Umkehr zum Leben* (convert, turn around to life). Luther had drawn the radical consequences for himself and set in motion the Reformation that still affects the Christian church.

Our Mennonite ancestors responded affirmatively to Luther's call for a personal experience with Christ leading to Umkehr, or transformation of their lives. They thought that Luther's Umkehr was too cautious, too concerned about what the temporal princes would think and do. Luther and his colleagues became worried that these extremists were taking the Reformation movement too far and that they were in danger of losing everything. He therefore spoke violently against the Mennonites or Anabaptists.

One cannot escape the references to Mennonites in Germany this year. When they praise and thank us, we feel good. When they dismiss us as an irrelevant sect, as too utopian, we feel offended. When an increasing number of serious Christians in Europe articulate their expectations of us as forerunners of a better way of human relations, we have little to say or do. That is the disturbing challenge for a Mennonite in Europe—to be a convincing, winning witness to Jesus who claimed to be not only the truth, and life, but also the way.—Walter Sawatsky

Thirteen nonresistant Mennonite and Quaker families from Krefeld, Germany, were the passengers of the ship Concord which at this moment, 300 years ago, was bobbing across the Atlantic ocean. This commemorative stamp was issued jointly in Germany and the United States to mark the Tricentennial which will climax on October 6—anniversary date of the Concord's arrival in Philadelphia—with President Reagan hosting West German President Karl Carstens. The two countries are seeking to strengthen their bond, particularly in anticipation of the controversial installation of American Pershing II missiles in West Germany this December. Simultaneous to the state visit, American church and peach groups will gather in Philadelphia for an "October 6th Witness." This public gathering will focus on the peaceful religious roots of the first German immigrants and appeal for "Friendship Without Missiles."

Bethlehem 83 delegates will consider statement on inter-cooperation

Bethlehem 83, to be held on the campus of Lehigh University, Bethlehem, Pa., Aug. 1-7, will represent the first time that the two largest Mennonite groups in North America—the Mennonite Church and the General Conference Mennonite Church—are holding their denomination-wide meetings conjointly.

Both denominations will hold their own business sessions during that week to deal with separate agendas, but a significant feature of the convention will also be a day of joint sessions to hear reporting and take action on work that is carried out cooperatively.

The future of inter-Mennonite relationships will be a primary concern of many Bethlehem 83 delegates. To pioneer discussion and suggest some action on that issue, the General Boards of both denominations have prepared a "Statement on Inter-Mennonite Cooperation in North America," to which conference participants will be invited to respond.

The following is the complete text of the statement:

Mennonites have lived in North America for 300 years. They came to the new world at different times and for varied reasons. Many have known persecution for their faith and were seeking a land where they could live as followers of Christ according to their consciences. They came from many places and spoke diverse languages and dialects.

We Mennonites have been a divided people. In our separate groupings we have too often viewed one another with apprehension and even suspicion. We have not always remembered the prayer of our Lord as recorded in John 17:20-23 (NIV): "that all of them may be one . . . so that the world may believe . . . that they may be one as we are one. . . . May they be brought to complete unity."

In later times separated Mennonites have discovered each other, most frequently in crisis and war. We have

found among ourselves a long-neglected kinship. Tentatively and cautiously we have begun to work and fellowship together in common experiences and tasks. Among us has grown an awareness that our heritage is woven of common strands. Among us we hear the voice to "make every effort to keep the unity of the Spirit through the bond of peace" (Eph. 4:3, NIV).

In these days we pause to recognize and give thanks for the ways in which God's spirit is bringing Mennonites together. We experience this in inter-Mennonite organizations such as Mennonite World Conference, Mennonite Central Committee, Mennonite Disaster Service, Mennonite Mental Health Services, the Council of Moderators and Secretaries, and more.

We experience this in inter-Mennonite programs such as Mennonite Mutual Aid, publishing *The Foundation Series* and the *Mennonite Experience in America*, leadership training at the Associated Mennonite Biblical Seminaries, missions (Council of International Ministries and the Council of Home Ministries), Inter-Mennonite Conference in Ontario, inter-Mennonite structures in urban areas (Chicago, Denver, Los Angeles, New York, Philadelphia) and more.

We experience this in 46 congregations holding dual-conference memberships, in linking of families through marriage, in the sharing across conference lines of leadership and more.

We experience this in meetings where Mennonites come together, such as the joint sessions of the Illinois Conference and Central District Conference, the South Central Conference and the Western District Conference, the Pacific Coast Conference and the Pacific District Conference, the Southwest Conference and the Mennonite Conference of Ontario and Quebec, Western Ontario Conference and the United Mennonite Churches of Ontario, and more. Here at Bethlehem we have experienced kinship of spirit.

At this joint meeting of the General Assembly of the Mennonite Church and the 43rd Triennial Sessions of the General Conference Mennonite Church,

We acknowledge:

1. That we have a common faith in the one true God, Jesus Christ our Savior and Lord, and the Holy Spirit.
2. That we are part of one spiritual ancestry, many of whose forebears came to this continent in search of freedom and worship and with the desire to live a life of peace in obedience to Jesus Christ.
3. That we have been separated by our cultural backgrounds and have gone our own ways and have allowed commitments to our respective structures to keep us apart from one another.
4. That in recent years the Spirit of God has been bringing us together in fellowship and common tasks, in many ways and places, with some problems but many joys. Particularly have we experienced this as the church has reached out in ministries of mission and compassion.

We commit ourselves:

1. To be open to the leading of the Spirit in unfolding ways of loving one another, receiving from one another, supporting one another in a united witness so that we can better testify to other Christians and to the world that we are together disciples of Jesus.
2. To support congregations which have affiliated with more than one denomination to resolve in mutually satisfying ways their denominational relationships.
3. To encourage area conferences to seek additional ways of working together cooperatively, seeking wholeness in ministry, including the ministries of evangelism, service, peace, justice, nurture, and to affirm exploration of forming area inter-Mennonite conferences.
4. To work intentionally and sensitively in programs and on issues of common concern to the conferences.
5. To relate to each other in ways which will strengthen fellowship and participation among all Mennonite groups.
6. To form an inter-Mennonite committee representing Mennonite and Brethren in Christ denominations to explore steps of cooperation at the binational level.
7. To support similar types of Mennonite meetings as has occurred here at Bethlehem 83.

We move forward with gratitude for the unity in the Spirit we have experienced and in expectation of an unfolding of God's leading as we seek to walk together in his ways.

GC delegates to Bethlehem 83 will consider tax resolution

Among the resolutions for consideration by delegates at the General Conference Mennonite Church Triennial Sessions, to be held Aug. 1-7 in Bethlehem, Pa., is a formal action authorizing conference officers to stop withholding taxes from the salaries of its employees as required by U.S. law. It also encourages Canadian Mennonites to obtain relief from the same requirement by Revenue Canada.

The resolution is the product of more than four years of discussion about the faithfulness and constitutionality of the church's collecting taxes for the state, especially in light of the use of a large portion of that money by the state for armaments.

In 1979 at a special midtriennium conference in Minneapolis, General Conference delegates voted in favor of urging their General Board to "use all legal, legislative, and administrative avenues for achieving a conscientious objector exemption from the legal requirement that the conference withhold income taxes from the wages of its employees." At Estes Park, Colo., in 1980, a judicial test case on the issue was okayed by a vote of 1,156 to 353.

Since 1980, however, all three "avenues" appear to have closed. A meeting with IRS officials in Washington in early 1982—the administrative avenue—failed to produce any results. The World Peace Tax Fund legislation pending in Congress—the legislative avenue—seems stalled a long way from gaining enough support to get serious attention. The preparation of a legal suit against the IRS, to be taken to the U.S. Supreme Court, if necessary, was put on hold when it appeared, judging from other high court rulings, that the action would almost surely fail.

The conference's General Board, therefore, will bring the "Resolution on Faithful Action Toward Tax Withholding" to Bethlehem 83 delegates as their recommendation for resolving the moral dilemma which church officials feel they are facing. If approved, the resolution would take the conference one small but significant step into the sphere of divine obedience/civil disobedience.

$364,564

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $364,564.96 as of Friday, July 15, 1983. This is 48.6% of the total needed. Contributions have been received from 342 congregations and 222 individuals. Individual gifts represent $82,351.46 of the total.

Goal: $750,000

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

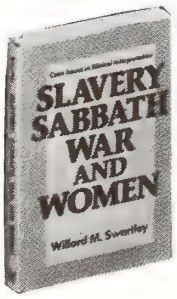
PERSON

Lavon Welty of MBCM is available to lead **Workshops on Youth Ministry,** including topics such as helping congregations evaluate and set goals for youth ministry, parent-teen relations, the Life Planning Program, small congregations and youth ministry, the work of youth sponsors, and intergenerational relationships. Contact Lavon at the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

A **Retreat for Young Families,** those with children who have not completed high school, will be held Aug. 8-14. It will focus on building family relationships—parents with children, spouse with spouse, children with children—and explore a more-with-less theme. Resource persons are Delores and Stanley Friesen, Dennis and Fern Clemmer. Contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

PRINT

The **Through the Years—A Caring People** resource guide offers ideas for planning Mutual Aid Sunday, set for Sept. 18. Order your copy from Church Relations, Mennonite Mutual Aid, P.O. Box 483, Goshen, IN 46526.



Slavery, Sabbath, War, and Women by Willard Swartley will benefit Christians who wrestle with the church's response to social and theological issues. In the book, subtitled "Case Histories in Biblical Interpretation," Swartley presents differing points of view while setting forth his own perspective. The book will be a significant resource for laypersons, ministers, teachers, and students interested in these issues as well as the question of biblical interpretation. The 368-page paperback is $15.95 (U.S.)/$19.95 (Canada) from Provident and other bookstores.

A new brochure, **About the Mennonite Church,** is written in everyday language for people who know little and want to know more about Mennonites and their beliefs. Copies can be used to answer questions, in witnessing, mailings, or at a booth, or given to local information centers and the chamber of commerce. They can be imprinted with the name of a local agency or church. The brochures are 15¢ each or $10 per hundred (imprinting extra). A Spanish version will soon be available. To order or for more information contact Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801; (703) 434-6701.

AUDIOVISUALS

In **If There Be Peace** youth and adults grapple with what being a Christian peacemaker really means. It explores active peacemaking among Native Americans in Manitoba, Hispanics in Denver, and blacks in St. Louis. The film's premise is that economic and social factors can destroy persons as well as bullets, and Christians, if they choose to, can help break down those barriers. The 42-min. color film was produced in 1975 by the Mennonite Peace Film Committee. Rental is $10 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

The Mennonite Story documents the life and worship of Mennonites and Amish in Lancaster County, Pa. A few flashbacks present Anabaptist origins and a broad spectrum of persons tell what faith means in their vocations. The 22-min. color film was produced in 1970 by Burt Martin Associates. Rental is $12.50 from MBCM Audiovisuals (address and phone above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

From zero to eighty in two years . . .

Des Moines church holds summer Bible school—with a lot of help from friends

Two years ago the Des Moines (Iowa) Mennonite Church didn't have enough children and teens to hold a summer Bible school program. Last year 55 attended. This year it was 80.

This urban Mennonite congregation has experienced phenomenal growth in the 1980s, most of it from Tai Dam and Laotian families. What it took to pull off a Bible school program, June 13-17, for 80 children and young people illustrates what it takes week in and week out for this Iowa church to continue thriving.

Though Sunday morning attendance at Des Moines Mennonite fluctuates these days between 125 and 165, there is a relatively small pool of adults from which to draw for an effort such as Bible school.

So, even a week before things were slated to get underway, there was real question as to whether enough teachers could be found. According to the Des Moines people, the Lord sent three persons just in time: a mother and daughter from Sugar Creek Mennonite Church, Wayland, Iowa (some three hours to the southeast), and a young woman from another congregation in Des Moines, who has worked with Southeast Asian persons in the past.

In addition, help came in the form of supplies and money. Sugar Creek, which had completed its Bible school program just the week before, sent a huge number of supplies for Des Moines Mennonite. The Wayland congregation also made a large monetary contribution, as did a family in Metamora, Ill., and an anonymous donor from Des Moines.

An interesting, and possibly unique, dimension of the Des Moines summer Bible school experience was that nearly half of those in attendance were high school students. This provided an added challenge for superintendent Joyce Stutzman and her co-workers. In response, though, to the question, "What did you like best about Bible school this year?" the high schoolers answered: "Girls!" "Treats!" And "We learned a lot about the Bible." Also popular was the final day's outing to a lakeside recreational area.

Pastor Paul Martin, a "chauffeur" throughout the week, said he was impressed by the orderliness of the

(Continued on page 524)

Places to see in Germantown this summer

Perhaps the easiest way to get to the places where our Quaker-Mennonite forefathers chose to settle three centuries ago is to start from the Pennsylvania Turnpike. Take exit 25 (Fort Washington) and follow U.S. 422 going south. Also called Germantown Pike it becomes Germantown Avenue at the Philadelphia city limits, just about four miles from the Turnpike.

Stay on Germantown Avenue through Chestnut Hill, Mount Airy, into Germantown. When you reach the 6300, 6200 blocks, start looking for a legal parking place on one of the side streets. Lock car securely and don't leave anything of value in plain sight.

A. **The Germantown Mennonite Meetinghouse.** In the beginning the Quaker and Mennonite settlers of Germantown worshiped together. But by 1690 Mennonites began to meet separately in private homes along the Germantown Pike and along the Wissahickon Creek. In 1708 the Mennonites built a log meetinghouse. In 1770 the log structure was replaced by the fieldstone meetinghouse still in use.

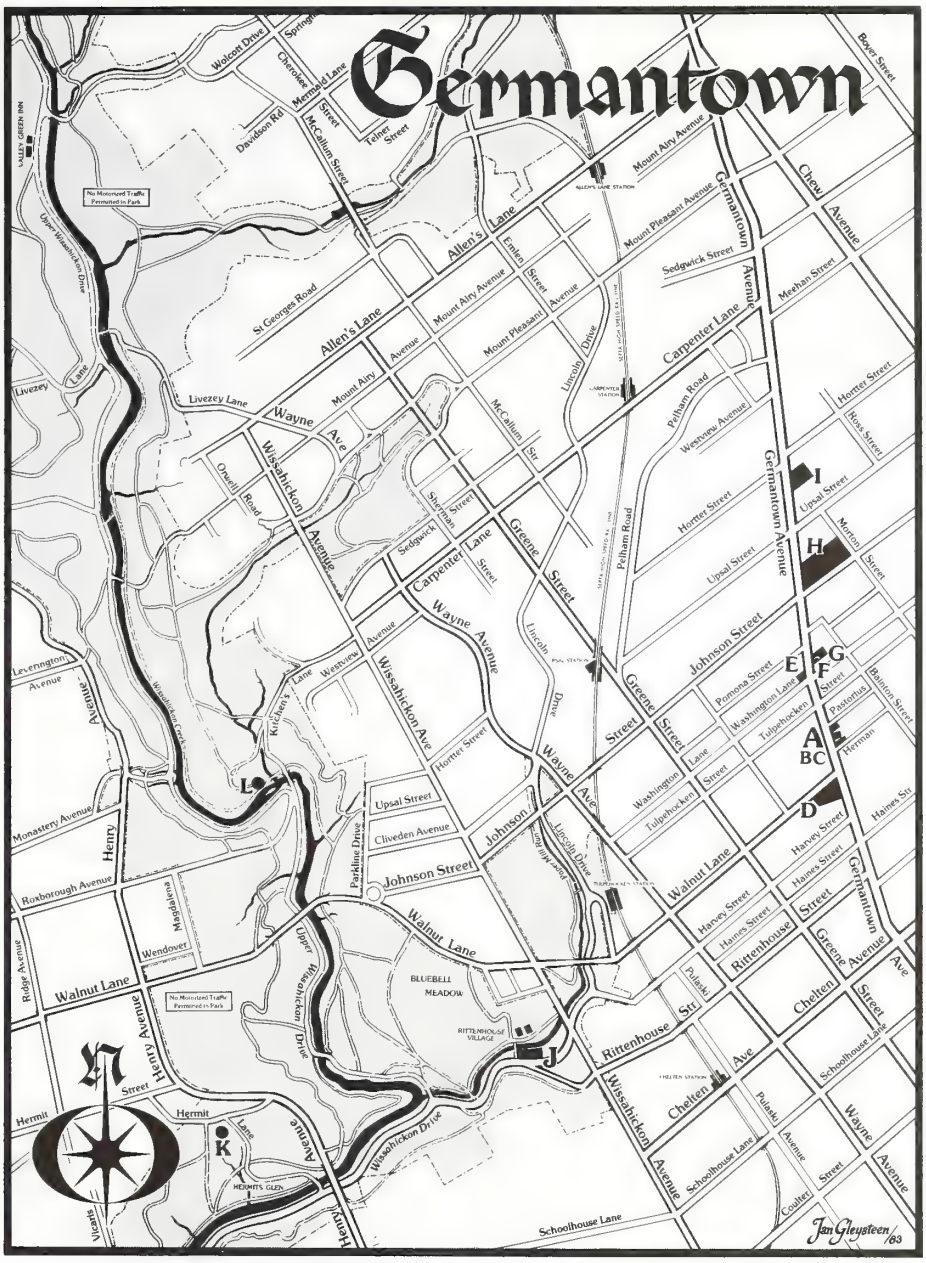
B. **Germantown Corporation Museum.** Contains artifacts relating to the Mennonites of Germantown. The museum has a time line of Mennonite history from 1525 to the present. There are also information and displays dealing with black history. For admission information, contact Germantown Information Center.

C. **Germantown Information Center.** This center is operated by the Germantown Mennonite Church Corporation. The center provides a place to learn about and discuss Mennonite life and faith. Hours, Tuesday to Saturday, 10-12 a.m., 1-4 p.m. Phone (215) 843-0943.

D. **The Wyck House.** The oldest house in Germantown is the Wyck House. It is located one block south of the Mennonite meetinghouse on two and a half acres of land, a remnant of the original twenty acres of wooded property.

E. **Johnson House.** This home is an excellent example of early Germantown architecture. It was built between 1765 and 1768 by John Johnson, Sr., as a wedding present for his son. John Johnson, Jr., a tanner by trade, lived here in peace with his wife and family.

F. **Concord School.** Steps toward the establishment of the Concord Schoolhouse began in March 1775 when residents of Upper Germantown met to discuss the need for a school in their area. By autumn 1775 the building was completed. Located on a corner of the Upper Burial Ground, across the street from the Johnson House, and two blocks north of the Mennonite meetinghouse, the school was ideally located for the Mennonite families of Germantown, many of whom played an active role in the school.



G. **Axe's Burial Ground.** The land for this cemetery was set aside in 1692 for the Germantown community. The oldest known stone is 1716 and marks the grave of Mennonite Cornelius Tyson. This graveyard predates the congregational cemeteries like the one at the Mennonite meetinghouse. The graveyard is beside the Concord School.

H. **Cliveden House.**

I. **Germantown Church of the Brethren.**

J. **The Rittenhouse Homestead.** Nestled in a valley among the trees of Fairmount Park lies the home of William Rittenhouse. Born in Germany, but a naturalized citizen of Amsterdam, Holland, Rittenhouse (Reddinghausen, Rittenhuyzen) and his family arrived in Germantown in 1687. With his son Nikolaas and three other partners, William built a paper mill on a tributary to the Wissahickon. This mill produced the first paper made in the American colonies. Rittenhouse was elected to be the first minister of the Germantown congregation and continued to serve in this position till his death in 1708.

K. **Kelpius' Cave.**

L. **Brethren Baptismal Site.**

The map of Germantown is part of a much larger map of southeastern Pennsylvania, prepared especially for the Tri-centennial, and showing 139 more sites in addition to the above. The complete map, produced under the direction of Jan Gleysteen, and a descriptive index (illustrated) will be on sale at Germantown and at the Assembly.

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children in his car and the fact that they were memorizing verses of Scripture on their way to Bible school.

On Friday, June 17, there were thank-you's all around, with written and taped messages sent to outside contributors. The 20 leaders and teachers already began planning for 1984, another faith enterprise for a congregation which knows no other way.

Ida McKelvey, a spirited woman in her 70s, taught one of the younger grades and helped with playground supervision. "I volunteer for pitcher again next year," she said.

The Des Moines folks have extended a Macedonian call, not just for one-time events like Bible school, but for individuals and families to consider moving to Des Moines to live and work and serve. "We're always glad when others get excited about what the Lord is doing in Des Moines," said a teacher at the conclusion of Bible school. "There's something to get excited about here."
—Dan Shenk

One way to say thank you. Ellis Roth (standing) solicits comments from Deb Kaufman's junior high class for a cassette tape to be sent to Sugar Creek Mennonite Church, Wayland, Iowa, a congregation which helped make it possible for Des Moines Mennonite Church to hold summer Bible school in June.

MENNOSCOPE

MBM newsgrams

The Spanish Mennonite Broadcast Board (JELAM) has just released a new radio series and signed agreements for a new book to help Latin American Mennonites reach out in evangelism and nurture. Radio spots, adapted from the English *Choice* series of Mennonite Board of Missions, were produced and sent to churches for local use to help listeners grapple with ethical decisions in daily life. JELAM also signed an agreement with Margaret Ediger to publish the second part of her book, *Happy Christian Home*, and is printing leaflets for outreach purposes. The Mennonite Church in North America currently provides a subsidy of $64,000 for JELAM through MBM. For information about the Spanish-language broadcast and literature materials, write to JELAM, Box 25, Aibonito, PR 00609-0025.

A series of newspaper ads is being developed to help congregations reach out to persons in their communities. "The ads are designed to familiarize newspaper readers with the basic beliefs of Mennonites and invite them to visit a Mennonite church," said Ron Byler, director of English broadcasting. They were created in response to a request by David Kniss, home ministries secretary for the Southeast Convention. He requested some eye-catching ads to assist in church-planting efforts, specifically in Eustis, Fla. Each ad will have space for sponsors to list the name and location of the congregation and the time of services. Needs that are addressed include disintegration of family life, loneliness, finances, self-fulfillment, and community. For information, write to Media Ministries, 1251 Virginia Avenue, Harrisonburg, VA 22801.

The San Francisco voluntary service household moved to the edge of the Fillmore district—a black, lower-income neighborhood—in mid-May. Although the volunteers were forced to move when the lease on their original houses ran out, they are enjoying new opportunities for community involvement. The household's new address is 802 Page St., San Francisco, CA 94117.

Catalogue of Resources *for Black and Integrated Congregations* is now available. The catalogue reviews literature geared for lay persons which speaks to the urban black situation and/or reflects Mennonite concerns. Editor Wilma Bailey said not all books do both equally well but will stimulate thinking and greater Christian growth. Wilma is assistant professor of urban and black ministries at Goshen (Ind.) College. She compiled the catalogue at the request of MBM. The $3.95 catalogue may be obtained from Melba Martin, Evangelism and Church Development Department, MBM, Box 370, Elkhart, IN 46515.

The Italian Branch of HCJB in Modena, Italy, has translated and recorded 15 radio programs from the English *Choice VIII* series of Mennonite Board of Missions. Entitled *La Scelta*, the radio spots are being incorporated into an hour-long weekly radio production of HCJB. The topic of the series is marriage, and includes dialogue between a husband and wife. Mennonite leaders in Sicily, working through MBM staff in Harrisonburg, Va., have reserved the right to use the new Italian *Choice* programs on stations in their area as a public witness to listeners there. HCJB will also release the spots on its station in Mandale.

Radio listeners in France and Switzerland are responding well to the English-language *Choice* series of Mennonite Board of Missions. The radio spots are being heard on Radio 74 in St. Julien-en-Genevois, France, across the border from Geneva, Switzerland. Thirty-eight persons requested the free literature offered on the broadcast during a recent six-month period.

Marvin and Neta Faye Yoder, Japan, accepted a new assignment in June. Japan Mennonite Church asked them to move from Sapporo across the island of Hokkaido to Ashoro, where dissension in the local Mennonite congregation resulted this spring in the departure of the pastor. The Yoders will help nurture the congregation back to health until their furlough in a year. Their new address is Nishimachi 3-chome 1-2, Ashoro-cho, Ashoro-gun, Hokkaido 809-37, Japan.

Lee and Muntana Berghoff received orientation recently in Harrisonburg, Va., in preparation for work with Choice Books in Alabama and Florida. They will help local Mennonite congregations place inspirational paperbacks in retail stores as part of their voluntary service assignment with Eastern Mennonite Board of Missions. The Berghoffs are from Reading, Pa. Lee was a soldier in Okinawa during the Vietnam War but became a convinced pacifist upon joining the Mennonite Church three years ago.

Paul and Vesta Miller, workers in India for over 40 years, returned to North America on July 2 to retire. Vesta (Nafziger), who went to India in 1938, served overseas longer than any other current MBM missionary. Paul arrived three years later in India, and the two were married there. Millers' most recent assignment was to direct the relocation of Union Biblical Seminary from Yavatmal to Pune. Millers' new address is 1015 S. 15th St., Goshen, IN 46526.

Marvin and Mary Alene Miller, Japan, returned to that country on June 18 following a two-year furlough. They assist Mennonite congregations in the Obihiro area of Hokkaido while earning their living as English teachers. Millers' address is Nishi 3, Minami 29-1, Obihiro, Hokkaido 080, Japan.

John and Isabelle Blough, Brazil, returned to that country on June 14 following a one-year furlough. They assist the Mennonite congregation in Araguacema while supporting themselves through farming. Bloughs' address is 77.700 Araguacema, Goias, Brazil.

Mission leaders, church planters, and other interested persons are invited to a dinner meeting Aug. 2 at 5:00 p.m. in Tent 1 during Bethlehem 83. Henry Schmidt will speak on the topic, "Church Planting: Ecstasy and Exasperation." The program will also include singing, special music, and testimonies. Henry is currently professor of evangelism and church extension at Mennonite Brethren Biblical Seminary in Fresno, Calif. He is

also a writer, pastor, and evangelist. The dinner is sponsored by MBM (Mennonite Church) and the Commission on Home Ministries (General Conference Mennonite Church).

A new editor is needed for *Signing*, the bimonthly newsletter of the deaf ministries office. The job is part time and the editor will work out of his or her own home. Payment will be made by the issue. Interested persons may contact Pam Dintaman Gingrich at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523 (TDD/Voice).

Sharing with Missionary Children in Europe, second in a series of brown-bag Children's Caring Projects, will be available for use in September from Mennonite Board of Missions. The nine-month project promotes communication between children at home and abroad and encourages children to help mission happen by sharing their money. Through lessons based on objects a teacher pulls from a brown bag, children learn about missionary kids in Ireland, England, France, Spain, and Belgium. Lessons cover items such as food, games, worship, pets, and celebrations. Materials may be ordered by writing Caring Projects, MBM, Box 370, Elkhart, IN 46515.

MBM has an immediate opening for a western regional voluntary service director. Prior VS experience is helpful. Contact Dan Schrock, Box 370, Elkhart, IN 46515; phone: (219) 294-7523.

Dual conference congregations' representatives and interested persons will meet at Bethlehem 83 on Aug. 1 at 5:00 p.m. to share experiences and concerns as well as to reflect on the vision for Mennonite unity. A seminar on dual conference congregations is also planned for Aug. 4 at 9:45 a.m. Interested persons are invited to attend either meeting. The first will be held in Tent 4.

Daniel J. Good was licensed to the ministry on June 26. The service was held at Pike Mennonite Church, Elida, Ohio, Good's home congregation. His assignment is to serve the Wildcat Mennonite Church, Wildcat, Ky., a mission of the Pike congregation. Harold Good, Elida, preached and Wilmer Hartman, conference minister, led in the licensing service.

The Conrad Grebel College board of governors approved the hiring of Gloria Martin Eby as the first full-time dean of students, beginning on Aug. 1, 1984. Her background includes youth services for the Ontario and Western Ontario conferences as well as seven years as a director on the churchwide Board of Congregational Ministries, four of them as president. John Rempel, who has been serving as dean and chaplain, will continue in those roles through the interim.

Mennonite writers and editors are invited to an informal reception on the opening day of Bethlehem 83. It will be held in the press center from 3:00 to 5:00 p.m. on Aug. 1. Virginia Schlabach, coeditor of the daily newssheet, is coordinating the event.

A free 6-month subscription to the *Gospel Herald* is sent to each newlywed couple whose address we receive along with the announcement of the wedding. Persons submitting announcements are encouraged to include addresses. Special forms to report marriages, births, and obituaries are available from *Gospel Herald* upon request. Write to Elva Yoder, Secretary, *Gospel Herald*, 616 Walnut Avenue, Scottdale, PA 15683.

Correction: The author of "How to Be Assertive and Loving" (*G.H.* July 5, p. 461) is incorrectly identified as Margaret Voth. Apologies to Margaret Foth for the incorrect spelling.

Dutch Mennonites have begun a drive to collect funds for major repairs to two monuments to the early Mennonite movement. The monuments are the "hidden church" at Pingjum and the Menno Simons monument in Witmarsum. Repair work is already underway, reports Ed van Straten of *Algemene Doopsgezinde Sociëteit*, the organization of Dutch Mennonites, and will cost approximately $113,000. The Mennonite Central Committee executive committee has announced that MCC will be available to serve as a channel for gifts coming from North American donors to this cause. In addition both MCC and MCC Canada have contributed $1,000 to the monument repair.

Persons traveling by car to Bethlehem 83 at Lehigh University, Bethlehem, Pa., should be clear as to which campus they are going. Youth should go to the main campus which overlooks the city of Bethlehem and is bounded by East Fourth Avenue and Route 378. Adults should go to the Saucon Valley campus which is about two miles south of the main campus. Local committees are planning to have the streets to both campuses well marked with the Bethlehem logo. From Route 309, I-78 and 22, turn toward Bethlehem on Route 378. Just south of Bethlehem look for Seidersville Road off 378 to the east. This road and Mountain Drive south lead to the entrance of the Saucon Valley campus.

New members by baptism and confession of faith: John Kim at **Oxford Circle,** Philadelphia, Pa. Michael Wert, Charlene Engle, and Carolyn Geigley by baptism and Wilbur, Gladys, and Lynette Engle by confession of faith at **Frazer,** Malvern, Pa. Sherry Yoder at **West Union,** Parnell, Iowa.

Change of address: Simon Martin from Box 221 to 515 Lanjo Drive, Box 602, St. Jacobs, Ont. N3H 5N4. **David and Karen Powell** from Puerto Rico to c/o LaVon Coolman, 5068 N. 600 East, Van Buren, IN 46991 (3-month furlough).

BIRTHS

Berneart, Gerald and Marcia (Mast), New Paris, Ind., first child, Benjamin Jay, June 26.

Birkey, Lowell and Dianne (Sprunger), Ames, Iowa, second child, first son, Justin Matthew, June 20.

Birky, Ronald and Cheri (Maxwell), Valparaiso, Ind., second son, Timothy David, June 8.

Coblentz, Marion and Nancy (Miller), Hartville, Ohio, third son, Jared Michael, July 5.

Foncannon, David and Brenda, Hesston, Kan., first child, Michael David, May 23.

Frankenfield, Dean and Marlene (Moyer), Telford, Pa., second child, first son, Erik Dean, June 25.

Garber, David and Karol (Rudy), Woodburn, Ore., first child, Ingrid Susan, June 19.

Gingerich, James and Cathy (Cites), Crown Point, Tenn., second son, Blake Andrew, May 27.

Good, Dan and Julia (Malloy), Malvern, Pa., second daughter, Sarah Elizabeth, May 22.

Heintz, David and Louise (Miller), Ottawa, Ont., first child, Amos Lewis Miller, Feb. 14.

Hostetter, Ron and Joanne (Landes), Pennsburg, Pa., fourth child, third daughter, Trisha Ann, June 28.

Jacquet, Donald and Phyllis (Lehman), Fowlerville, Mich., second child, first daughter, Alison Lynn, June 20.

Kennel, Russel and Maribeth (Schantz), Walsenburg, Colo., second child, first daughter, Denae Rachel, June 1.

Kortemeier, David and Kate (Schertz), Elkhart, Ind., second child, first son, Paul Schertz, June 26.

Miller, Leon and Sandra (Grasz), Lancaster, Pa., first child, Stephanie Lynn, May 26.

Miller, Walter and Connie (Wood), Arthur, Ill., first child, David William, July 7.

Nguyen, Qui and Ut Thi, Hesston, Kan., fourth child, second daughter, My Thi, May 29.

Pearce, Bill and Elaine (Martin), Elmira, Ont., fourth child, third son, William Joseph, June 28.

Roth, Gail and Karla (Bushart), Goshen, Ind., second child, first daughter, Stephanie Dawn, July 5.

Sauder, Eric and Donna (Rohrer), Leola, Pa., second child, Alexis Ann, July 1.

Schiedel, Ron and Leslie (Cook) Breslau, Ont., second child, first son, Andrew Jason, June 19.

Schwartz, John and Amy (Schwartz), Sturgis, Mich., second daughter, Catherine Lynn, June 26.

Shetler, Howard and Rosie (Miller), Woodburn, Ore., fourth child, second son, Scott Michael, June 17.

Smith, Randy and Ann (Yoder), Hesston, Kan., first daughter, Emily Ann, Mar. 4.

Spurgeon, Robert and Joanne (Derstine), Souderton, Pa., first child, Robert Richard, Jr., June 27.

Stinson, Doug and Sue (Richer), Wauseon, Ohio, first child, Derek Lee, July 5.

Stoltzfus, Wayne and Mary (Alexander), Cochranville, Pa., second child, first daughter, Anita Marie, May 20.

Yoder, Arlan and Ila (Springer), Hesston, Kan., third child, second son, Justin Michael, Mar. 5.

Yoder, Donald and Gayle (Beachy), Uniontown, Ohio, third child, second son, Jonathon Andrew, June 27.

Yoder, Linford and Charlotte (Yutzy), Iowa City, Iowa, first child, Brandon Douglas, June 1.

Zook, Robert and Nancy (Peoples), Oxford, Pa., first child, Joshua Robert, Apr. 16.

MARRIAGES

Anderson — Geigley. — Bruce Anderson, Montrose, Colo., Baptist Church, and Karen Geigley, Malvern, Pa., Frazer cong., by Ray Geigley, father of the bride, May 22.

Baker — Lehman. — Christopher Baker, Lambertville, N.J., Presbyterian Church, and Beverly Lehman, Harrisonburg, Va., Lindale cong., by William Thompson, June 25.

Beiler — Hochstetler. — John Scott Beiler, Sarasota, Fla., and Pam Hochstetler, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, July 2.

Brubaker — Conner. — James Brubaker, Burr Oak, Mich.,

Locust Grove cong., and Sharon Conner, Sturgis, Mich., Bible Chapel, by James Carpenter, June 25.

Crews—Boyer.—Joel A. Crews, Oxford, Pa., and Judy E. Boyer, Nottingham, Pa., both of Media cong., by H. Wesley Boyer, June 11.

Ferguson — Bender. — John Ferguson and Miriam Bender, both of Harrisonburg, Va., by Paul Bender, May 28.

Fisher — Liechty. — Wayne Fisher, Evanston, Ill., and Jane Liechty, Evanston, Ill., College cong., by Arnold C. Roth, June 18.

Frederick — Smith. — Duane E. Frederick, Lebanon, Pa., Strasburg cong., and Bonnie L. Smith, Bath, Pa., Presbyterian Church, by Keith Brown and Isaac L. Frederick, July 2.

Gingerich — Martin. — Tim Gingrich, Elmira, Ont., Hawkesville cong., and Linda Martin, Elmira, Ont., Missionary Church by Abe Buhler, June 18.

Hammer — Roth. — Peter Hammer, New Hamburg, Ont., and Darla Roth, Tavistock, Ont., both of Hillcrest cong., by Gerald Good, June 25.

Hostetler — Jarchow. — Michael Hostetler and Nancy Jarchow, both of Whitestone cong., Hesston, Kan., by Marion Bontrager, May 28.

Kauffman—Hostetler.—Gary Kirk Kauffman, Methodist Church, Millersburg, Ind., and Pattie Jean Hostetler, Emma cong., Topeka, Ind., by Etril J. Leinbach, June 25.

Major—Claassen.—Fred I. Major, Susquehanna, Pa., Baptist Church, and Geraldine Claassen, Susquehanna, Pa., Lake View cong., by Jonas L. Mininger, Mar. 12.

Mast—Mast.—Abram Mast, Berlin, Ohio, and Vera Mast, Millersburg, Ohio, both of Martin's Creek cong., by Roman Stutzman, Dec. 18.

Mininger — Steiner. — Kenneth J. Mininger, Goshen, Ind., Maple City Chapel, and Rhoda Mae Steiner, Goshen, Ind., Millersburg (Ohio) cong., by Jonas L. Mininger, July 2.

Nafziger—Hartman.—Daniel A. Nafziger, Wadsworth, Ohio, Bethel cong., and Evelyn B. Hartman, Marshallville, Ohio, Orrville cong., by Wilmer J. Hartman, father of the bride, July 2.

Roth — Schultz. — Barry Benjamin Roth, Crosshill, Ont., Crosshill cong., and Sheila Paulette Schultz, Milverton, Ont., Poole cong., by Amsey Martin and Steve Gerber, June 25.

Roth—Christner.—Mike Roth and Tammy Christner, both of Colorado Springs, Colo., Beth-El cong., by Willard Conrad, June 25.

Schaffner — Schrock. — Tim Schaffner, Delta, Ohio, Church of God and Deb Schrock, Wauseon, Ohio, North Clinton cong., by Gary Patton, June 25.

Stilwill — Evers. — Roger Stilwill, Liberty Center, Ohio, and Tammy Evers, Wauseon, Ohio, both of North Clinton cong., by Robert Schloneger, June 24.

Weaver — Bailey. — Kent Weaver, Elkhart, Ind., Prairie Street cong., and Jodi Bailey, Troy, Ohio, Brethren Church, by Philip Bedsworth, June 11.

Weaver — Menuez. — Victor Weaver, Millersburg, Ohio, Martin's Creek cong., and Tamra Menuez, Millersburg, Ohio, Lutheran Church, by Roman Stutzman, Apr. 9.

Yoder — Albrecht. — James Yoder, Kalona, Iowa, Sunnyside cong., and Trish Albrecht, Goshen, Ind., Waterford cong., by David Yoder, father of the groom, and Del and Charlotte Glick, June 18.

Yoder—Garber.—Les Yoder, Lebanon, Ore., Lebanon cong., and Joy Garber, Hubbard, Ore., Zion cong., by John Oyer and Robert Yoder, July 9.

Yoder — Gerbetz. — Doyle Yoder and Margret Gerbetz, both of Berlin, Ohio, Martin's Creek cong., by Roman Stutzman, Dec. 4.

OBITUARIES

Duerksen, Ruth K., daughter of Elmer J. and Sarah Malinda (Yoder) King, was born near Smithville, Ohio, Dec. 20, 1914; died on June 22, 1983; aged 68 y. She was married to John Duerksen, who survives. Also surviving are one son (John), one daughter (Rebecca Ann—Mrs. Stanley Oswald), 5 grandchildren, one sister (Naomi—Mrs. Lester Slonecker), and 3 brothers (Loren, Floyd, and Forest King). Funeral services were held at the Mennonite Brethren Church, Ulysses, Kan., June 25, in charge of Byron Neufeld. Memorial services were held at Hesston, Kan., the evening of June 25, in charge of Paul Friesen and Milo Kauffman; interment in East Lawn Cemetery.

Litwiller, Roy M., son of Joseph and Barbara (Birkey) Litwiller, was born at Oberlin, Kan., Aug. 16, 1902; died of cancer at St. Frances Hospital, Peoria, Ill., June 29, 1983; aged 80 y. On Feb. 28, 1928, he was married to Martha Nolder, who survives. Also surviving are one son (Carol), 3 daughters (Marzella Litwiller, Joan Bright, and Jean Shepherd), 8 grandchildren, and one brother (Emery). He was preceded in death by one grandson and 4 brothers. He was a member of Hopedale Mennonite Church, where funeral services were held on July 2, in charge of Aden J. Yoder and Jim Smith; interment in Hopedale Mennonite Church Cemetery.

Mark, Albert Henry, son of Henry and Clara Mark, was born in McMillan, Mich., May 23, 1899; died at Elkhart, Ind., Mar. 17, 1983; aged 83 y. On June 19, 1929, he was married to Vivian Verna Viel, who died on June 26, 1974. Surviving are 2 sons (George A. and Richard C.) and 8 grandchildren. He was a member of Prairie Street Mennonite Church, where funeral services were held on Mar. 19, in charge of Philip Bedsworth and Dorsa J. Mishler.

Millard, Ethel, daughter of Stepher C. and Mabel (Alexander) Ragan, was born in Conowinga, Md., May 14, 1889; died at Tel-Hai Rest Home, Honey Brook, Pa., June 26, 1983; aged 94 y. On June 27, 1929, she was married to William Philip Millard, who survives. Also surviving are 3 sisters (Marjory—Mrs. Earl Graybeal, Katie Matthewson, and Bertha Ragan). She was a member of Rockwell Mennonite Church. Funeral services were held at Conestoga Mennonite Church on June 29, in charge of Amos Stoltzfus, Jr., and Millard Shoup; interment in Conestoga Church Cemetery.

Miller, William Atlee, son of Sol and Saloma (Cross) Miller, was born in Hartville, Ohio, Aug. 30, 1936; died in Phoenix, Ariz., June 27, 1983; aged 46 y. On Mar. 29, 1959, he was married to Betty Weaver, who survives. Surviving are one son (Kim), his mother, 2 brothers (Howard and Harold), and 3 sisters (Alice Sommers, Mabel Campbell, and Esther Yoder). Funeral services were held in Glendale, Ariz., June 30, in charge of David Mann and Malcolm Craig; interment in the Resthaven Park Cemetery, Glendale.

Oyer, Menno, was born in Sterling, Kan., July 16, 1895; died at Newton, Kan., June 29, 1983; aged 87 y. He was married to Nora Parsons, who survives. Funeral services were held at Hesston, Kan., July 2, in charge of Waldo E. Miller; interment in West Liberty Cemetery, Inman, Kan.

Springer, Theodore, son of Valentine and Emelia (Unzicker) Springer, was born in Rantoul, Ill., Dec. 3, 1897; died at Maple Lawn Home, Eureka, Ill., May 20, 1983; aged 85 y. On Sept. 28, 1922, he was married to Leah L. Naffziger, who died on Jan. 12, 1982. Surviving are 5 sons (Robert, Paul, Wilfred, Myron, and Merle), one daughter (Irene Bechler), 16 grandchildren, 6 great-grandchildren, 4 brothers (George, Elmer, Victor, and Ervin), and 3 sisters (Mary Weaver, Clara Naffziger, and Dora Oyer). He was preceded in death by 3 brothers. He was a member of East Bend Mennonite Church, where funeral services were held on May 23, in charge of Paul O. King; interment in East Bend Memorial Gardens.

Swope, Joseph, son of Emanuel and Maggie (Burkholder) Swope, was born in Rockingham Co., Va., Feb. 29, 1904; died of complications following surgery at Salem Hospital, Salem, Ohio, June 16, 1983; aged 79 y. On June 15, 1935, he was married to Mary Elizabeth Hertzler, who died on Jan. 31, 1975. Surviving are 2 daughters (Mrs. Fern Larue Keller and Mrs. Judy Ann Alkema), one son (Stanley), 6 grandchildren, 3 sisters (Mrs. Mary Steiner, Mrs. Nannie Lehman, and Mrs. Margaret Lehman), and 5 brothers (Oliver, Herman, Paul, Emanuel, and Cleo). He was preceded in death by 3 brothers (Roy, Ira, and John). He was a member of North Lima Mennonite Church. Funeral services were held at the Seederly-Mong Funeral Home on June 18, in charge of Richard Bartholomew; interment in Lake Park Cemetery, Youngstown, Ohio.

Vance, Jason, son of Sylvester and Sarah (Morral) Vance, was born at Onego, W.Va., Apr. 12, 1893; died at Cortland Acres Nursing Home, Thomas, W.Va., May 19, 1983; aged 90 y. He was married to Emmatie Long, who died on June 26, 1967. Surviving are 3 sons (Harvey J., Bert, and Clyde Vance), 3 daughters (Marie Bradfield, Virgie Torkelson, and Lucy Vance), 19 grandchildren, 29 great-grandchildren, one great-great-grandson, 2 sisters (Effie Miley and Clara Ketterman), and 3 brothers (Frank, Denver, and Blake). He was a member of Brushy Run Mennonite Church. Funeral services were held at the Schaeffer Funeral Home, in charge of Oliver Keener; interment in Boggs Cemetery.

Yoder, Lizzie Ann, daughter of Harry C. and Magdalena Schrock, was born at Shipshewana, Ind., Mar. 29, 1886; died at Shipshewana, Ind., June 22, 1983; aged 97 y. On Dec. 29, 1907, she was married to Lee L. Yoder, who died in March 1966. Surviving are 3 sons (Harry V., Floyd H., and Clyde J.), one daughter (Gladys Ringo), 15 grandchildren, 33 great-grandchildren, and one great-great-grandchild. She was preceded in death by one son (Freeman) and one daughter (Nel). She was a member of Shore Mennonite Church, where funeral services were held on June 26, in charge of Orville G. Miller and Orvin H. Hooley; interment in Shore Mennonite Cemetery.

CALENDAR

South Central Mennonite Conference, Harrisonville, Mo., July 22-24
AAMA Executive Board Meeting, Cedar Crest College, Allentown, Pa., July 28-29
AMMA Annual Assembly, Cedar Crest College, Allentown, Pa., July 29-31
Mennonite Church General Board, Allentown College, Allentown, Pa., Aug. 1
Bethlehem 83, Bethlehem, Pa., Aug. 1-7
Meeting of Mennonite and Brethren in Christ General Boards, Allentown College, Allentown, Pa., Aug. 7-8
Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Black Women's Retreat, Laurelville, Pa., Sept. 16-18
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

p. 524 by Dan Shenk.

ITEMS AND COMMENTS

Couples in mass Moon marriage report 100 babies a year later

More than 100 babies, including a set of triplets and a set of twins, have been born to Unification Church members who were married last summer in a mass wedding at Madison Square Garden. Most of the 2,075 couples who were matched and married by the Rev. Sun Myung Moon celebrated their first wedding anniversary on July 1. Only about 12 of the unions have been broken, says a church report.

800 Jehovah's Witnesses erect a new brick church in two days

More than 800 Jehovah's Witnesses, some from as far away as Pennsylvania, built a new brick Kingdom Hall in two days at Portsmouth, Va. "I never seen anything like it, not in my day," said 83-year-old Elmore Joyner who watched the church go up across the street from his home. "There was nothing but a field of grass there before." Many of the workers camped on the site while others stayed in homes in the area.

United Church of Christ actions give it the look of peace church

The United Church of Christ, a mainline Protestant denomination, is evolving into a peace church. The 705 delegates of the 1.75-million-member denomination held their biennial general synod in Pittsburgh on June 24-28, spending more time on peace than any other issue. They voted on policy statements that included:

—Designating a churchwide collection at Pentecost during the next two years to fund peacemaking projects. The money will be divided among local, regional, and national church organizations.

—Endorsing a U.S.-USSR nuclear weapons freeze and calling on Congress to stop all funding for the MX missile and other first-strike nuclear weapons.

—Expressing opposition to the shifting of public resources from human services to armaments.

—Voting solidarity with the Roman Catholic bishops of the United States and commending them for "their courageous effort to prevent nuclear war."

—Recommending that its organizations not invest in corporations that make weapons, especially nuclear weapons.

Although peace had already been designated a priority by the previous synod, there was extensive discussion about turning it into a "super-priority" for an unprecedented 10 years and linking the peace priority to economic justice.

Evangelism and high birth rates given credit for church growth

Continuing trends of recent years, Roman Catholics, Southern Baptists, Mormons, and several small conservative churches showed membership gains while mainline Protestants recorded small losses, says the 1983 *Yearbook of American and Canadian Churches.* A combination of vigorous evangelism and relatively high birth rates helps explain growth in denominations such as the Southern Baptists and Mormons, says yearbook editor Constant H. Jacquet. He said recent large waves of Hispanic and Asian immigrants to the United States may be helping membership rolls of Catholics and also others who are striving for church growth.

The Southern Baptist Convention, the nation's largest Protestant body, in 1981 showed an increase of 182,518 (1.34 percent) for a total membership of 13,782,644. The Roman Catholic Church added 757,737 members (1.5 percent), bringing its total membership to 51,207,579.

Church task force asks Canada to link loans to human rights

An interdenominational church group has asked the Canadian government to oppose International Monetary Fund applications from countries which are guilty of human rights violations. The Task Force on the Churches and Corporate Responsibility, comprised of representatives of Protestant and Roman Catholic churches, urged the federal government to instruct its delegates before voting to investigate whether loan applicants practice or condone "consistent and gross violations" of basic freedoms.

Student evangelist barred from dorms

North Carolina State University is within its rights in barring a student from evangelistic activities in dormitory corridors, a federal appeals court said. The U.S. Circuit Court of Appeals upheld a ruling by District Judge Franklin T. Dupree, Jr., who had said the university could prohibit certain activities in its dormitories.

Scott Chapman, an active member of the Church of Christ and a student at the university, filed a $50,000 suit against the institution to protest its policy. In response to complaints from other students, university authorities barred him from knocking on dormitory room doors and urging students to attend a series of campus Bible discussions he organized in 1980.

In its ruling, the appeals court said that "the corridors of the university's residence halls differ significantly from the doorways of individual homes." It noted that Mr. Chapman had access to dormitory lobbies, meeting rooms, and other parts of the campus in which to carry out religious activities, and said the university had a right to regulate access to dormitory rooms and hallways to fulfill its responsibility to provide private areas "where students may live and study without fear of intrusion."

American Lutherans report reversal of 13-year downward membership slide

An increase in baptized membership of the American Lutheran Church of 503 for 1982 was the first rise after 13 consecutive years of losses, said ALC General Secretary Kathryn E. Baerwald. That increase brought the total of baptized membership to 2,347,207, and helped to offset a drop of 213 in confirmed membership, to 1,758,239. It brought the denomination's total membership last year to 2,346,710.

The ALC is planning to join with the 110,000-member Association of Evangelical Lutheran Churches and the 2.9-million-member Lutheran Church in America in a three-way merger scheduled for 1988 that will create a 5.4-million-member Lutheran church.

Third World evangelicals have their say about Western dominance at Wheaton meet

A conference of evangelical Christians at Wheaton, Ill., attempted to deal with a problem long recognized but seldom confronted directly—the so-called "cultural imperialism" of Western missionaries. "All missionaries are bosses. They merely want to control nationals, have their servants, gardeners, maids, and cars, and then return home. These missionaries do not leave any nationals in charge and give nothing to nationals."

The speaker, from India, gave vent to his bitter feelings at a closing session of the conference convened on the campus of Wheaton College by the World Evangelical Fellowship. He underlined the intensity of his feelings by walking out when other participants, including a colleague from India, took issue with him.

More than half of the 300 participants were from Africa, Asia, and Latin America. The conference was sponsored by 50 churches, denominations, and service agencies, a gathering on the nature and mission of the church and meant especially as a sounding board for non-Western evangelicals.

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ELKHART IN 46517

What are we building?

"Christ the Cornerstone" is the theme of the General Assembly, Bethlehem 83, which begins next Monday, Aug. 1. Like Menno Simons' favorite verse, the one from which the cooperative curriculum, The Foundation Series, got its name—"For no one can lay any foundation other than the one already laid, which is Jesus Christ" (1 Cor. 3:11, NIV)—the figure has to do with building, putting up some kind of structure. The question is: What are we building?

Peter clarifies this when he writes: "As you come to him [Christ], the living Stone—rejected by men but chosen by God and precious to him—you also, like living stones, are being built into a spiritual house . . ." (1 Pet. 2:4, 5, NIV). Peter then quotes Isaiah:

> See, I lay a stone in Zion,
> a chosen and precious cornerstone,
> and the one who trusts in him
> will never be put to shame.
> (1 Peter 2:6 from Isaiah 28:16, NIV)

A building made of living stones, as a figure of speech, suggests a creative mind and a fertile imagination on the part of the writer. It's a dynamic metaphor.

Some years ago, I was staying in the Ritz Hotel, just off the campus of the Anglican St. George's College in the Jordanian sector of Jerusalem. Each morning, I got awake to the ringing of steel against stone as the cutters chipped out blocks to build an addition to the hotel. At first, I was annoyed by the noise. But as I listened more carefully to the different sounds of the steel cutting instruments, the ringing became singing, and the rocks seemed to come alive.

So what are we building? Before looking more carefully at this question, I suggest that, like some other figures in the New Testament, the idea should perhaps be applied to local congregations—each one being a "body," or "building," or whatever. The New Testament writers did not think "denominationally" nor necessarily in terms of the church universal.

Now, what are some possible meanings for the "spiritual house" into which we are being built? First, and most obviously, it has to do with furthering Christ's mission. Most buildings have at least two important functions: to provide shelter from nature's inclemencies and to include adequate and properly designed space for human beings to carry out their work assignments or other activities considered important to them such as recreation or worship. The specific usages planned for the buildings often determine the shape and style of those structures; form follows function.

I think Peter saw the major purpose of this "house" to be religious in nature, because he follows his first use of the image with ". . . to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ."

That is in perfect harmony with Paul's statement, when he wrote: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship" (Rom. 12:1, NIV).

The living stones created, and continue to create, the shelter, the altar, and the locus from which Christ's mission would be fulfilled. And there is a sense in which our churches, with all their weaknesses, have been and still are working at this. The kind of commitment many of our people have made in the past, unto death, and the kind of service our young people are giving in some of the most difficult of circumstances, today, demonstrates their living sacrifices. The challenge, of course, is whether we can be satisfied to have some kind of historical or present elite doing the difficult assignments for the rest of us. Or to turn the figure, are we withholding our brick from the rest of the building? In our haste to build material securities, are we merely making buildings of cold, dead stones, when in reality Christ desires the living stone of sacrifice over the kind of "stewardship" which allows us rich financial securities at the same time?

This should be a basic issue at Bethlehem 83, because it's quite likely that the social and economic securities we're talking about require the protection of the most costly military establishment in history, including a nuclear shield of incalculable destructive potential. I am, of course, not meaning to undercut or diminish the role of sacrificial Christian stewardship, for that may be the cement that holds the structure together, but let's be aware of how our wealth is secured.

Buildings may become centers of refuge, havens, places of inspiration, such as in housing works of art, and the like. They may become homes for the landless and centers of shared values. Whatever their functions, shouldn't we take seriously the theme of this year's assembly? How does it apply? My interpretation may miss the mark or be inadequate in some other way, but the metaphor is a powerful one and perhaps we shouldn't play games with it. If there's only one foundation, how many buildings can we build on it?

It would seem to me that each congregation, not only of our denomination, but also of our sister denomination, the General Conference Mennonite Church, might examine the rich meanings of being one spiritual house in Christ.—David E. Hostetler

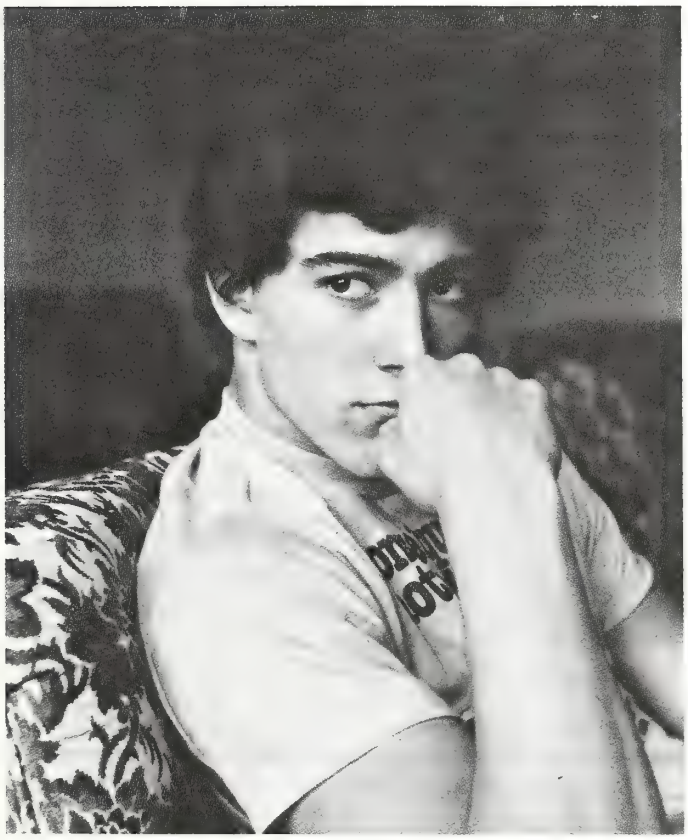
AUG 1 '83

August 2, 1983

GOSPEL HERALD

Choosing a career— the kingdom vs. the marketplace

by James M. Lapp



When the pressure is on to get a job and the market is tight, there is danger that a perspective on vocation and career becomes distorted.

I must confess at the outset that to write about Christian vocation now seems more difficult than it was 10 years ago. When employment opportunities abound, the possibilities and choices for all people, including Christians, are more free and simple. But when unemployment is in the double digits with no end in sight for the near future, and when the economy is such that thousands of people will stand in line for many hours to apply for 300 jobs, the issues regarding vocation become much more complex.

Nevertheless, the topic is one that is very much in the forefront of many of our minds. It is one that college students must think about as well as young adults in every community. But in our current cultural situation, it is also a problem for high school youth, for middle-aged women and men, and even older people. When the pressure is on to get a job and the market is tight, the danger is that our perspective on vocation and career becomes distorted. Very quickly the all-consuming passion becomes that of finding a job to receive an income, and the concerns about meaning and purpose in life are pushed aside. That is the dilemma that I fear we face now and is perhaps the crisis that confronts us in our society.

Now I can't begin to try to resolve all the problems that Christians face in regard to their work and vocation. But let me attempt to suggest certain perspectives that we might want to keep in mind when considering our choices and our options in regard to entering the employment market.

In a recent issue of *The Chronicle of Higher Education,* Edwin J. Delattre discusses this matter of careers from the standpoint of liberal arts colleges. He writes that students "are actually being taught that a career is nothing more than a succession of jobs, in which success is determined by rate of promotion and rate of income. Even liberal arts colleges, which ought to know better, are not steadfastly challenging that notion." Students are likely to think of success in their employment in the most irrelevant terms—job advancement and monetary compensation.

Not only is there confusion about how to measure the value of one's work, Delattre says, but we have come to equate a career with employment. He continues, "Failure to appreciate that distinction between career and employment yields the unfortunate and misleading impression that career men and women are simply employed men and women, people with jobs. That impression obscures, for example, the fact that a man or woman whose chosen work

is raising of children toward mature and responsible adulthood has a career while many people with jobs have only labor and income—they have no work to which they are committed and thus no career." What has happened according to this writer is that most students are not learning the difference between a vocation and an occupation, between having a calling and having a job.

I think these ideas fit well with some of the things that the Scriptures say to us about work and about vocation. The Scriptures are not uninterested in the work that people do. We remember, of course, the design of God that the first human creatures were to engage in the work of caring for the garden. We follow with interest the variety of tasks and occupations that biblical characters engaged in—shepherding, building, fishing, dyeing cloth, selling clothing, tending vineyards, farming, and that Jesus was a carpenter and Paul a tentmaker. Many of us have had deeply ingrained in us the injunction of St. Paul to the Thessalonians that if anyone will not work, let that person not eat.

To be a Christian is to be called by God to experience life and work with meaning and with significance that truly endures.

So we dutifully stay at our tasks and seek to have the next generation do the same.

What we are inclined to overlook as we read the Bible, in times when the character of jobs is becoming more sophisticated and the market is tight, is that the primary concern of the Scriptures is not with our occupations but our vocations, with our calling in life, not merely finding a job:

"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide" (Jn. 15:16).

"Go therefore and make disciples of all nations." (Mt. 28:19).

"But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light" (1 Pet. 2:9).

Already in the Old Testament the prophets said of the people of Israel: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth" (Is. 49:6).

To carry out a ministry. You see the primary concern of Scriptures has to do with our calling to be servants of God, to be disciples of Jesus Christ and only secondarily with our occupations. The calling of God is to become servants engaged in the tasks of bringing harmony, order, healing, wholeness, and good-will to the world so that all might experience life in an abundant measure. Those who have received this gift from God are to be corporately and individually engaged in carrying out that ministry to others.

Now the job that we enter into, the careers that we select, may be many. There are more than 20,000 from which we might choose. Our vocation is to be a servant of God furthering divine purposes in the world. The job that some may do in a year or two or five years from now may not even yet today be in existence. But the calling we have received is clear—to be a faithful representative of God's concern for redemption, for justice, for peace, and for love across the globe.

It's not that I would want to suggest that all jobs are of equal value in terms of God's priority for humankind. But when jobs are scarce, I recognize that we may end up choosing a job, at least accepting a job, which does not greatly contribute to the well-being of humankind. The question we will need to wrestle with is, can I see meaning for my life beyond my work, or in my work, or is it merely earning an income in order to enjoy my time off?

Philosopher Jacques Ellul has written of the contemporary situation in regard to work, "Work can no longer correspond to any inward reality, and literally holds no place in the true life of the worker, and yet it absorbs the major portion of his (or her) lifetime." The concern of Ellul is that most jobs in our present world are disconnected from any deeper meaning. Even those professions which were once considered especially rich in service to others have become merely careers without a deep sense of vocation. Teachers, social workers, nurses, and pastors have joined the ranks of the technicians, people who have contracts and commodities to sell in the capitalistic society, and who perhaps resort to the same demands for monetary gain and status benefits that were more commonly associated previously with blue collar workers.

In other words, the sense of vocation and calling has largely been eroded from our vocabulary and our experience. We are a society of technicians, people with professional skills detached from the higher meaning of life, disconnected from the larger purposes of humankind on the globe. Instead of viewing leisure time as it was traditionally understood as a time for self-improvement, it is now seen as treasured moments for pleasure. Both work and leisure support a secularized view of life devoid of any sense of commission given by God first in creation and second in redemption.

How, then, shall we view our vocation as Christians? I

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am helped greatly by these words from the book, *Compassion, A Reflection on the Christian Life,* (Donald P. McNeill, Douglas A. Morrison, Henri J. M. Nouwen): "Career and vocation are not mutually exclusive. In fact, our vocation might require us to pursue a certain career. Many people have become excellent doctors, lawyers, technicians, and scientists in response to God's call heard in the community. Quite often, our vocation becomes visible in a specific job, task, or endeavor. But our vocation can never be reduced to these activities. As soon as we think that our careers are our vocation, we are in danger of returning to the ordinary and proper places governed by human competition and of using our talents more to separate ourselves from others than to unite ourselves with them in a common life. A career disconnected from a vocation divides; a career that expresses obedience to our vocation is the concrete way of making our unique talents available to the community. Therefore, it is not our careers, but our vocation, that should guide our lives."

Not merely finding a job. As members of Christ's kingdom, we have the high challenge of discerning and discovering our calling, not merely finding a job. Our criteria for a career cannot be limited to security, income, and job advancement, but must rather be concerned with faithfulness to God, with integrity in mission, with perseverance in serving others, with contributing healing and hope to a broken world. Christians concerned about vocations will speak of gifts given by God and not merely skills learned in the classroom. The concern will not simply be for job training but being spiritually equipped to do the will of God in the world. Instead of being technicians at a trade no matter how glamorous or exotic the field, we will be disciples of Jesus Christ, working with purposes larger than ourselves, purposes that extend into eternity.

A little over 20 years ago while I was a seminary student, I attended the funeral service for the late H. S. Bender. At this service conducted for one of the most esteemed members of the larger Mennonite Church, the pastor in charge commented that Dean Bender's vocation was such that even death did not interrupt it. Would that this could be said of each of us in regard to our vocations.

The title of this article had to do with choosing a vocation. At the end let me say that ultimately we do not choose a vocation. We are chosen—called by God for service in a new kingdom that is being established in this world. That may be the basic issue that we all need to address when thinking about Christian vocation. Do I have that sense of being chosen, of being placed in this world for a purpose, designated for a mission, given an assignment that transcends, encompasses, and infuses with meaning whatever job I enter into?

That is the Christian meaning of vocation. To miss that sense of vocation is to become only one more victim of shortsighted values and limited goals which soon will pass away. To discover vocation in this higher sense, as living out the purposes of our Creator, Redeemer God in exciting and varying ways, is to experience in the deepest sense that life and work does have meaning and significance that truly endures. That is the vocation with which I want to be engaged.

The German-American Tricentennial

by William Keeney

Almost 300 years ago, on October 6, 1683, 13 Quaker-Mennonite and Mennonite families arrived in the United States. They came from Krefeld, Germany, and settled in Germantown on the northwest side of Philadelphia. That became the first permanent settlement of Mennonites in America.

The settlement was also the beginning of the German migrations to the country. The German immigrants became numerous enough in the early colonies that for a time it was touch and go as to whether German or English would become the primary language spoken in the newly independent United States.

Mennonites were not the only German immigrants to the "new world," as it was often called. Many others came for reasons of religious liberty, similar to the Mennonites. The Church of the Brethren migrated almost totally from Germany to the United States.

In my introductory classes at Kent State University I have students engage in a family history of violence and conflict exercise. They are asked to trace their family histories back as far as they can. They are to look particularly for the experiences of conflict and violence, and their effects positively and negatively on their family.

Many of them are surprised, and I was also at first, that so many of them found that a reason for their ancestors to migrate was to escape conscription and militarism on the European continent. Some have even found they have deserters from the army among their forebears, especially among those who migrated in the nineteenth century. They came to the United States because it had no compulsory conscription.

To celebrate the coming of German migrants to the United States, President Reagan has appointed a "German-American Tricentennial Commission" to plan observances of the first arrivals. The climax is to come on October 6, the date of the arrival of the Mennonites and Quaker-Mennonites. A banquet will be held in Philadelphia on the anniversary date.

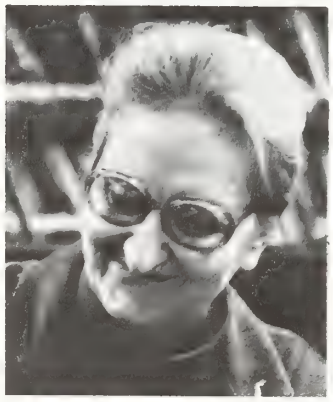
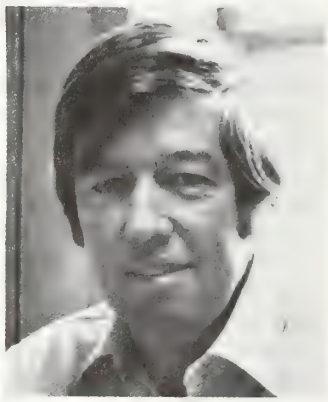
The commission is chaired by Richard V. Allen, formerly assistant to the president for National Security Affairs. Other members of the commission come largely from corporation executives, military related persons,

(continued on page 534)

William Keeney teaches in the Center for Peace Studies, Kent (Ohio) State University.

To whom much is given

by Barbara Metzler

Locust Grove evangelists. Left to right: J. Irvin Zook, Tim Yoder, Linnie Peachey, Gerald Peachey.

Between Jack's Mountain and Stone Mountain lies Kishocaquillas Valley in Mifflin County, Pennsylvania, a 21-mile stretch of small towns, picturesque farm lands, and billboards declaring the way of the Lord. Snuggled within this valley are seven Mennonite churches (of Allegheny, Conservative, and "non-Conference" groupings), three Lutheran churches, three Presbyterian churches, two United Methodist churches, and one Brethren in Christ church, plus eight Amish districts. In Belleville alone there are nine churches, five of them Mennonite.

With this many Christian congregations, one would hardly expect a need for door-to-door evangelism in "Big Valley," as it has been nicknamed in comparison to its sister valley to the east. But since the spring of 1982, Locust Grove Mennonite Church has been doing door-to-door visitation. The need, they say, is definitely there.

Gerald Peachey became pastor of the Locust Grove congregation in July 1981. He came to the position after 10 years of teaching and coaching at Belleville Mennonite School, an experience that has contributed to his action-oriented philosophy.

He explained his church's involvement in the evangelism program. "If a church or any institution is not in the process of moving forward, it's in the process of dying. It's easy to sit back and maintain your church the way it is," he said, "but if you're going to accomplish anything, you have to set goals."

A goal set over a year ago at Locust Grove was a personal evangelism ministry. Peachey and Bishop Erie Renno felt their congregation needed to step out into the community and make contacts with persons who were unfamiliar with Christian teachings or weren't regularly attending church. A small group from the church developed a visitation card to be used as a type of religious questionnaire in ascertaining church membership and frequency of attendance. Working in groups of three, the initial group covered nearly 100 homes.

"We became frustrated," commented Peachey, "because we didn't know how to follow it up." At that time the Conservative Mennonite Board of Missions and Charities accepted an invitation to hold its orientation for voluntary service personnel at the church. In turn, church members were allowed to participate in their evangelism training course.

"That gave us a second wind for our whole program," stated Peachey. Through the teachings of the Coral Ridge (Florida) program for lay witness, and an assurance questionnaire designed by D. James Kennedy, a Florida evangelist, the outreach "became a bit more specific, not only about church background, but where persons were in their spiritual experience."

The questionnaire included two "more personal questions," which the group members introduced as such, always asking permission before their delivery. The first: If you were to die tonight, would you go to heaven? The second: If God were to ask you why you should be allowed into heaven, what would you say? The second question is used to evaluate the basis for personal salvation—faith or works.

"I had some reservations, especially about those two diagnostic questions," noted Peachey. "But there's something about those two questions that makes people think. Most people are interested in what's going to happen beyond this life."

Every house in Belleville. By the end of this program every house in Belleville will have been visited at least once. Team members make decisions on follow-up visits after determining the needs of the individuals, and asking permission to return.

"We didn't pick and choose who we would visit. We went to houses of members of our own church and

Barbara Metzler is from Belleville, Pa., but recently began to work for the Cape May Co. *Herald* in New Jersey.

houses of other pastors as well. Persons from all denominations, including our own, gave unclear or salvation-by-works answers" (on the questionnaire).

Two of the members currently involved in the evangelism training have participated in some type of Christian outreach in the past.

J. Irvin Zook, a 31-year-old dairy farmer from Belleville, worked in community development near Bogota, Colombia, under Wycliffe Bible Translators for seven years. Tim Yoder, 23, another Belleville farmer and participant in the program, worked for six months with Mennonite Voluntary Service in prison ministry in Alabama.

Yoder was also a student at Rosedale Bible Institute, Rosedale, Ohio, for four terms. He contrasted his past involvement in evangelism with the present: "It was frustrating at Rosedale because we studied evangelism, studied all the statistics, and had all the information, but as far as being practical, that wasn't helpful. It didn't show what witnessing was all about.

"Also, I shared every day in the prison, but the inmates knew what I was there for, so it wasn't that hard to make a contact. They expected it."

Witnessing at home, he said, is a bit more difficult. "Every Tuesday evening (the night of the meetings) it takes a great effort. There's a fear of the unknown, a fear of being rejected, especially with people you know. In Alabama people didn't know me, here they do."

The Coral Ridge method, he said, gives the lay witness a structure for presenting the gospel, where ordinarily it might be difficult to know where to begin.

Zook agreed. "This method gives me a way to present the gospel in 15 to 20 minutes, and that's something I wouldn't have been able to do before. Ever since I went to church, people have said that this is what we should do, now I know how."

Both Yoder and Zook sense the importance of going to the non-Christian, saying that we can't rely on people to "come to us."

"I don't like the idea of a salesman," Zook admitted. "I don't like the idea of knocking on doors, but it's a way to get the gospel out."

Yoder added, "Ideally, I'd like to go into a home and win the respect of persons on a social basis, invite them for a meal, share with them as a friend. But we don't do that. With this method we get into homes that we couldn't enter before."

The knocking on doors and memorizing of verses is a "tool," asserted Linnie Peachey, a 67-year-old registered nurse, who has been involved in the program for almost its entirety. "The outline is flexible enough to allow change.

"But no matter how you present the gospel, it takes the Holy Spirit to really clinch the decision, and it's that guidance that we depend on."

All the group members interviewed, including Pastor Peachey, said that they had some initial doubts about the program but, after actual experience, they have become confident of it.

"At times I thought that quoting verses, especially from the King James Version, wasn't going to convince anyone," says Tim. "But Scripture is a lot more powerful than we realize. There's an authority there. I've noticed that in the prison too."

Yoder also commented on the needs he has discovered among the local people: "It's surprising how many people haven't heard the gospel here. You'd think in a place like Belleville, with all the churches around, people would know about it. People are craving for genuine love, someone to talk to. A lot of people are lonely."

A need for social interaction. One of the most prominent needs discovered by team members has been a need for social interaction. It has also been the most difficult to meet.

"One of the biggest plusses of our congregation," explained Peachey, "is that we're very family oriented. Most of our needs are met in the family. But that can be a real hindrance too in that we don't seek out people outside of the family. It has been a real hindrance to church growth."

The congregation, he said, has not caught the vision of church growth as he and some of the evangelism team members have. "I get this inference from some people, 'This is my church, and I'm not sure I want all these new persons coming in.' It's not 'my' church. It's for everybody.

"Everything we do is for us," he continued, "and I'm not sure that that's the purpose of the church. When that happens, the church becomes a social club."

Peachey stressed that although he is excited about church growth, he is not trying to "steal sheep," or get persons from other denominations to come to Locust Grove. "I think the other pastors are doing a tremendous job. There's a good spirit between most of the ministers. They understand and are sympathetic to what we are trying to do."

Many of the visitation cards and questionnaires filled

Naomi—after Obed*

Ruth 1—4

In happiness and health I felt my life
Was moving like a quiet stream where sheep
Could safely wade. To be a chosen wife
I found, was like a pond, so clear and deep
That quietness can reign until God gave us sons
Who taught us that the ripples catch the light
And streams with hidden music are the ones
That tumble over rocks. Then came the night
I felt deserted on a beach of sand
Until in Moab each son found a bride
And briefly shared their homes but then the hand
Of God once more swept joy and hope aside.
Through Ruth I see that life is like a shore
And joy can sweep where grief tides ran before.

The Lord of heaven turns contentment's wheel—
He must decide what time to wound or heal.

—Barbara Shenk

*See Uniform Sunday school lesson for August 7.

out have been passed along to the pastors of those interviewed in a community effort of evangelism.

Jonathan Yoder, pastor of Mountain View Mennonite Church located at the northern end of Big Valley, said he appreciated those referrals. "The cooperation has been very good," he noted. "Gerald called me about a couple that they had contacted who said that if they would go to any church it would be Mountain View. So I did the follow up and we've had some good results."

Leroy Umble, pastor of Maple Grove Mennonite Church, also responded positively. "They were here to visit us," he said. "The cards show me how the people of our congregation answer those questions."

Arthur McPhee, author of *Friendship Evangelism*, comments in his book on the importance of establishing relationships in witnessing. According to McPhee, the Evangelism Explosion method, which he has used in evangelism in the past, works best in communities where there are a lot of people moving in who already have a nominal Christian background.

But he added as a qualification that "every church ought to employ a variety of strategies to reach out to people in the community."

"In every church there are a percentage of people with enough sensitivity and enough tact to be utilized in a visitation program. For other persons it's not an option. They are afraid of coming off like a salesman, or of not being sensitive."

As a rule, he said, this accounts for about 90 percent of all church members, who must somehow get involved in other types of outreach, perhaps in support groups for those participating in the program.

The two diagnostic questions used in the Kennedy questionnaire, are good, he agreed. "They do get people to think." But, he added that it would be better to use questions that fit the specific situation, questions like the one that Philip asked the Ethiopian eunuch.

It is also important, he said, to continue the evangelism after the initial contact, in helping the persons to become assimilated into the congregation, perhaps making them part of a small group first where the individuals can make contacts that will draw them into the larger congregation.

In my own observations of the visitations, I found that the social factor was crucial to the initial contact. "We've lived here for 17 years," said one woman, "and we still feel like outsiders."

As my companions hurried to invite the couple to the next Sunday's service, I had no doubt that they sincerely wanted them to come, and I also believe the woman and her husband wanted to come. But we could all feel the hesitation. It would be Easter Sunday, and they didn't want to take part in communion. When asked the two diagnostic questions, the man responded that he "just doesn't have time to think about those things."

Still, as we left, it was apparent that whether he had the time or not, he had thought about those things just then, and he would continue to. "Oh, how I wish we had a support group to go in there," Linnie said as she got in the car to leave.

A free gift of salvation. When interviewed later in the week, Gerald added, "My dream or goal is to continue this as long as there is interest. At this point we are obligated to certain persons to do follow-up visits." The church has since finished its second training program and is due to start a third one in the next month.

"The survey has made us aware of a need," he continued. "God provided a free gift of salvation, and we are called to give persons the opportunity to respond. I don't think the gospel was something that Christ shoved down people's throats, and we don't want to do that either."

On Sunday morning, Peachey was preaching a similar message to the 350 members of his congregation. " 'To whom much is given, much is required,' " he quotes, adding, "I'm convinced that the only way we can share the gospel is if we go to where the non-Christians are. We say, 'The door's open, and they can come here anytime.' Would you come here, if you were not brought here as a child?"

(continued from page 531)
and government officials who have some connection with military policy or program. One example is Traule Grether, a first-generation German immigrant whose father is a missile scientist.

No member of the commission represents the spiritual and moral heritage of the first group. Out of that first group came the first public protest against slavery when the German immigrants admonished their English Quaker compatriots against holding of slaves.

In the announcement of the commission and the plans for celebration of the tricentennial no mention is made of the fact that the group who arrived as the first wave and a substantial number of other German immigrants in the 18th and 19th centuries were religious pacifists. Others wanted to escape the compulsory military conscription that came in the wake of the Napoleonic period. Prior to that time the modern forms of universal military conscription, including peacetime conscription, were unknown in European nations, but became common afterwards.

It is ironic that a major purpose of the planned celebrations will be focused largely on fostering better relations between the United States and Germany. These have faltered because of the growing militarization of the United States and the pressure on Germany to follow along with it. The deployment of the Pershing II and cruise missiles has given rise to large-scale protests in Germany. The United States also pressures Germany to enter more deeply into opposition to the U.S.S.R.-Eastern European bloc.

This past year the Krefeld Mennonite Church in Germany invited former Mennonite Central Committee workers to come for a celebration of their renewal after

the destruction of World War II. MCC workers had engaged in programs of food and clothing distribution in and around Krefeld. My wife and I had our first MCC assignment in Krefeld in the fall and winter of 1948. The devastation of the war and the influx of Mennonite refugees were much in evidence even that long after the end of the war. We were there to help bind up the wounds of the war in which we had refused to participate. It seems something of a betrayal of these relationships which trace back to 1683 but continue yet today to have them used to promote military and hostile political objectives.

Would it not be appropriate for Mennonites, possibly joined by the Church of the Brethren and the Friends, to organize an alternative celebration in Germantown on October 6? They might invite representatives of the Krefeld Mennonite Church to come. The celebration would be of the historical spiritual and moral heritage.

It should also be a call to engage in peacemaking and reconciliation, rather than in preparation for warmaking, hostility, and a possible nuclear holocaust.

One further ironic note could be added. The United States has a myth of being a "new world" where the practices of the "old world" would no longer prevail. Militarism, war, entangling alliances, balance of power scheming, and other such "old world" practices were to be left behind in the grand experiment in freedom, democracy, and religious liberty.

Instead we now find conscientious objection as a right in Germany protected by the constitution, while in the United States it is considered only a privilege subject to the whim of congress. It is the United States that is using the arrival of a German pacifist religious group as the occasion to further policies and practices diametrically opposed to what the group set forth to pursue.

In the joint sessions at Bethlehem, Pennsylvania, the Mennonite Church and the General Conference should plan to set right the record and stand true to the heritage of those first settlers from Krefeld in the "new world." To give witness to the "whole new world" of the gospel vision (2 Cor. 5:17) would be a more appropriate celebration than that apparently planned by the presidentially appointed Tricentennial Commission.

READERS SAY

Nancy Kerr, 407 Warner St., Cincinnati, Ohio

Dear Name Withheld (from Readers Say, March 15, 1983).

My heart goes out to you as I read of the pain and hurt of your being discarded and replaced after years of marriage. I wish I had read your letter in time to invite you to Laurelville Church Center for the Formerly Married Retreat, March 25-27.

You are not alone! There are many of us in the Mennonite Church! In fact, two friends of mine thought I had written your letter because our stories are similar. At Laurelville each year those of us who have been in the valley of the shadow of divorce or death find comfort and healing from being together. As a company of Christians we support and affirm and care for each other; I wish you could have had that affirmation this year. So, come next year! The time set aside is April 27-29, 1984 (and there's some scholarship help if you need it; don't be afraid to ask.)

In the meantime, there are groups of Mennonite people like us in a number of places. Akron Mennonite hosts a group from Lancaster and Franklin counties; contact Mary Martin, 301 Meadow Valley Road, Lititz, PA 17543. Write Linda Byler, P.O. Box 5702, Belleville, PA 17004, about the Belleville, Pa. group. Scottdale, Pa., has a group of which Sherril Bentz, 600 Market St., Scottdale, PA 15683, is the leader. Elkhart-Goshen's group president is Jan Mullett, 825 E. John St., Nappanee, IN 46550. There is also a group in northeast Ohio for whom the contact would be Diane Kuhn, 416 S. Platt St., Montpelier, OH 43543. The group in Kidron, Ohio, is not yet organized. Newton-Hesston, Kan., has a group of singles and formerly married to whom Herta Funk, 722 Main St., Newton, KS 67114, can direct you. And there is a retreat in the Western District and at Camp Amigo in Michigan.

Dennis L. Esh, Phoenix, Ariz. It puzzles me when I hear educated men blame Hitler and the Nazis for the Holocaust and the atrocities which occurred. The Jews of pre-war Germany were prisoners long before the existence of Auschwitz or Dachau. They were the prisoners of the routine comfortableness of their everyday lives. It was this type of life which allowed many of them to become wealthy in hard times at the expense of those who were unskilled in the handling of money.

The pre-Holocaust era of Germany was nothing more than a repeat of that time in Old Testament history when the Jews had it too easy and became spiritually soft. To the Jews of that era, the holocaust that was to follow was just as devastating as that in Germany. The king of invading Assyria was the Hitler of his time.

Historically, it has never been God's nature to let his people off easy. Those who have been adopted into his nation should not expect an easy life. Looking back, we see that Israel reached its spiritual peak somewhere out in the wilderness between Egyptian captivity and the Promised Land. The wilderness experience was God's school of "hard knocks." It was intended that God's people should learn something in the process of forty years of refining.

The transition of man's soul from birth, to death, to paradise is another story of the Exodus. Heaven is the new promised land. It follows that in the progression of human life from the beginning to eternity that the examples of the past become reflections of the future.

Those who expect the second coming of Christ to occur in an era of relative wealth and soft-mindedness are out of touch with reality. Historically, it is not God's nature to let his people off easy.

CHURCH NEWS

Reuben Savanick (left) was the Bible study leader at the weekend for deaf persons. Visiting with him are Ruth Geiser (center), Smithville, Ohio, and Lena Blessing, Lancaster, Pa.

Weekend for deaf draws 80 to Laurelville

People of Faith was the focus of a weekend for deaf and hard of hearing persons at Laurelville (Pa.) Mennonite Church Center, June 17-19. About 80 people gathered for three days of conversation, recreation, education, and worship.

The weekend took its theme from the stories of people who believed and responded to God in Hebrews. Reuben Savanick, former deaf ministries leader for Mennonite Board of Missions and for Scottdale (Pa.) Mennonite Church, led a Bible study on Heb. 10—12 Saturday and Sunday.

June Alliman Yoder, teacher of communication and preaching at Associated Mennonite Biblical Seminaries in Elkhart, Ind., led the main sessions on Saturday morning and evening. She encouraged her listeners to find stories within themselves. In smaller groups individuals told stories of their early childhood, of church experiences, and of things they were proud of.

Many of the stories were humorous. Some illustrated difficulties experienced because of deafness. One woman told how she walked home from church one Sunday not realizing that a fellowship meal following the service had been announced.

Small groups also performed for each other on Saturday night. June gave each group a theme and asked them to make up stories together using nursery rhyme characters. Themes such as "repay evil with good" and "the faith of a few will spread" came to life with help from Baa Baa Black Sheep, Little Red Riding Hood, and a handsome prince. The actors used sign language and spoken English.

During the Sunday morning worship service, the Wayne County (Ohio) Deaf Fellowship performed *Where Love Is.* Taken from a story by Leo Tolstoy, the play is about a Russian cobbler who is promised a visit from Jesus.

"June talked about our personal lives, Reuben talked about stories in Hebrews, and the drama on Sunday helped draw the themes together," said Pam Dintaman Gingrich, director of deaf ministries at Mennonite Board of Missions. "We were hoping the idea would come across that one way to share your faith is to tell your own stories."

High court links registration with federal student aid

On June 29, 1983, the U.S. Supreme Court issued an order that allows the government to enforce a law denying federal student financial aid to men who have not registered for the military draft. The decision lifts a lower court injunction that would have prevented this law from taking effect on July 1, 1983.

At the request of the Reagan Administration the nine-member Supreme Court unanimously agreed to allow the law to take effect and to hear the case in the fall. It will rule whether the law requiring registration for the military draft prior to receiving federal student financial aid is unconstitutional.

On June 20, 1983, a Minnesota judge, Donald D. Alsop, ruled that the law was unconstitutional. In a case brought to his lower federal court by several Minnesota students, Judge Alsop agreed that the law violated students' constitutional rights to avoid self-incrimination. He also said that the law unconstitutionally imposed penalties on students for failing to register for the draft before they had been found guilty in court of violating the Selective Service Act.

Judge Alsop invoked an injunction barring the law from taking effect. The Supreme Court has now stayed this decision. The Supreme Court's final decision will likely not be handed out until a year from now.

All students, including women, are required to sign a statement of complicity stating they have either registered with Selective Service or, in the case of women and those men under 18, they are not required to register.

Several Mennonite students will be affected by the Supreme Court's action. The General Conference Mennonite Church and the Mennonite Church Board of Congregational Ministries are each beginning to implement nonregistrant student aid funds to attempt the replacement of federal student aid lost by those who in conscience are not registered.

Rocky Mountain Camp expands

On June 5 the long-awaited date had arrived. Chalet Emmental at Rocky Mountain Mennonite Camp was dedicated with approximately 130 people in attendance. It was a dream come true for Frank Brunk, former director, who had the vision for such a facility and designed it.

The service was directed by Verlin Kuhns, chairman of the camp board, and consisted of some historical thoughts about the camp; the history of the Mennonites in the Emmental Valley in Switzerland (the reason for naming the building "Emmental"); recognition of the people who gave of their time and money to see the fruition of the new facility; some thoughts on the new dimensions in programming which will be

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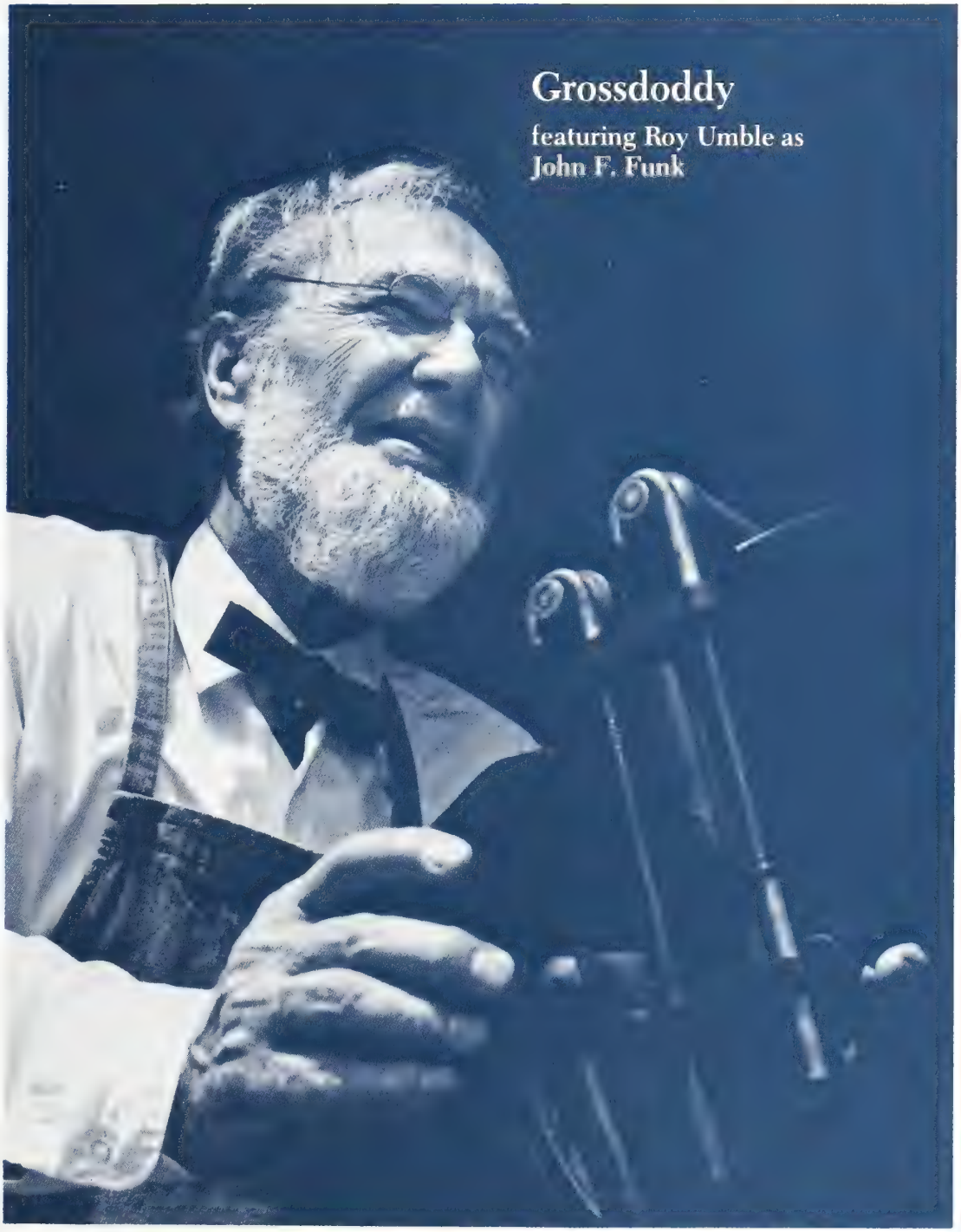
August 1983

A Magazine About People in Mission



Grossdoddy

featuring Roy Umble as John F. Funk

Mennonite Board of Missions

A Mission Hall of Faith Production for Bethlehem '83

Grossdoddy

A play based on the life and legacy of John F. Funk

"Grossdoddy" in German means Grandfather. John Fretz Funk (1835-1930) is the grandfather of the modern Mennonite Church. His powerful preaching and publishing not only provoked the lethargic church of the 1800s to action, but laid the foundation for the education, publishing, relief, mutual aid, and mission programs we know today.

John F. Funk has been described as three people. In the pulpit he was a pious and emphatic preacher. In his printing operation he was an ambitious, vigorous, and pragmatic businessman. At home he was a gentleman who enjoyed nothing more than relaxing and sharing stories with friends and family.

As Funk recounts a century of mission he is storyteller, examiner of facts, and exhorter.

SCENE 1: Introduction to Funk and the Mennonite Publishing Company

Funk! The name's John F. Funk. April 6, 1835. That's the year I was born. Bucks County, Pennsylvania. Skunk Holler Road. Never mind the jokes!

Owned a lumberyard in Chicago for ten years with Jacob Beidler and James McMullen. Sold out and began the Mennonite Publishing Company in Elkhart, Indiana, 1867.

Mennonites in the mid-1800s resisted such innovations as revival meetings and Sunday schools, labeling them as worldly.

SCENE 2: A time to change

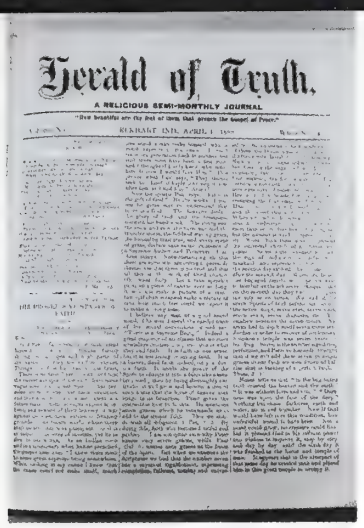
A number of individuals, including myself, began to feel that if the ideals we held so dear were going to survive, changes would have to be made. The church needed change from a passive faith to a faith alive and progressive—like that of our heritage. The church needed men and women ready to embody and carry this vision to the far-flung settlements of this new land.

SCENE 3: Conversation with John S. Coffman

One final word before you go on your journey, John. The Mennonite Church is in danger of following other well-meaning churches into oblivion. It is *not* the Mennonite Church we are trying to save, however, but its clear and faithful expression of Christ.

John F. Funk (left) and employees.

(right) John S. Coffman (1848-1899). If Funk was the match, Coffman was the flame. Coffman carried his solid understanding of the Bible and powerful oratory to every corner of the Mennonite Church.



Herald of Truth.

A RELIGIOUS SEMI-MONTHLY JOURNAL

Funk began *Herald of Truth* and its German counterpart, *Herold der Wahrheit*, in 1864. This paper later merged with *Gospel Witness* to form *Gospel Herald*.

SCENE 4: Where God leads

I have stood behind my share of pulpits, but of them all this press was my favorite. A pulpit of wood can unite a congregation. But only a journal fashioned from the pulp of wood could fire the sparks of faith and unite congregations into a living, breathing church.

Cries for help from Mennonites who had migrated westward led to the formation of the first mission board of the Mennonite Church in 1882. The first outreach of the board was to send ministers on horseback to these scattered Mennonites.

Drawing by Douglas Ratchford, from *Mennonites in Canada, 1786-1920: The History of a Separate People* by Frank H. Epp (Toronto: Macmillan of Canada, 1974).

SCENE 5: Hold the presses!

Mennonites open new work in Chicago! Sunday School Conference of 1892 declares Chicago a Sodom or Gomorrah and announces the city as site for mission work.

Chicago Home Mission

First Mennonite missionaries arrive overseas!

J. A. and Lina Zook Ressler, (right) among the first missionaries to India around the turn of the century, with family and co-workers.

Mennonites begin orphanages, homes for elderly, sanitariums!

La Junta (Colo.) Sanitarium (below)

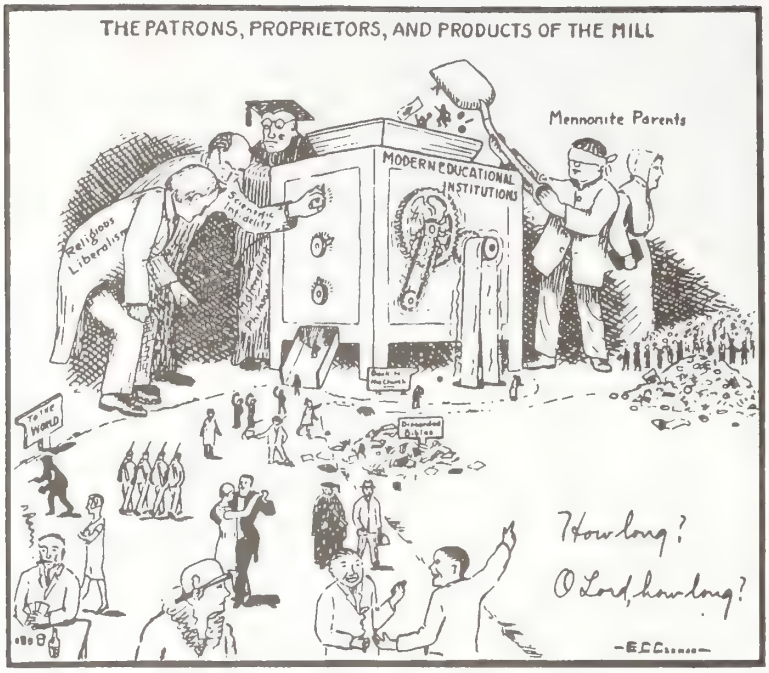
SCENE 6: Conversation with Amanda Musselman

Wait, wait, slow down a bit. You say you are organizing Sunday schools, children's meetings, a sewing school, Bible studies, memory work, home visitation, and rounds at the mental institutions and almshouses? I'll say you're letting your light shine. Edison's lamp pales by comparison.

SCENE 7: Division

Ah, we people who call ourselves Mennonite. So courageous, so united in the face of adversity. There was never anything like a good war to bring us peace-loving people together. And nothing like peace to put us at each other's throats.

Amanda Musselman (1869-1940) was one of the many young Mennonite men and women who served in the city missions that sprang up in the late 1800s and early 1900s.



Higher education was just one issue that divided Mennonites in the 1920s. Tensions combined with economic recession slowed mission growth in the 1930s to a crawl.

Cartoon from *Faithfully, Geo. R. The Life and Thought of George R. Brunk I (1871-1938)* by J. C. Wenger (Harrisonburg, Va.: The Sword and Trumpet, Inc., 1978)

SCENE 8. Salome Kratz Funk

What good is a vocabulary if it can't be used for flattery from time to time. And what good is flattery if it doesn't result in a kiss.

Salome Kratz Funk (1839-1917). Wife of John F. Funk.

SCENE 9: A burst of new stories

I'm happy to say Mennonites have not settled for just the old, old story. During the 1940s and '50s, we put on a burst of energy unparalleled in our history. Our church papers could barely keep up with the new stories.

The Mennonite Church began 356 new churches in North America during the 1940s and '50s.

(right) The Mennonite Church began work in twenty overseas countries during the 1940s and '50s.

Photo, consulate general of Japan, N.Y.

(lower right) Summer Voluntary Service began in 1944. VS became a full-time program in 1948.

During the Korean and Vietnam eras thousands of young Mennonites chose alternative service rather than the military.

Photo by Paul M. Schrock

Scene from an early TV spot. Mennonites discovered radio and television as channels for witnessing.

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(below) Out-Spokin' combined the new interest among young Mennonites to see the world with the opportunity for spiritual growth. It became Christian community on the move.

The Mennonite Church crossed cultural boundaries in North America through the church planting efforts of such persons as Rowena and James Lark and Lupe and Mario Bustos.

J. D. Graber, first churchwide missions general secretary, with executive committee back when a man was known by his initials. Front (left to right): J. D. Graber, J. H. Mosemann, J. B. Martin. Back: L. C. Hartzler, H. E. Bennett, E. C. Bender.

SCENE 10: A stroll through heaven with J. D. Graber

"A mission outpost for every congregation." A good line from a good man. J. D. Graber—now that's a man I'd like to spend some time in heaven with.

SCENE 11: New challenges and old dangers

The true test of a church is its ability to reach out beyond its boundaries to people of all races, cultures, and nationalities. Yes, sisters and brothers, that causes change. And change creates pain. But it is the pain of giving birth, the pain of growing, the pain of remaining faithful to the crucified Christ.

SCENE 12: Time is brief

We have paid dearly for our faith and the privilege of sharing it with others. It is our pearl of great price. We must not squander it.

SCENE 13: Dawn of a new century

I have always loved the early morning. The slow light of dawn is my time to prepare for whatever the new day holds.

Grossdoddy was written and produced for Bethlehem '83 by Joel Kauffmann.

John F. Funk, performed by Roy Umble.

Props and lighting by Rob Groff.

Special thanks to Lauren Friesen for dramatic consultation, and to Archives of the Mennonite Church and Mennonite Historical Library, Goshen, Indiana, for research assistance.

(below) In the 1960s and '70s the Mennonite Church rediscovered the city—or, as some would say, could no longer ignore it.

Religious News Service Photo

The Shape of the Mission Enterprise in the Year 2000

by Paul M. Gingrich

Let's assume—and this may be a shaky assumption—that the world will experience no global economic collapse, no nuclear holocaust, and no worldwide catastrophe in the next twenty years. Mission will be carried on in the tightening jaws of famine, poverty, energy and resource shortages, limited personal freedom, violent revolution, and the breakup of social systems resulting from totalitarian governments, mushrooming urban centers, and technological dehumanization.

If the shape of the future is the present compounded, how should the church plan for mission in the year 2000?

1. World needs will be enormous. The population will grow 25 percent, from 4.5 billion now to 7 billion then. About half of the world's 15 to 20 percent Christian population will live in the centers of wealth in North and West. The multitudes of poor, starving, and displaced people will be without Christ.

2. Gospel evangelization and human relief aid will become one action. The words of Jesus to starving people will be interpreted by acts of mercy. Mennonite mission agencies and Mennonite Central Committee will be one integrated effort.

3. Believers in the centers of need will plan the mission strategy. Western churches will have the opportunity to help finance those with mission zeal in Africa and South America to reach out to unevangelized areas in Asia as well as post-Christian Europe and North America.

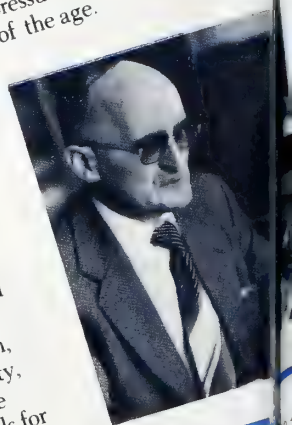
4. Christians in communist countries will increase. The percentage of believers in the West—Europe and North America—will continue to decrease, while Christians in the Eastern Bloc—China, USSR, and Eastern Europe—will increase greatly.

5. Church will look different. The church worldwide will be centered in small fellowships, with lay leadership, a people in dispersion, minorities on the fringe of society, salt and yeast. These will be the centers for outreach and models for survival.

6. Committed disciplined people will be the vital ingredient:

- People who are ready to migrate long-term.
- People experienced in prayer, meditation, and solitude, for whom mission is worship of Yahweh.
- People who have been nurtured, blessed, and sent from communities of caring, where the organizing principle is *mission*.
- People who are prepared to accept risks of imprisonment, torture, persecution, and death to bring the saving gospel of Jesus to the poor—because this ministry will be seen as a subversive political action.

7. The mission is God's. God is in charge, building the church worldwide, and this redemptive action will continue in the midst of pressures on all sides until the end of the age.



1. Porters are the only means of transport in some areas of mountainous Nepal. United Nations photo

2. Churches in Miami, Florida, minister to spiritual and physical needs of refugees from Haiti.

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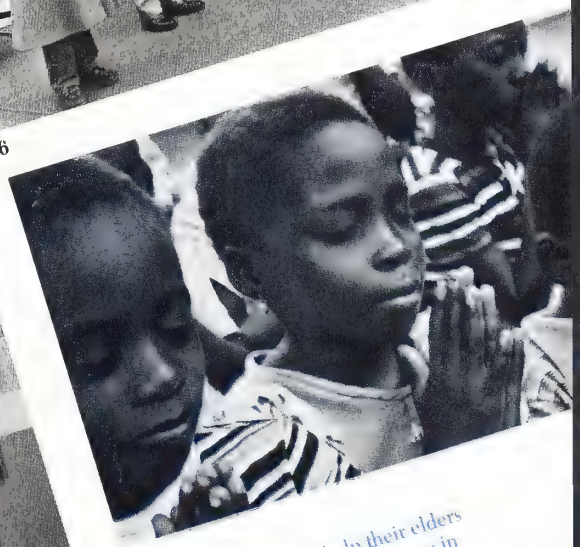

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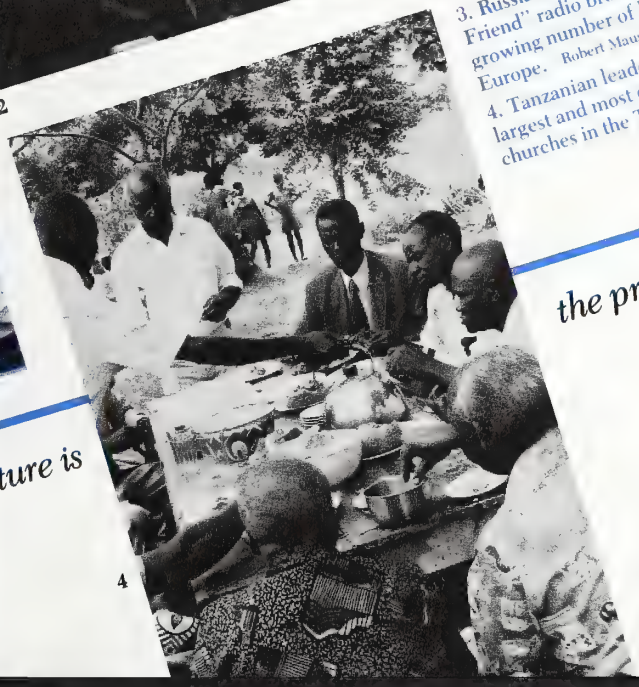
3. Russian-language "Voice of a Friend" radio broadcasts reach a growing number of listeners in Eastern Europe. Robert Maust photo

4. Tanzanian leaders guide one of the largest and most dynamic Mennonite churches in the Third World.

5. Younger volunteers help their elders continue to find meaning and hope in life.

6. A small community of believers has resettled in Ireland to witness for the peace of Christ in that troubled country.

7. Children learn to pray to the source of strength and life for people of the twenty-first century. Blair Seitz photo



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e future is

the present compounded . . .

This fall, plan a

Family Mission Thanks-Giving . . . and watch your family get excited about mission!

Last fall 1,000 families and friends—over 12,000 people—celebrated mission through **Family Mission Thanks-Giving.** They called it terrific and a beautiful sharing experience.

Enjoy fellowship with friends and neighbors, and teach your children about mission as you see, taste, smell, hear, and experience how God's love is shared all over the world.

Share God's love with authentic meals from Brazil, France, Nepal

Mealtimes are special times in the Bible too. Jesus made the most of them to do his teaching.

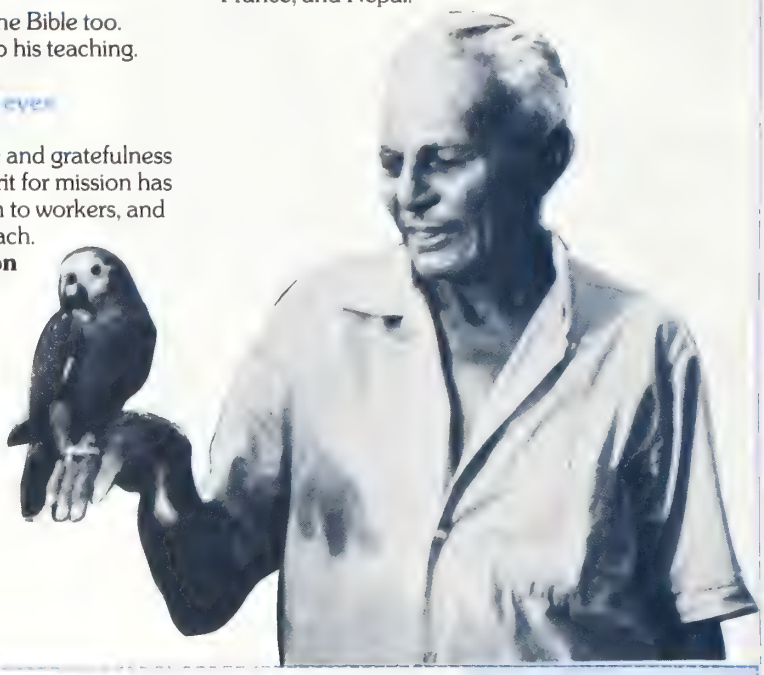
Spend an evening through the eyes of Christians overseas.

Participants have felt a new awe and gratefulness for God's work overseas. Their spirit for mission has been invigorated, they have written to workers, and they have tried new kinds of outreach. What is learned in **Family Mission Thanks-Giving** is not easily forgotten.

Mealtimes are reminders of God's love and our opportunity to give thanks.

Your packet contains all this:

- Planning booklet with tear-out pages, color-coded for each country, tips on friendship evangelism for guests, and much more: recipes, background notes on Mennonite workers, mealtime tips, songs, prayers, stories about Christians in Brazil, France, and Nepal, and special tips for decorating.
- Large coloring/activity sheet for children.
- Colorful dinner napkins to tell about Brazil, France, and Nepal.



D Michael Hostetler

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Congregation _____ Number of family members _____

Total number of persons expected per meal _____

Number of children wanting coloring/activity sheet _____

Return this coupon August 31, 1983 (Canada), or October 15, 1983 (USA), to

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possible with the completion of the building; the recognition of the large, framed photographs of the Emmental Valley in Switzerland which grace each room in the building; and, most importantly, the dedication litany and prayer for the building to be used to further the work of the kingdom of God. Appropriate Renaissance period music was provided by the Delaney Consort recorder group from Pueblo.

Chalet Emmental is decorated in a Swiss chalet style. It is located on a grassy hillside, away from the main camp area, at more than 9,600 feet above sea level and commands a spectacular view of the Pikes Peak forests and tundra which surround Rocky Mountain Mennonite Camp.

It is hoped the building will add to the ministry of the camp to adults by providing an ideal setting for small conferences, retreats, seminars, board meetings, and workshops. The building has 11 private bedrooms, each with a double bed, four common bathrooms, a fully-equipped kitchen, a dining room, a recreation/games room, and a large, comfortable meeting room. It can accommodate a maximum of 30 people. When not reserved for adult groups, the building also provides excellent accommodations for families.

Rocky Mountain Mennonite Camp is located four miles south and 1½ miles east of Divide, Colorado, near Colorado Springs and Pikes Peak.

Ascension Day with Mennonites in Soviet Kazakhstan

A highlight of the Mennonite Central Committee-sponsored Peace Study Tour to the Union of Soviet Socialist Republics was fellowship with the small Mennonite congregation in Alma-Ata in South Central Asia. At the time of the tour group's visit, the congregation was completing the renovation of the church building, for which permission had been granted by the local Council for Religious Affairs. Gerald Shenk, who had just concluded six years of service and study in Yugoslavia with support from the Eastern Mennonite Board of Missions, Salunga, Pa., was a member of the tour and describes their fellowship with the Mennonites of Alma-Ata in this article.

We crossed from Europe into Asia, and flew for hours from Siberia to worship with the Mennonites of Alma-Ata. We made our way with great anticipation to their meeting place. Their city is the largest one in the Kazakh Republic, and we were eager to see the shape of their life together in this place, just 200 miles north of the Chinese border.

There we joined more than 100 people in their celebration of Jesus' ascension.

The Alma-Ata congregation formed rather slowly after its organization as a house fellowship in 1951. Their numbers grew more rapidly in the 1960s, when some Mennonites who had been working in mining areas in the Ural mountains began moving there, searching for better working conditions and a more favorable climate. The present building has been used for services since 1966, and the congregation has been registered since 1977.

Tour codirector Urbane Peachey, left, and tour member Ed Stoltzfus, beside him, converse with brothers at the newly renovated facilities of the Mennonite congregation at Alma-Ata in the Soviet Kazakh Republic.

The group now numbers about 140 members, with a minister-elder (bishop), four or five additional ordained ministers, and one deacon. Each new year a baptismal class starts, lasting until baptisms are held on Pentecost Day. Last year nine people were baptized. This year the church expects about 16—perhaps more.

The language of worship in this congregation is German, but the baptismal candidates may request that the questions be put to them in whatever language they find most comfortable. The elders lament the decline of German language skills among their youth, for whom it is a foreign tongue.

One elder said sadly, "We cling to German with all our might, but some of the young people have difficulty with it. Within ten to fifteen years, it will all be Russian. Even now, none of the younger brothers can help with preaching if it is in German."

Several centuries after their ancestors arrived in Russia, the congregation is beginning to change its style of worship. The youth direct and volunteers participate in the less formal afternoon service. The songs and many of the sermons are now in Russian. And in all services the Bible is read in both German and Russian.

We sat on Ascension Sunday in the middle of the just renovated meetinghouse. The pulpit was to my left, at the center of the front wall. The choir faced us, and elderly women were right behind us. To the right, farthest from the pulpit, was another sizable portion of the audience, including the section with young people.

Most of the women wore colorful bandanas as a prayer veiling. I recall the golden wire-rimmed glasses, golden teeth in the smiles of welcome, and the eager faces of those who insisted that our group sing for them. But entertainment has not made many inroads into the worship of the congregation. Sobriety, even sadness seemed the appropriate mood.

The choir, composed primarily of people over 50 years old, was the church's bastion of culture. The hymnals were old and worn, and some of the newer music had been copied by hand. Choir members younger than 50 had to follow the printed text with the same dependence I have when singing in German. If they could not see the words, they did not sing, even when the song was "lined," sung in advance by the leader, line by line.

At least half the congregation did not participate in the singing. Perhaps this was not all due to the language gap between the German and Russian, but rather to other factors—the minister chose the songs from the "old hymnal" that looked even older than the others and was in short supply. And perhaps the selections—on themes of the Ascension—were rarely heard. But when the choir sang a number in Russian near the close of the service, everyone sang along from memory.

Some of the leading brothers had words of greeting, welcome, and further meditation. Their separation from the world around them showed in the biblical themes they selected to teach the significance of the Ascension for the believing fellowship.

Several people in our group brought greetings, and Arno Thimm, a Mennonite pastor from the Netherlands, gave the main meditation. Then he presented a gift carving of hands in prayer, whose history illustrates how the Mennonite church has grown beyond the limits of Germanic ethnicity. An Indonesian Mennonite had brought this gift to a Mennonite World Conference in Nairobi, Kenya. From there it went to Holland, and it was now brought to the middle of Soviet Asia.

As the service drew to a close, the Mennonites in Alma-Ata asked us to greet our congregations with a verse from Hebrews 4:16: "Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need."

Then people sent individual greetings to brothers and sisters now living in West Germany or Canada. We were painfully aware that many of the beloved members of this congregation have emigrated to other lands. There are gaps in the choir, and some leaders are sorely missed.

The excitement of these messages continued after the close of the meeting as we descended into the fellowship area in the basement for coffee and cookies. The happy hubbub continued until we finally made our way back to the hotel in a sort of taxi-van, just squeaking in by 11:00 p.m.

Fraser Lake gets a good start

Staff orientation began the summer activities at Fraser Lake Camp on June 21. Over 40 staff persons have been hired for the summer and will be leading the one- and two-week camping experiences for children and youth at this Mennonite camp northeast of Bancroft, Ont.

"I am pleased by the high quality of the staff this summer," Dave Burkholder, camp director, said. "We have many staff returning for the second and third year. A number of staff are from our Mennonite churches and schools, which points to the deepening relationship between the camp and the Ontario/Quebec conference."

In addition to fifteen current and former students from Rockway Mennonite Collegiate there are students from Conrad Grebel, Eastern Mennonite, and Goshen colleges on the staff.

The camp will have from 70 to 125 campers each week from June 28 through Aug. 22. There are daily programs in swimming, archery, canoeing, nature, pony-riding, arts and crafts, and spiritual development for the nine-to-fifteen-year-old campers.

A special program addition this year is the survival course and out-trips which will be led by Cindy Martin, who has taken special courses in wilderness survival during the past year.

Each week, the camp will have a pastor who will be assisting with campfires and other devotional activities. Pastors who will each serve one week include Brice Balmer, Dave Martin, Jim Shantz, Doug Zehr, Erwin Wiens, Gerald Schwartzentruber, John Goulet, and Gerry Stephenson.

During June the camp was able to complete extensive maintenance and repair projects on various facilities in the camp; this included larger tent platforms, rebuilding the program director's cabin, renovating the laundry room, and remodeling Harrison Lodge. The camp was also able to pay off its $7,000 mortgage with the Mennonite Conference of Ontario and Quebec.

Fraser Lake Camp began as an outreach of the inner-city Mennonite churches in Toronto in 1955 and has continued to serve many children and youth with special needs as well as regular campers.

Puerto Rico church grows: no MBM missionaries

The return of David and Karen Powell for a furlough from their Mennonite Board of Missions assignment in Puerto Rico marks the first time since 1945 that no MBM missionaries are at work on the island.

The Powells have served in Puerto Rico since 1967. Before they left in May, Puerto Rico Mennonite Church invited Powells to return for another term.

During their 16 years in Puerto Rico, David and Karen have been heavily involved in the life and growth of the Mennonite Church, serving in a variety of educational, musical, administrative, and counseling roles.

David was director of Mennonite Bible Institute, where he also taught. "Although I taught inductive Bible study methods for pastors and leaders, I'm not sure how well it can be done in the Latin American setting or how appropriate it is there," he reported. "I want to think about that some more."

Recently, David taught a series of five-to-eight-week courses in the congregations, conducted during regular meeting times. "I taught things like 'How to Lead Bible Studies' and 'The Gospel of John,'" said David. "There was really good attendance and response."

The Puerto Rico Mennonite Church, founded in 1951, has 1,000 members in 17 congregations.

While David's responsibilities were directed toward the larger church, Karen was more involved in the local Aibonito congregation. She was Sunday school superintendent, taught women's classes, and directed the church choir. "I was also a member of the Puerto Rico Church finance committee which sponsored several money-raising projects," she said.

The mountain town of Aibonito, Powells' home, is the site of the Puerto Rico Mennonite Church offices, Bible institute office, hospital, and elementary school. JELAM, the Latin American Mennonite media agency, is also located in Aibonito.

David and Karen reported that changes are taking place in the Puerto Rican church today. "We think there is a movement from congregational authority to churchwide authority," they observed.

There is also a growing concern for the identity of the church. One of David's major efforts has been to explain Anabaptist history and interpret the Mennonite Church for the Puerto Ricans.

Perhaps related to this concern for their own identity, David explained that some church leaders hesitate to trust MBM. "The North American church has been a part of the Puerto Rican church for a long time," he said. "They would like to be free of North American money and the influence they feel comes from it."

Regional groups call for greater participation

Directors from the four U.S. regional groups asked the Mennonite Central Committee U.S. executive committee in its June 22 and 23 meeting for greater participation in program and budget planning.

The executive committee, which had requested reports from the regional directors, endorsed a resolution written by the directors which called the regional organizations "a vital avenue" for communication. The committee also voted to invite the directors and their regional chairmen to its September meeting to "put flesh on" specific issues.

The directors, representing the East Coast, Great Lakes, Central States, and West Coast regions, asked the committee for a clearer definition of their "partnership" with MCC. This partnership includes communicating constituency concerns to MCC and relaying MCC programs to the regions.

West Coast Director Lynn Roth said, "West Coast is asking, 'Do we do program planning? Do we do budgeting? . . . Who really makes the decisions on these responsibilities and priorities?' "

Roth said the regions would like to propose programs for MCC U.S. to consider, such as working with Hispanic Mennonite Churches in Los Angeles. Frances Greaser, executive committee member from the Great Lakes region, said people in her area are interested in more MCC programs directed at local need.

Hubert Brown, another executive committee member, cautioned the committee not to lump the regions into one category, but to consider their concerns individually.

The MCC Executive Committee, which met on June 24 and 25, said it also wanted to discuss the role of the regions in the greater MCC program at a future meeting.

Miami volunteer's activities aimed at changing 'racist structure'

Craig Forney, a volunteer, knows a different Miami from the high rises and subtropical waters of Biscayne Bay. His is a city of brutalities and self-inflicted wounds.

Newspapers blow past the shell of a gas station gutted three years ago in the Liberty City riots. Unemployed blacks stand in front of a video games arcade where in December 1983 a white policeman shot a young black to death, sparking the Overtown riots. Another group of blacks shouts at white motorists touring their neighborhood.

Forney, a soft-spoken, lanky 24-year-old from Columbus, Pa., works as a community organizer with the American Black Community Development Organization (ABCD). He tries in small ways to change "the racist structure" that he says has made Miami a hot spot notorious for police brutality and race riots.

Forney's job is varied. Working out of ABCD's two-person office in a Presbyterian Church, he meets with the District Attorney's office and with black pastors, and then holes up at ABCD to write grant proposals. Under the supervision of Bettye Wiggs, ABCD's director, Forney tries to address the needs of Miami's poor on a shoestring budget. His work includes:

—Technical assistance to small black-owned businesses. Forney writes grant proposals to help them get money from private foundations, churches, and the state and federal governments.

—Second Chance, a project that sentences young nonviolent criminal offenders to work on church grounds rather than go to jail. ABCD helps place the offenders in the churches.

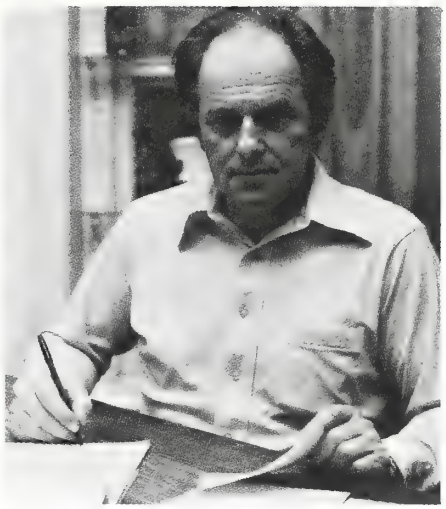
—Running a neighborhood food cooperative. Forney hopes the cooperative will eventually turn into a farmers' market to help small-time farmers sell their goods and provide consumers with an alternative to the expensive chain-owned supermarkets.

—Educating tenants in their rights against landlords who illegally evict tenants and refuse to repair broken-down tenements.

Forney says his work attempts to address the overall problem of oppression and poverty in Miami. "Blacks here are trapped in a cycle of poor housing, lack of education, and poor income. Until massive structural changes come, riots will keep happening. Black youth have been taught that the only way people listen is if they riot."

Forney is working with those youth this summer. He is supervising five workers, aged 18 to 21, who will run ABCD's Pre-Teen Production Power Program. The program will teach 50 10-to-13-year-olds business skills. The children sell snow cones and sodas and produce leather crafts that they market in a shop. They also learn black history.

Forney, a Mennonite Central Committee U.S. volunteer, says that although Miami's problems are severe, they are not unique. Miami is much the same as other major American cities. "I don't see the difference. Blacks are excluded from the system in every major city's ghettos. . . . The problems you see here are not Miami's problems, but American problems."



John L. Ruth

All-New England gathering to be a first, Ruth featured

"A Weekend in the Birches," the first all-New England gathering of Mennonite people, will take place at Plymouth, Vt., on Sept. 3 and 4. Hosted at the Bethany Birches Camp, the conference will feature writer, pastor, and film director John Ruth as speaker.

For nearly 40 years, Mennonites have lived and worked in New England. Some moved to the Northeast from communities elsewhere in the country. Others joined the church in New England because they identified with Anabaptist theology and history. Some worship in other denominations, but maintain a sense of kinship to the Mennonite church.

Vermont pastor Nelson Kraybill, coordinator of the September conference, describes the gathering as a "reunion—an opportunity for all these persons to meet other New England Mennonites, make new acquaintances, and strengthen old ties.

"With the leadership of an outstanding Mennonite scholar," he added, "it is also an opportunity to examine who we are as a people and a church."

The conference will begin at 1:30 p.m. on Saturday, Sept. 3. Included on the program are worship, hymn singing, hiking, and volleyball.

Part of Ruth's contribution will be "A Family Album," a narrated slide presentation on the Mennonite experience in America. There will also be a screening of a new PBS film on the Hutterites, written and narrated by Ruth.

Persons attending "Weekend in the Birches" can sleep in enclosed shelters at the camp in their own sleeping bags. Participants are also welcome to bring tents and campers, or spend the night in a local motel.

EMC president Richard C. Detweiler places a hood on master's degree recipient Glen M. Sell of Manheim, Pa., as Albert N. Keim, academic dean, watches.

First masters awarded at EMC

Eight students were awarded degrees as the first graduates of Eastern Mennonite College's master of arts in Christian school instruction program on July 8.

Dean Albert N. Keim gave the commencement address. Keim called the graduation a historic event, not only because it was the first such commencement at the college, but because of the continued growth of the Christian school movement and the emergence of education as a national political issue.

Keim noted that teaching is a demanding profession which requires "continual scholarship and renewal." At the same time, he blamed the malaise in education today not on teachers but on "society, which has made teaching a vocation and not a calling."

Begun in the summer of 1981, the master's program focuses on Christian educational philosophy, teaching and curriculum development skills, theological studies, values education, and personal relationships. The program is designed to help teachers in Christian schools become more effective.

Operated on a summer-only schedule, the program is structured so that students can complete degree requirements in three years. The program director is A. Don Augsburger, professor of work of the church at Eastern Mennonite Seminary.

Eastern religions under scrutiny of EMC prof

Calvin E. Shenk teaches courses on anthropology, missiology, world religions, and modern religious movements at Eastern Mennonite College. He has taught and studied in a number of overseas countries over the years, but never in East Asia, where Buddhism, Shintoism, Confucianism, and Taoism are predominant.

So from May 23 until June 23, Shenk and his wife, Marie, visited Japan, Taiwan, Hong Kong, the People's Republic of China, and Thailand. Their twofold purpose, according to Shenk, was "to be introduced to popular expressions of East Asian religion" and "to see what form the Christian gospel takes in these settings."

In each country the couple spent much of their time visiting temples, shrines, and religious study centers. They talked to priests or religious practitioners and university professors—"expatriates were valuable in making the initial contacts," they noted.

For Shenk, his most surprising observation was "the apparent shift from philosophical understandings of religion to the pragmatic—what meets the immediate needs of the populace."

Calvin and Marie Shenk examine a model of a Chinese pagoda that they brought back from their month-long study and travel experience in East Asia.

For example, he noted, the Buddhist may pray to the image of Buddha, but then throw divining blocks, similar to dice, to see if Buddha has heard his prayers.

Among Chinese religions, Shenk found paper money called, literally, "hell notes," which is burned as an offering to deliver relatives from the place of the dead.

"Real religion is basically folk religion in these countries," Shenk said. "It is a magical, mystical expression.

"It was difficult some places to tell whether we were in a Buddhist or Taoist temple," the EMC professor said. "The emphasis is not on believing a certain way as much as it is a striving toward synthesis, harmony, and convenience."

It's not surprising, then, that Christians are a minority in East Asia, Shenk said, noting: "The Christian presence would probably be ostracized because of the threat this would pose to their system of ancestor veneration and concern for family solidarity and continuity."

The challenge for those doing mission work in these settings, Shenk believes, "is to somehow critique the system and yet preserve certain values."

When he returns to the EMC classroom this fall, Shenk feels he will "probably dwell less on classical understandings of East Asian religion and more on the folk religion emphasis" he observed, then discuss the implications "for those of us committed to the Christian faith."

For Marie Shenk, an administrative assistant in the dean's office, the trip "was all new—I came at it cold."

"I felt I learned so much in four weeks," she said. "I was particularly struck by the orderliness and graciousness of the Japanese people."

Third world concerns explored at transcultural seminar

Approximately 90 college students and missions and service workers attended a transcultural seminar at Eastern Mennonite College, Harrisonburg, Va., June 17 to July 8.

Sponsored jointly by EMC; Bethel College of North Newton, Kan.; Goshen College of Goshen, Ind.; and Mennonite Central Committee, the annual seminar featured studies and technical studies in tropical agriculture, education, health care, nutrition, and general development for people interested in overseas work.

"We learned a lot about change and about how to be realistic about it—change in the village where we work as well as our own change," said Carol Bergen of Reedley, Calif., who with her husband, Phil, will soon leave for an assignment in Zimbabwe.

Among those attending the seminar were Bethel, Goshen, and Eastern College students as well as workers from Mennonite and other mission boards, and 37 men and women who will soon begin overseas terms.

Participants attended interdisciplinary plenary sessions in the mornings on topics such as "Religion and Development" and "Primary Health Care as a Model for Development."

In the afternoons participants met for workshops in their fields. Evening activities included films on development and exercises simulating life in other cultures.

Leading the sessions and workshops were 26 resource persons with a wide background of cross-cultural experience in agriculture, education, health, and other areas. Calvin Shenk, professor of church studies at EMC, who lived in Ethiopia for 12 years, directed the seminar.

MENNOSCOPE

Lovett *Martin*

Joy Lovett, associate general secretary for black concerns with the Mennonite Church General Board, and Ernest Martin, pastor of the Midway Mennonite Church, Columbiana, Ohio, have been appointed to the Goshen College board of overseers, according to Albert J. Meyer, executive secretary for the Mennonite Board of Education. The Goshen College Board of Overseers is responsible to the Mennonite Board of Education for the operation of the college. Appointment to the overseer board is for a four-year term.

The German Mennonite Peace Committee (DMFK) has initiated a postcard campaign on the occasion of the 300th anniversary of the arrival of the first German immigrants to the U.S. Campaign planners note that the anniversary is being used by the governments of the U.S. and the Federal Republic of Germany to reaffirm the commitment of NATO countries to deploy 572 new missiles this fall in western Europe, 214 of them in West Germany. The DMFK is urging both German and North American Mennonites to send postcards to the president of the U.S., reminding him that the contingent of Germans which came to the U.S. in 1683 was made up of nonresistant Mennonites and Quakers.

New directors for the admissions and continuing education departments are joining the Goshen College faculty for the 1983-84 academic year. Alice M. Roth, who served at Goshen College from 1975 to 1981 as acting director of college relations and director of alumni relations, will return to head the admissions department. She will succeed Dennis Koehn, whose resignation will become effective later this summer. Also returning to the administrative faculty will be John D. Yoder, who served at Goshen College from 1976 to 1982 as a campus minister, as assistant professor of English and communication, and as acting director of information services. Yoder will succeed Evelyn Rouner as director of continuing education.

Eastern Mennonite College's 1983-84 speakers bureau catalog has just come off the press. The catalog lists faculty and staff members and the topics they are willing to address to church, school, and civic groups. Several music and drama groups are also available. A free copy may be obtained by writing to the office of alumni, church, and parent relations, EMC, Harrisonburg, VA 22801, or by calling (703) 433-2771, ext. 205.

The Metamora (Ill.) Mennonite Church will be celebrating its 150 years of congregational life with a special series of events on Saturday and Sunday, Sept. 3 and 4. The program will begin with a meal on the church grounds at 5:30 p.m., Saturday, to be followed by a 7:00 p.m. service dwelling on the experiences of persons who grew up in the congregations since 1900. The 9:30 a.m. service on Sunday will feature Roy Bucher, pastor from 1955 to 1970. The afternoon session will look at the entire scope of Mennonites in central Illinois, and the evening session will feature another former pastor. All past members and friends are warmly invited to attend. More information may be obtained by writing the church at Box 687, Metamora, IL 61548, or by calling (309) 367-4892/367-4121.

Charles A. Neff, Lebanon, Pa., will retire next year from his position as medical director at Philhaven Hospital, Mt. Gretna. The hospital's board of trustees accepted his resignation at its July meeting. Neff plans to begin his retirement on Feb. 14. Neff, his wife, Elizabeth, and their daughter Christina are active members of Gingrich Mennonite Church, and all have been regular participants in Philhaven events and activities as well. After retiring, Neff hopes to continue serving Philhaven as a consultant.

The president of Goshen College has been elected a trustee-at-large of the United Board for Christian Higher Education in Asia. J. Lawrence Burkholder, who was instrumental in establishing the educational exchange between Goshen College and the Sichuan Bureau of Higher Education in the People's Republic of China in 1980, was one of five persons elected to the board during its semiannual meeting in May. The board, which is headed by Princeton Theological Seminary President James I. McCord, seeks to improve the quality of Christian Higher education in Asia through close cooperation with selected colleges and universities there. Its 1983-84 program budget of $2.2 million includes 36 Asia-related grants to higher education.

Miriam Book, Ronks, Pa., was named recruitment officer for the overseas department of Eastern Mennonite Board of Missions, Salunga, Pa., effective on July 1. Having served ten years as an administrative assistant in the overseas department, Book has taken over personnel recruitment responsibility from Kenneth Nissley who has been appointed to a teaching assignment in Somalia. Book has made several pastoral care visits to missionaries serving in Europe and Central America.

New members by baptism and confession of faith: Walter Baynard, Benjamin Baynard, Ertell Whigham III, and Will, Kathleen, Ernest, and Sharon Dennis at **Diamond Street,** Philadelphia, Pa., Greg Hostetler, Spencer King, and Eric Schneider at **South Union,** West Liberty, Ohio. Paula Beall and Jenny Smeltzer at **Clinton Brick,** Goshen, Ind. Dana Evans and Pat Stroup by confession of faith at **Hartville,** Ohio.

Change of address: B. Charles Hostetter from Lancaster, Pa., to R. 2, Box 870, Hickory, NC 28601.

Correction: The poem "Naaman's Captive Maid" (July 19, p. 493) is by Barbara Shenk. Apologies to Barbara for the omission of her name.

Correction: The telephone number for the office of Youth and Christian Education director of the Neffsville Mennonite Church, Lancaster, Pa., is incorrectly listed in the *Mennonite Yearbook*. The correct number is (717) 569-7456.

MARRIAGES

Alderfer — Moyer. — James Richard Alderfer, Warwick River cong., Newport News, Va., and Karen Moyer, Groveland cong., Pipesville, Pa., by Freeman Miller, July 2.

Bruegge—Roth.—Bryan M. Bruegge, Washington, Iowa, and Susan Roth, Wayland, Iowa, both of Sugar Creek cong., by Ed Miller and Jerald Johnson, June 4.

Drescher — Sutter. — Gregory Drescher, Harrisonburg, Va., and Debbie Sutter, Mount Prospect, Ill., Lombard cong., by Joe and Emma Richards and John Drescher, July 2.

Embleton—Swartzentruber. —Ron Embleton, Greenwood, Del., Greenwood cong., and Wanda Swartzentruber, Talbert, Ky., Turners Creek cong., by Earl Swartzentruber, father of the bride, Apr. 2.

Esh—Meyer.—Melvin Esh and Linda J. Meyer, both of Diamond Street cong., Philadelphia, Pa., by Charles Baynard, Sr., June 18.

Gnagey — Yoder. — Brent Gnagey, Wauseon, Ohio, Central cong., and Jan Yoder, Pettisville, Ohio, Evangelical Mennonite cong., by Charles H. Gautsche and Charles Zimmerman, July 9.

Herr—Landis.—Nelson Herr and Debbie Landis, both from Landis Valley cong., Lancaster, Pa., by Lester M. Hoover and Jay D. Landis, brother of the bride, May 14.

Hershberger—Busick.—Merlin R. Hershberger, Sarasota, Fla., Bay Shore cong., and Pamela K. Busick, Kankakee, Ill., Nazarene Church, by Jack Stone and Paul R. Yoder, Sr., June 25.

Lehman—Lentz.—Ronald S. Lehman, Myerstown, Pa., and Rhoda A. Lentz, Manheim, Pa., Hernley cong., by Wilbur Lentz, Apr. 30.

Lentz—Wadel.—David E. Lentz, Anderson, S.C., and Glynnette R. Wadel, Chambersburg, Pa., Marion cong., by Wilbur Lentz, June 11.

Liechty — Wing. — Bradley Liechty, Hesston, Kan., Leo (Ind.) cong., and Barbara Wing, Hesston, Kan., Lutheran Church by Waldo E. Miller, June 11.

Pontius

Joel Kauffmann

Miller—Frey.—Mark L. Miller, Sarasota, Fla., and Wendy Ann Frey, Sarasota, Fla., Bahia Vista cong., by Marvin L. Miller, July 9.

Musser—Plowfield.—John I. Musser, Leola, Pa., Landis Valley cong., and Sara Jane Plowfield, Lititz, Pa., by Lester M. Hoover, June 25.

Smucker — Stanske. — Carl Jonathan Smucker, New York, N.Y., and Patricia Stanske, Long Beach, N.Y., Lutheran Church, by John I. Smucker, June 25.

Stauffer—Gingerich.—Ardell Stauffer, Harrisonburg, Va., Sugar Creek cong. (Iowa), and Brenda Gingerich, Akron, Pa., West Union (Iowa) cong., by Merv Birky, July 9.

Thomas — Baird. — Orville Thomas, Johnstown, Pa., Carpenter Park cong., and Linda Baird, Johnstown, Pa., by Marvin L. Kaufman, June 26.

BIRTHS

Coblentz, Marion and Nancy (Miller), Hartville, Ohio, third son, Jared Michael, July 5, 1983.

Ewert, Norm and Sharon (Coolidge), Wheaton, Ill., first child, Christopher Scott, July 2.

Garber, Raymond and Sue (Moser), Roanoke, Ill., first child, Adam Michael, June 25.

Geery, Paul and Debra (Carlson), Berwyn, Ill., first child, Breanne Ariel, June 25.

Gropp, Bruce and Terry (Kropf), Brunner, Ont., first child, Stephanie Pearl, June 30.

Jantz, Curtis and Marcia (Mumaw), Willow Springs, Mo., third child, second son, Oliver Duane, July 13.

Kauffman, Doug and Norma (Nafziger), Archbold, Ohio, second daughter, Meagan Danielle, July 3.

Miller, Dan and Jaynette (Miller), Moundridge, Kan., first child, Vaughn Nicholas, July 3.

Moore, Richard and Cheryl (Miller), Hollsopple, Pa., second daughter, Stephanie Lynn, June 24.

Rhodes, James and Leanna (Showalter), Dayton, Va., fifth child, second son, Philip Anthony, Apr. 12.

Rogge, Mike and Terri, Frazee, Minn., second son, Henry Joseph, July 6.

Shantz, Roland and Fern (Brubacher), Elmira, Ont., third child, first son, Victor Roland, July 9.

Sweigart, Timothy and Mary Jean (Birky), Frazee, Minn., third child, second daughter, Jessica Joy, June 1.

Turner, E. C. and Brenda (Swartzentruber), Talbert, Ky., third child, second daughter, Susan Carol, May 24.

Ulle, Robert and Deborah (Bellimer), Blooming Glen, Pa., first child, Charlotte Elizabeth, born on Mar. 14, 1983; received for adoption on June 30.

OBITUARIES

Aeschleman, Benjamin Christian, son of Theophilus and Fannie (Vonier) Aeschleman, was born at Archbold, Ohio, May 20, 1896; died of a heart attack at Archbold, Ohio, June 22, 1983; aged 87 y. On June 3, 1917, he was married to Mary Conrad, who preceded him in death. Surviving are 3 sons (Elton, Ora, and Waldo), 2 daughters (Martha—Mrs. Ezra Schmucker and Maxine—Mrs. Sanford Thomas), 20 grandchildren, 15 great-grandchildren, and 2 sisters (Mary Richer and Lucinda Richer). He was preceded in death by one son (Ellis), 2 daughters (Ruth—Mrs. Amos Schmucker and Dorene), one brother, and one sister. He was a member of West Clinton Mennonite Church, where funeral services were held on June 25, in charge of Edward Diener, Rocky Miller, and Steve Heatwole; interment in Pettisville Cemetery.

Coblentz, Susie Anna, daughter of Abner and Katie Miller was born at Hubbard, Ore., Aug. 9, 1885; died at the McMinnville General Hospital, June 28, 1983; aged 97 y. On Nov. 1, 1910, she was married to Abraham M. Coblentz, who preceded her in death. Surviving are 3 sons (Abner, Robert, and Chris), 2 daughters (Martha Hostetler and Vera Kauffman), 2 stepsons (Abe and Jerry), 28 grandchildren, and 42 great-grandchildren. She was preceded in death by 2 sons and one daughter. She was a member of Sheridan Mennonite Church, where funeral services were held on July 1, in charge of Lyle Coblentz and Joe Kropf; interment in Mennonite Cemetery, Sheridan, Ore.

Ebersole, Martha N., daughter of Henry E. and Lizzie (Newcomer) Miller, was born in West Donegal Twp., Pa., Dec. 12, 1901; died at Lancaster, Pa., July 1, 1983; aged 81 y. On June 23, 1927, she was married to Norman S. Ebersole, who survives. Also surviving are one son (Wilbur M.), 4 daughters (Elizabeth M.—Mrs. Leroy B. Rutt, Mildred M.—Mrs. Lester E. Gehman, Martha M., and Lois M.—Mrs. Robert Rettew), 14 grandchildren, 9 great-grandchildren, and one brother (Christ N. Miller). She was a member of Mount Joy Mennonite Church, where funeral services were held on July 4, in charge of H. Raymond Charles and Shelley R. Shellenberger; interment in Kraybill Mennonite Cemetery.

Gascho, Amos, son of Christian and Mary (Schwartzentruber) Gascho, was born in Zurich, Ont., Apr. 4, 1896; died at South Huron Hospital (Exeter), June 14, 1983; aged 87 y. He was married to Annie Brenneman, who died in 1968. Surviving are one son (Kenneth), 3 grandsons, 3 great grandsons, one brother (Clarence), and 2 sisters (Mrs. Rachel Ammans and Laura Gascho). He was preceded in death by one daughter (Dorothy) in 1961. He was a member of Zurich Mennonite Church, where funeral services were held on June 17, in charge of Clayton Kuepfer; interment in Zurich Mennonite Cemetery.

Harnish, Anna H., daughter of Henry B. and Magdalena (Landis) Harnish, was born in Pequea Twp., Pa., Oct. 12, 1902; died of a heart attack at Lancaster, Pa., July 9, 1983; aged 80 y. She is survived by one brother (Christ H. Harnish) and 2 sisters (Mrs. Elizabeth Bucher and Mary—Mrs. Clyde K. Root). She was a member of East Chestnut Street Mennonite Church, where funeral services were held on July 13, in charge of James R. Hess; interment in New Danville Mennonite Cemetery.

Kulp, Catharine B., daughter of Isaac L. and Catharine L. Kulp, was born at Danboro, Pa., Feb. 1, 1887; died at La Junta, Colo., May 24, 1983; aged 96 y. She was the last surviving member of her family. She was a member of East Holbrook Mennonite Church, where funeral services were held on May 26, in charge of Darrel Otto; interment in East Holbrook Cemetery.

Kulp, Edna A., was born in Franconia Twp., Pa., Sept. 3, 1908; died at Telford, Pa., July 5, 1983; aged 74 y. She was married to Herbert E. Kulp, who died on Jan. 21, 1972. Surviving are one son (John S. Kulp), 5 grandchildren, and 3 great-grandchildren. She was a member of Rockhill Mennonite Church, where funeral services were held on July 9, in charge of Russell Detweiler and Henry L. Ruth; interment in Rockhill Church cemetery.

Miller, Miriam E., daughter of Isaac D. and Anna (Herr) Brackbill, was born at Soudersburg, Pa., July 27, 1918; died at Lancaster, Pa., June 18, 1983; aged 64 y. On Oct. 8, 1941, she was married to Amos N. Miller, who survives. Also surviving are one son (John H. Miller) and one daughter (Janet M. Harnish). She was a member of Blossom Hill Mennonite Church where funeral services were held on June 22, in charge of Chester Wenger and Earl Wert; interment in Paradise Mennonite Cemetery.

Showalter, Hubert Daniel, son of Peter S. and Leanna (Hartman) Showalter, was born in Harrisonburg, Va., Jan. 13, 1918; died of a heart attack while in Sarasota, Fla., Mar. 25, 1983; aged 65 y. On Nov. 28, 1940, he was married to Martha Elizabeth Brunk, who survives. Also surviving are 5 daughters (Violet—Mrs. Christian Ropp, Helen—Mrs. Daniel Bear, Reba—Mrs. Raymond Brunk, Leanna—Mrs. James Rhodes, and Dora—Mrs. Serge Ivanitsky), 4 sons (Larry, Leon, Nelson, and Alvin), 26 grandchildren, and one brother (Roy Showalter). He was a member of Temple Hill Mennonite Church. Funeral services were held at Pike Mennonite Church, Harrisonburg, Mar. 28, in charge of Lloyd Horst and Daniel Brubaker; interment in the adjoining cemetery.

Simpson, William, son of Walter J. and Elizabeth Simpson, was born at Portchester, N.Y., Jan. 28, 1897; died of cancer at Goshen, Ind., May 17, 1983; aged 86 y. On Feb. 14, 1942, he was married to Iona Roberts, who survives. He was a member of Prairie Street Mennonite Church. Funeral services were held at Yoder-Culp Funeral Home on May 19, in charge of Philip Bedsworth, Dorsa Mishler, and Simon Gingerich. A second service was held at Danville, Ill., in charge of Dorsa Mishler; interment in Oakhill Cemetery.

Stayrook, Morton R., son of Francis and Catherine (Blough) Stayrook, was born in Somerset Co., Pa., Jan. 27, 1908; died of pneumonia at Johnstown, Pa., Feb. 28, 1983; aged 75 y. On Feb. 12, 1927, he was married to Ruth E. Miller, who survives. Also surviving are 5 sons (Miller, Carmon, Luther, Spencer, and David), 4 daughters (Esther Szala Byers, Eunice—Mrs. Edwin Hershberger, Patricia—Mrs. John Calloway, and Maretta Civello), 36 grandchildren, 40 great-grandchildren, 2 great-great-grandchildren, 4 sisters (Katie Alwine, Clara Peterson, Erma Ott, and Edna Cox), and 5 brothers (Glenn, Francis, Richard, William, and Vernon). He was preceded in death by 2 sons (Harold and Morton Robert). He was a member of Carpenter Park Mennonite Church, where funeral services were held on Mar. 3, in charge of Marvin Kaufman, Sanford Shetler, Glenn Steiner, Eli Miller, and Thomas Hershberger; interment in Blough Cemetery.

CALENDAR

Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27
All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 3-4
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Church Facilities/Meetinghouse Seminar, Prince of Peace Mennonite Church, Corvallis, Ore., Oct. 7-8
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

Cover by Gene Plaisted. p. 536 by John D. Yoder; p. 537 by Gerald Shenk; p. 539 by Jay Ruth; p. 540 by Jim Bishop.

ITEMS AND COMMENTS

Billy Graham says World Council has drifted away from its roots

Billy Graham said he sees signs that the World Council of Churches will return to its biblical and evangelical roots from which he said it has been drifting for 20 years. The American evangelist made his comments in an interview in Amsterdam on the eve of an ambitious gathering he has sponsored of 3,850 evangelists from 130 countries.

"I'm praying that the WCC will go back to its roots and that there will be a new emphasis on biblical evangelism, that they'll spend a great deal of time in redemptive theology . . . concerning the cross, the resurrection of Christ, man's responsibilities in repentance and faith, and call the world to a spiritual revival," Mr. Graham said.

Americans barred from a China church after evangelists upset authorities

An ecumenical group of American church people visiting China was unexpectedly denied permission to visit a local church for Sunday worship, apparently because of unruly behavior by an earlier group of Western evangelists. Nevertheless, the visitors reported that there has been a flowering of religious interest in China and that one Chinese bishop reported churches are opening faster than one can count.

The group of 22 Americans from 14 states, led by Jean and Franklin Woo, were denied permission by local authorities to visit Holy Zion Church in the southeastern Chinese city of Kunming, which has a population of nearly 2 million. Holy Zion is the only Protestant church reopened there. More than 1,000 worshipers fill the church for two services every Sunday, a report on the trip said.

One of the three pastors at Holy Zion told Mrs. Woo that 15 Canadians had arrived a week earlier at the Kunming church without advance notice. By aggressively distributing gospel tracts brought in from Hong Kong, the group attracted the unfavorable attention of security officials, the pastor said.

Brethren latest church to endorse giving sanctuary to illegal aliens

The Church of the Brethren, which endorsed the granting of "sanctuary" to illegal aliens at its national convention in Baltimore, joins a growing number of churches sanctioning the practice. Even though harboring aliens who entered the country illegally violates U.S. immigration laws, it was endorsed by most of the 1,000 Brethren delegates who voted on it.

The Church of the Brethren thus joins the American Baptist Church, United Church of Christ, Unitarians, United Methodists, Presbyterian Church U.S.A., American Friends Service Committee, and congregations of Catholics, Mennonites, and Episcopalians, all of which have quietly supported the sheltering of refugees in violation of U.S. law.

Gallup poll shows most evangelicals favor verifiable nuclear arms freeze

More than three quarters of evangelicals expressing an opinion on the arms race favor an immediate, verifiable nuclear arms freeze, according to a poll commissioned by the National Association of Evangelicals. The NAE, which has avoided taking a position on a nuclear freeze, was the group which gave President Reagan a warm response at its convention last March when he called the Soviet Union the "focus of evil" in the modern world and attacked religious supporters of a nuclear freeze.

Yet, despite widespread reports that the president was "preaching to the converted" at the convention, the NAE survey shows that 77 percent of the evangelicals expressing an opinion on the arms race "would favor an immediate verifiable freeze on the testing, production, and deployment of nuclear weapons."

Number of unmarried couples living together has tripled

The number of unmarried couples living together in the United States has tripled since 1970, jumping from slightly more than 1 in every 100 couples to 4 in every 100. According to the Census Bureau, the number of married couples increased about 10 percent—from 44.7 million to 49.6 million during the 12-year span from 1970 to 1982. The figures for unmarried couples went from 523,000 to 1,863,000.

A church-sponsored study documents uprooting of South African blacks

More than three and a half million South Africans, most of them black, have been moved by the ruling white Nationalist government over the last 20 years. And another two million people are under threat of removal. They have been uprooted by the government in a bid to fulfill its policies of racial separation in South Africa.

A newly published church-sponsored study emphasizes the extent of social engineering the South African government has undertaken to divide the country between black and white people as an alternative to one-man-one-vote.

The government argues that it is not possible for black and white people to live together in one country in a unitary state and since 1948, when it came to power, it has implemented a policy of separate development in terms of which black people are meant to be based in one of the ten bantustans or homelands or "national states."

Disciples of Christ urge teaching of evangelism in the seminaries

Evangelism should be given greater attention in seminaries of the Christian Church (Disciples of Christ), according to the denomination's general board. At its meeting in Chicago the board adopted two resolutions on the importance of evangelistic training in theological education and sent them on to the general assembly of the million-member denomination, which will meet in San Antonio, Texas, Sept. 23-28.

The first resolution calls for the mandatory inclusion of evangelism curricula in Disciples theology schools, and urges regional commissions on ministry to require clergy candidates attending Disciples institutions to enroll in such courses. It was proposed by the church's division of homeland ministries which cited reports from faculty members indicating that elective evangelism courses are completed by few ministerial candidates. A second resolution commends seminaries now teaching evangelism and considering strengthening it.

Christian groups in Ghana urge return to democracy

Ghana's military rulers are coming under increasing pressure from Christian groups to turn over power to a civilian government. Hunger and widespread violence were two problems cited in appeals to the government of Flight Lt. Jerry J. Rawlings issued recently by the Christian Council of Ghana and the National Union of Ghana Catholic Diocesan Priests' Associations.

The Christian Council charged that "hunger and starvation threaten every home and settlement" and that a government-imposed curfew "has become the cover for crime and inconveniences in the night whilst at the same time preventing lawful economic activity, all in the name of national security." In addition, the ecumenical group urged that the borders of Ghana "be completely opened."

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Flailing fundamentalism

Several times in recent months friends of the *Gospel Herald* rebuked us for being unkind to fundamentalists. We will try to take these concerns seriously. I think, however, that the abstract term fundamentalism, like other abstractions such as democracy, or humanism, fails to communicate clearly because of its abstractness. If we are to avoid disparaging remarks, there must be more at stake than a mere abstraction.

Historic fundamentalism, we may recall, was a late 19th- and early 20th-century response to scientific, humanist, and so-called liberal or modernist thought. Against these movements it sought to affirm the integrity of the Bible and of historic Christian doctrines which it rightly perceived as under attack. Fundamentalists on the one hand and modernists on the other tried to devise a way to continue to be Christian and to think about the Christian faith in a time when a majority of European intellectuals had abandoned the church.

It was a time of stress and instead of listening to each other the two sides criticized each other. On reflection—it appears that both overshot the mark. Both accepted too readily the assumption that science is the measure of all things and sought to subject the Bible to scientific categories. One side appeared to seek to tear down the Bible and the other to shore it up, but both too much imposed their modern thought patterns on the ancient Scripture.

A question each of us who purports to interpret the Bible must consider is this: Are we reading the message out of the Bible or reading our own biases into it? Recently Herald Press published *Slavery, Sabbath, War, and Women*, the Conrad Grebel lectures by Willard M. Swartley. He shows that Christians have justified contrasting positions from the same Scriptures. Is it any use to study the Bible if we cannot be sure of a consistent message? After describing the unhappy variations in interpretation in more detail than we can absorb, Willard provides a long chapter on "How to Use and Interpret the Bible" which concludes with a section called "Proposed Method for Bible Study." This is described in three main tasks and twelve sub-tasks. The three main tasks he identifies are: (1) listening carefully from within the text, (2) learning helpfully from behind the text, and (3) living freely from in front of the text.

When people who travel 600 miles an hour and know that the earth is round place their trust in the Bible which knows nothing of these and many other obvious facts of modern life, it is important to consider the principles of interpretation which we will use. Because the Bible speaks directly to many issues and problems of human experience, we are wont to use it directly for our needs with little attention to the issues and problems to which the text originally spoke.

Because of this practical bias we tend to ignore passages which had a specifically local application (when did you last hear a sermon on Haggai?) and cherish those which seem to have a universal application apart from their original contexts. We will be better served by the Bible if we keep the following clearly in view.

1. The Bible comes out of the experience of a people called by God. The original pieces were written in response to problems and concerns related to this people's efforts to be faithful to that call—and their often failure. If we are to better understand Haggai, it will be necessary to do some background study about the situation in Judah following the exile. The exile, as Ralph W. Klein has written, had a profound effect on the Jews. If we are to understand the Old Testament, we need to consider the exile.

2. We receive and interpret the Bible within a community of faith. In a sense, this is a continuation of the point just above. When Luther and other Protestants rejected tradition in favor of the Scriptures alone, they called for more than they could deliver. The slogan "Scripture alone" was a useful corrective to the hardened tradition of the established church, but none of us can get along without a tradition. To the extent that we can discover an Anabaptist way of interpreting the Scriptures, we should welcome it, test it against other church traditions, and above all practice it in corporate and individual living.

I think this is the force of John Howard Yoder's remark in a review of *Gospel Versus Gospel*. He wrote, "If there is to be an answer to the identity question for Mennonites from now on, I suggest it will come not from finding a new balance point for the teeter totter between fundamentalism, which puts the bible on a pedestal but does not read it carefully, and mainstream protestantism, with its relativizing of the particular canon, nor a new balance point between old and new sectarian images, but must rather come through the discovery of a renewed quality of dialog with the canonical text as if it mattered powerfully" (*Mennonite Life*, September 1982, p. 30).

This, I believe, means that all of us take Bible study seriously and use the tools at hand in an effort to discern the will of God for us in our time. As individuals and as a community we will wrestle with the question of Bible interpretation as we do the problems of modern life: faithfully and systematically. As we sense our common heritage and calling, we will be less inclined to flail one another, but rather to listen to each perspective as a gift of the Spirit "for the common good" (1 Cor. 12:7).—Daniel Hertzler

August 9, 1983

GOSPEL HERALD

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One thing is needful

by Larry Augsburger

It was a typical week for Gerald. His days now began at 5:30. The promotion to sales manager meant he had to get to work earlier. He missed his 20 minutes of personal devotions, but there just wasn't time for them any more. And then there was something every night of the week.

Monday it was the class in sales management. Tuesday was the board meeting for the Mennonite Central Committee thrift shop. Wednesday was his bowling league. He knew that it conflicted with the meeting time of the small Bible study group he used to attend, but with all the pressures of his job he simply had to have some time when he could unwind. Thursday night was special music practice. Friday night was his son's basketball game, and Saturday night he had to attend a supper of the area retail merchants' association.

Sunday morning Gerald listened carefully to the sermon and then in the afternoon gave in to his big passion—NFL football. When his wife wondered whether they should attend the evening service it didn't take Gerald long to answer. He had not had a moment to himself all week and they had not had any time as a family to be together. Those were important things. The service would have to get along without them.

Gerald's week brings into focus one of the most difficult problems assailing the people and church today—how to deal with modern society's demands on our time. We are faced with an unprecedented array of activities. They range from the recreational (bowling) to the service orientation (MCC thrift shop) to educational (evening classes) to responsibility to others (son's basketball game) to congregational life (special music practice) to social and associational purposes (retail merchants' dinner), to pure entertainment (football game).

Not a question of morality. The most difficult aspect of the problem is that the things which encroach upon our time are good things. There is not one item of Gerald's week which can be shown to be immoral or inherently wrong. Each has a purpose, and a case in its defense can be mounted. Another thing that is clear about Gerald though is that his spiritual life is suffering. We noted he no longer has time for personal devotions, small-group Bible study, or Sunday evening services. That this is serious is clear, but what words of advice can we offer to Gerald as he rushes here and there in the midst of his busy schedule of good things?

I think the story of Martha and Mary in Luke 10:38-42 offers us some insight. You'll remember that Jesus has been invited to Martha and Mary's home. While he is there Martha spends her time laying out an extravagant meal. Mary, on the other hand, sits at Jesus' feet and listens to his teaching. In response to Martha's complaint about Mary's laziness, Jesus says, "Martha,

Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."

Martha is the prototype of Gerald and the rest of us modern schedule-busters. She has a thousand things she needs to do. And who can conceive of a more worthy cause? She is serving a meal to the Lord. Yet, notice the Lord's response. He gently chides her about her "much serving" and reminds her that only one thing is needful. Then, to Martha's discomfiture, he holds up her lazy sister as an example of one who has chosen the "good portion." This one needful thing, the good portion which Mary has chosen, is to sit at the feet of Jesus and listen to his teaching.

Jesus' lesson for Martha has direct implications for Gerald and the rest of us. Yes, what we do is important and good or at least not immoral. Every activity has a purpose. But to the extent that it interferes with our spiritual lives it is getting in the way of the one thing that is needful. Now for Martha getting on board with the needful thing would have been fairly easy. All she had to do was to pause in her much serving and join Mary at the feet of Jesus. It's not quite that easy for us. What is the good portion for those of us living in today's society?

Our modern schedules have put us in a squeeze that allows very little time available for spirituality.

To get a handle on this, let's take another look at Gerald's week. What suggestions can we make to assist in his struggle? The beginning point is to determine what is needful for Gerald to maintain the spiritual vitality of his life. We can do that by starting with a look at what is spiritually necessary in his life and allowing that to determine what secular activities he can afford rather than allowing his secular activities to dictate what spiritual activities he needs to cut out. We have a hint of what used to be the spiritual level of Gerald's life in the notation that he no longer has time for personal devotions, small-group Bible study, and Sunday evening services. In addition we saw him feeling guilty because of his lack of time with his wife and children.

Reinstituting each of the three spiritual disciplines into his life would be the beginning point for Gerald. Finding time for family would also seem to be a high priority item. Where the rub comes is in realizing what such an orientation will do to the rest of his schedule. To reinstitute these spiritual events into his week is going to mean major rescheduling. It's going to mean several things have to go. We'll have to leave it up to Gerald to decide which, and will instead state the conclusion that arises out of this exercise. That is, that proper attention to our spiritual lives may have greater impact on our schedules than we want to admit.

In Gerald's situation it's going to mean cutting out several of those evening activities and may actually mean involvement at a lower level on the job scale. We noted that his promotion to sales manager meant not only that he had no time for daily devotions but that he also had to devote two of his evenings to it—one for a class and one for the retail merchant's association. Another evening was indirectly responsible since Gerald justified his bowling as necessary due to the pressures of his job.

It is also ironic to note that Gerald's church involvement interferes in his spiritual life as two evenings of the week are devoted to church activities. We need to be aware that church activities, although commendable, can keep us from spiritual growth also because they keep us from sitting at Jesus' feet and listening to his teaching as we need to do each day.

Get priorities straight. I think the radical nature of what I'm speaking of is well illustrated by a farmer-pastor of another denomination. He decided against buying more land because he found his farm was taking almost as much of his time as his ministry, and he needed to give his ministry priority. For too long we have been willing to assume that it is acceptable to allow our lives to be controlled by the economic and secular sector and for the spiritual to pick up the pieces. We have seen the one needful thing to be the highest level of economic well-being possible and have made our spiritual lives subsidiary to that.

But our modern schedules have put us in a squeeze that allows very little time and effort available for spirituality. Jesus' definition of the one needful thing is the nurturing of our walk with him. To do so may be difficult but it shows that we have our priorities straight.

This situation presents us with a unique problem. We cannot solve it by proclaiming the evil of the activities which are decreasing people's allegiance to the church because they are not evil, just as there was no evil in fixing a meal for Jesus. The problem with them comes in how they interfere with the greater good in life which they displace. Somehow above the roar and bustle of everyday life we need to hear our gentle Savior making his comment on the life we live, "People, people, you are anxious and troubled about many things; One thing is needful and that is to sit at my feet and listen to my teaching."

In response we need to set our priorities on involvement in worship and spiritual growth. Then when those priorities are well established, we will be able to see how much time we have for other things rather than allowing these other things to determine how much time we have for the one thing which is needful.

Larry Augsburger is pastor of the Metamora (Ill.) Mennonite Church.

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No more weddings

by Cynthia Jo Simpson

Yesterday, after opening yet another letter from a friend announcing her divorce, my husband, John, and I took a tally of all the weddings we have attended in the seven years we have been married. Nearly 50 percent of those marriages have ended in divorce. A neat little microcosm of the current statistics on divorce in America. Except that all but a few of these marriages have been between Christians. And that troubles me.

What went wrong? In trying to think about "what went wrong," I jotted down some of the components that seemed to have been important in these marriages, either as I have observed them or as the people involved assessed them.

1. One or both of the spouses emerged from homes where the parents were divorced. (I don't find this encouraging, as I myself come from such a home.)

2. In three of the marriages, one spouse entered the union with severe psychological problems. In each of the marriages, the other spouse was aware of the problems but dealt with them by saying, "Jesus has healed him/her and together we can work anything out." (A Christian variation on "I can change him/her when we're married"?)

3. The long haul got to be too difficult. The fifth year of marriage seems to be the killer, at least among our friends. (We're not sure what's magical about the fifth year, but break-ups occurred in several of the marriages at this point.) Add to this the strains of being in college or graduate school, working in churches and differing employment and life expectations. (This isn't very heartening to me either. One or both of us has been in college and/or graduate school six of the seven years of our marriage.)

4. All of the persons involved have weak connections to a local body of Christians. "Weak" in that they express dissatisfaction with how they are received and perceived by their various churches, in that they do not always attend regularly, in that they do not feel accountable to others in the church they attend.

What can churches do? I don't have any suggestions or counsel for newly married people. Seven years doesn't qualify me. But I do offer some thoughts on how churches can nurture such people and these correspond to the specific problems mentioned above.

1. Get to know engaged and newly married people in your community of faith. If you discover that they are from broken homes, provide as much counseling and love, and most importantly, modeling, as you can. Know that they very often feel, as I did and still do, that they are "winging it" in marriage, lacking good models.

2. Encourage persons to take a hard, realistic look at their psychological needs and problems before marriage, and specifically how they will cope with a partner who enters the relationship with deep psychological scars or ongoing problems. Any resources you can bring to such people—psychologist, marriage and family counselor, testing—can help them make more intelligent decisions.

3. Don't ignore people once they are "safely married." By this I mean, newly marrieds need continued care and a sense of accountability of their relationship to the community of faith to which they belong. People may appear to be "looking good" on Sunday morning, but actually have a struggle when it comes to daily living out their marriage. Be sensitive to those with added strains such as attempts both to go to school and work, problems or continuing responsibilities in the couple's families of origin. Modeling can probably help more than anything here, and can be accomplished through relatively painless methods: such as shared dinners and activities. (One of the most effective modeling couples in our congregation are lay people who have been married more than forty years and have a heart for younger people. I'm not sure they are even conscious of all the good marriage patterns they exhibit.

4. As a community of faith, reach out to people who haven't been married long. Don't press them with dozens of church jobs. (We were amazed at the amount of credibility we gained with regard to being asked to accept church assignments after one week of marriage!) Just make them feel welcome, be their friends, love them. It can make the difference when things get tough between them. Make sure they know there are continuing resources for their marriage within the church (and make sure there are).

I feel better now. I hope it's been clear that these thoughts are offered to churches, not just pastors. (C'mon folks, pastors can't do *everything.*) But I still don't think I'll go to any weddings for a while. It's becoming too painful.

Cynthia Jo Simpson is a member of the Faith Mennonite Church, Downey, California.

Christmas

Sometimes incarnation occurs in me.
Something is birthed that I can't explain.
The Spirit pervades, and I glow
Like the tree filled with flickering fireflies
On a midsummer night.

—Lois Snavely Frey

Three noncontroversial acts for peace

by Edgar Metzler

"Sure, Jesus blesses peacemaking, but what does that mean for me? So much peace witness today seems controversial. That's not my style. What can I do for peace that is not controversial?"

My friend's question took me off guard. Jesus certainly was controversial. He was constantly challenging authority. His nonconformity finally got him killed on a charge of subversion. His divine love for the world was not limited by popular conceptions of respectability. In today's world the idolatry of national security is so widespread, and the resort to violence for personal and group survival so taken for granted, any living out of Jesus' teaching is bound to be upsetting to many.

But my friend's question was honest and her commitment to peacemaking sincere. Being female and over 18 she isn't confronted with registration for the military draft. She is struggling with the dilemma of paying taxes that help prepare for war. She believes faithfulness requires more action for peace consistent with her sense of propriety and the Bible.

If we begin to pray for peace, talk about peace, and tell the truth, we can trust the results to God.

"Fine," I suggested, "here are three noncontroversial things you can do for peace—pray, talk with other Christians, tell the truth."

"I don't see how anyone could disagree with those actions," she said. "But," she added wistfully, "even those we seldom do."

What would it mean to engage in at least these three noncontroversial peacemaking activities?

Pray. This seems so elemental as to hardly need mentioning. But how much have I prayed for peace in the past week? Is peace a regular prayer concern in our Sunday worship services? Vernon Grounds, a Conservative Baptist scholar and pastor, comments on 1 Timothy 2:1-4 and the command to pray for rulers, "This is surely one of the great New Testament pronouncements on the purpose and effectiveness of prayer. . . . Do you and I want quietness instead of turmoil? Then we must pray. . . . Do we want peace instead of war? Then we must pray. . . . Prayer is a weapon infinitely more powerful than all the guns and bayonets, tanks and planes, battleships and bombs of all the nations in all the world. . . . If we, as God's people, take even five minutes a day to follow the direction given to Timothy—and allow that prayer to shape the rest of our lives—God may be pleased to bestow peace in our time."

John Stott, the British preacher, commented recently on this command to pray for rulers, given to Timothy by Paul. "He thus attributed peace to prayer. Today virtually every church has a period of intercession in its public worship. Supposing the whole family were, during this period, to unite in fervent, concentrated prayer for rulers, for enemies, for peace, freedom, and justice in the world, what might God not do in response to his people's humble petitions?"

The Catholic Bishops Pastoral Letter on War and Peace includes a section on prayer. ". . . it is in prayer that we encounter Jesus, who is our peace and learn from him the way to peace. . . . We beseech the risen Christ to fill the world with his peace. . . . We implore other Christians and everyone of good will to join us in this continuing prayer for peace, as we beseech God for peace within ourselves, in our families and community, in our nation and in the world."

Do we believe prayer can make a difference? Jim Wallis has written, "Fervent prayer for our enemies is a great obstacle to war and the feelings that lead to it." Such prayer *is* peacemaking.

Talk with other Christians. I know few Mennonite congregations which have taken the initiative to invite Christians of other denominations in their community to study and pray together about peace. There have been times, especially during the First and Second World Wars, when Mennonites have been subjected to hostility because of ethnic background and nonresistant convictions. Understandably, this induced a sense of withdrawal and caution.

Now we are in a different time. Other Christians are asking questions about the meaning of biblical faith for war and peace. There is openness to the witness long held by the historic peace churches. This presents us with new opportuunities but also challenges us to understand the basis of our faith so we can share it with others and be open to learn from others.

I can imagine small groups of Mennonites joining with Catholics to study each other's official church statements on peace and the Scripture on which they are based. Or meeting with a group of local Baptists, Nazarenes, or Reformed. The recent conference of evangelicals in Pasadena gave new visibility and respectability to the discussion of violence for Bible-believing Christians. That dialogue should be duplicated in many communities.

Edgar Metzler is associate secretary for Congregational Peace and Social Concerns, Mennonite Board of Congregational Ministries.

Tell the truth. Truth is the first casualty of war. Whenever powerful interests are threatened, there is the temptation to deceive. We are more receptive to that information which confirms the views we already hold. While we would not deliberately tell a lie, we may bolster our argument by mentioning only that part of the truth which supports our point of view.

To know the truth completely about the complex issues of public policy is impossible. But we can seek out a variety of views to sort out better the conflicting opinions. We can make sure our news doesn't all come from one source. Most local papers rely on news service accounts which attempt to give a brief overview rather than in-depth coverage. Television news is hopelessly superficial in its fragmented, frantic effort to cover the world between commercials.

To get closer to the truth will require some effort. A speech by the secretary of defense might be balanced, for example, by reading the *Defense Monitor*, published by a group of retired military officers who are concerned about the excessive military buildup. We can learn to listen with skepticism, especially to official spokespersons. The president of the United States recently made an offhand comment that the nuclear freeze idea came from Moscow. Some took that statement as truth. Others checked and discovered the idea was proposed as early as September 1945 by Henry Simpson. The current version of the freeze proposal was put forward first, not by Brezhnev in a February 23, 1981, speech, as claimed by the *Reader's Digest* article referred to by the president, but by an evangelical Christian, Mark Hatfield, in a speech on June 26, 1979.

Concern for the truth may always be controversial because the interpretations of even generally accepted "facts" will differ. But the act of seeking the truth and respecting each other's attempts to find it should be a way of acting for peace that all can agree to pursue.

Hard work and openness. My friend agreed that praying, talking with other Christians, and telling the truth seem like noncontroversial activities. But that doesn't mean they will be easy. Sincere prayer implies obedience to Christ's way (Jn. 15;7). Honest dialogue means willingness to listen and learn as well as to expound our own views.

Jesus couldn't be a peacemaker without being controversial. Maybe we can't either. But if we start to pray for peace, talk with other Christians about peace, and tell the truth, we can trust the results to God, whose Son promised, "Blessed are the peacemakers."

Why Christians smile

by Michael Schwartzentruber

I have wrestled with death.

The church tries to comfort me. Christ died and rose and so shall we. But what does it mean, Christ died and rose? You say it so glibly I can hardly stand it. What does the resurrection mean?

The church tries to comfort me. We are a community, a community of love and support. But what does that mean? Helmut Thielicke's thoughts have become my own. I must die my death alone, no matter how embedded I may be in the particular fellowship which sustains me to the very end. To be sure, amidst the singing I seem to dissolve into the common body of sound. Nevertheless, I often think that I, like every single one, live in a dimension in which I am completely alone. I carry my own guilt, my own cares, my own death.

And yet I look around and all I see are healthy red cheeks and happy smiling Christian faces. In fact isn't that the way you can tell a Christian—by their irrepressible joy? Doesn't being a Christian mean that you must always be smiling and happy? Isn't the church just one big happy smiling family; from the preacher, Sunday school teachers, and the parents with all those children? They come to church on Sundays, get another shot of joy, and are good for the whole week.

Have I missed something—do they know something I don't? Surely they must feel the weight of Joseph Conrad's words, experience his struggle with death, sometimes at least: "It takes place in an impalpable greyness, with nothing underfoot, with nothing around, without spectators, without clamour, without glory, without the great desire of victory, without the great fear of defeat, in a sickly atmosphere of tepid scepticism, without much belief in your own right, and still less in that of your adversary."

Surely they have felt that "impalpable greyness." When a three-year-old child dies suddenly? The driver was alert, but the ball rolled into the street and the child didn't stop to look. God, how can you let these things happen? What purpose does the death of my child serve?

How many children die each day of starvation? How many adults? Accident, starvation, war, torture, pestilence, I thought you were a loving God? What's happening here? It doesn't make sense. I am troubled and trembling. Where are you?

The church tries to comfort me. I am near despair. Who do I turn to? They tell me I'm obsessed, preoccupied with death. I don't want to believe them. It's not true! I am a Christian, I recognize my life as a gift from God. God is good, my life is good. I love living. I love life. I

Michael Schwartzentruber is from Scarborough, Ont. His sensitivity to issues of life and death has been heightened by his personal experience with cystic fibrosis. Michael is currently a student in religious studies at the University of Toronto. This is the second of two articles. The first appeared on July 26.

love God. And yet there is death beckoning me and I'm terrified.

The minister said, "God is a suffering God ... God suffered. . . ."

I'm falling, falling fast. The light around me begins to fade. I'm falling into a dark hole. The wind rushes past my ears. The light is just a pinprick and vanishes.

Thud. I lie face down, the wind knocked out of me. Dry, lifeless dirt clings to my cheeks and parched lips. My body begins to shake. I sense a presence. My temples throb. My head feels as if it must burst. Sweat forms on my brow and the palms of my hands cake as I clutch dirt. Anger and fear surge through me and wrack my frame again. My eyes have adjusted to the gloom of the pit. Involuntarily I turn my head. I don't want to look.

Tears stream down my face, rage and horror flood my being. There is no escape, no way out of this pit. I am alone in the pit but for God. God hangs before me nailed to a tree! God, life, beauty, and good. Hanging from a tree. Impotent, powerless, helpless. God ... dying!

"NO!!!"

My scream echoes through the vast, dark emptiness, of the pit. If my God must die so must I. But I want to live. "God is life!" I scream, "God is life!" Why is he just hanging on that cursed tree? This can't be real.

And so it went, for three days. God had slipped off the tree after the first day, but that made it worse. Now he lay dead at my feet. There was nothing I could do. I stood for three days, looking away, into the silent, vast, hot, dry, desert emptiness of the pit.

On the third day I looked down and God was gone. The pit too had disappeared. I was standing on a road which stretched out before me. My God came to me and granted me life. God. Alive. Granting me life!

A clever trick, the skeptics tell me. A resurrected Lord? It's a clever trick to save a tortured mind, an easy way out.

Not so. It's not so strange to believe in a transcendent God. When I say the name of God, what do I think of? Don't I think of all that is transcendent, all that is above our mortal existence? People who can't believe in a resurrected God, can't believe in a crucified God.

What other faith asks the believer to descend into the pit and face their God, dead? There is no miracle in a transcendent God. Everyone has one. The miracle lies in a God who became flesh, died, and was then raised.

This is the meaning and miracle of the Christian faith, the means by which we come to terms with death.

God is not just some transcendent, far-off being who looks down and watches a child die in a car accident. God is not absent from the mass suffering in today's world. God is in the faces of the suffering. God is present in the face of the congregation member who has lost a loved one, or is struggling with her own mortality. God is present in the refugee child in Thailand whose world came crashing down around her when her parents were killed and she was left abandoned, uprooted.

"That's a horrible image to have of God," I hear someone say. Horrible, maybe, and yet inspiring. The image may be the most hopeful one we can be given. In this image we see a God who senses our fears, feels our hurts, knows our suffering. What could be more hopeful than a God who is present as a suffering, yet loving creative force who can bring change and new life out of suffering and death?

No wonder Christians smile. Rightfully so. And yet, I wonder if we smile for this reason. Often we seem to smile with our eyes straight ahead, not looking into the gutters of life to see who has fallen in.

Could we be just whistling in the dark? If we stopped whistling, would we hear only silence? Or would we hear the shout, "Christ has risen!"

Certainly we would. But do we really remember what it means?

Mother of Ichabod*

1 Samuel 4:19-22

Of course, I know my husband lies around
With other women in the temple yard
But that, to me, is not sufficient ground
To hold my vows to God in less regard.
A puppy knows when he's been kicked but wags
His friendly greeting just the same. I will admit
My old enthusiasm sometimes lags—
Our baby's due without a name for it.

God's ark, my husband, Eli—all are gone—
That is as hard for me to comprehend
As if it were the drowning of a swan.
O, Ichabod, the glory's at an end,
My heart has died so many times before,
I'm glad that after this, death is no more.

—Barbara Shenk

*See the Uniform Sunday school lesson for August 14.

Our brothers and sisters in Bihar, India

by Miriam Beachy

The Mennonite Church in Bihar, India, feels a close tie with the church in America, with the Mennonite Board of Missions, and with missionaries who have lived in Bihar. They covet prayer support as they counter difficulties, respond to opportunities, and find vision for the days ahead.

Life is not easy. Except for those employed at the Nav Jiwan Hospital most families try to make a living by farming. For many, providing food for the family and educating their children is a continual struggle. To have money to make satisfactory wedding arrangements for sons and daughters is their highest dream. Hardships ease when youth can get jobs in nearby towns. In spite of an increased number of wells, tanks, and dams they are still dependent on the monsoon rains. And this district has had its third consecutive year of drought.

The present membership of approximately 500 Oraon and Munda tribespeople has come out of a background of animism. Hindus, Muslims, and non-Christians surround them. Two major areas of confrontation exist between Christians and non-Christians. One is the pervasive belief in evil spirits. When there is sickness or death of farm animals or family members, crop failures, or other calamities, non-Christians insist it is because Christians have not appeased the evil spirits. They may try to place a curse on Christians. Pastor Masihdas has said that Christ protects him from such a curse. Now he is being treated for TB and villagers are watching to see what happens.

Another conflict comes when Hindus worship deities during the many festival times. They try to collect money offerings from parents for the village celebration and from students for celebrations in the schools. Christians believe they cannot be faithful to God and also give such offerings. An example is Simon who tells how the village leaders demanded an offering from him. When he declined, they threatened to drive him off his land. In compromise Simon gave money which he said was for their food together but not for worship of their deity. However, he did not have peace. At the next festival time he told them they could drive him away, but he would not give for their worship. Simon says God intervened for him in that after this he was not pressured to contribute. In these difficult confrontations pastoral care and discipling of one another become a major function of the fellowship.

One young man heard about Christians and Jesus Christ when he was a little boy. He determined to become a believer and later took baptism. He is now a trained village health director stationed at the hospital. It would be customary to have his wedding activities at the hospital complex among Christians. Instead, he plans to be married in his home village so his people can see Christians and a Christian wedding.

A young patient read about the good news of Jesus Christ in the Bible given to him at the hospital. He told his family and neighbors who then asked leaders of the church to explain this to them.

A man from a distant village stayed in Pastor Joel's home while receiving medical treatment at a village clinic. When able, he would accompany Joel who was teaching in a Bible school. Returning to his village, he told his people about what he had learned and they, too, are asking for church leaders to come to tell them more.

From the beginning of the church, growth occurs when relatives learn about the lordship of Jesus Christ and freedom from fear of evil spirits.

To respond to these opportunities requires time, money for bus fare and some living expenses, and ways to nurture new Christians. These are difficult to plan for because of the hardship of making a living. Leaders want members to experience joy of giving, even in hardship. One young auto mechanic testifies that since he began to give more time to the church and to tithe, his money goes farther.

Because the seventeen small congregations are scattered, church leaders sense a need for an overseer who could strengthen unity and feeling of belonging. Present pastors, who worked along with missionaries, are older now and young leaders are needed. These pastors have identified potential leaders and want to find a way for them to become pastors, a few to attend seminary, if possible.

The youth of the church make up a segment of sincere, educated, and gifted Christians. Leaders from among them have dedicated themselves to assist in leadership and pastoral care as they have opportunity. The many young children throughout the churches point up the need for nurture and the potential for the future.

This young church asks for our prayer support and fellowship in the Spirit.

Miriam and her husband, John, were Mennonite Board of Missions workers in Bihar from 1948 to 1971. Last fall they returned to Bihar on a special three-month MBM assignment. Beachys currently live and work in Scottdale, Pennsylvania. Miriam is a member of the MBM Board of Directors.

CHURCH NEWS

Peace and justice targeted at WCC in Vancouver

The sixth assembly of the World Council of Churches began with celebration on Sunday, July 24, at Vancouver, B.C. Sunday morning the thousand delegates gathered to dedicate the large tent in which worship services were henceforth to be held three times daily, and to commit themselves to 18 days of work together.

That afternoon, the delegates were joined by 1,000 more Christians from British Columbia, filling Vancouver's colosseum (still decorated with the traces of its use for hockey) for a two-hour inaugural worship.

The preacher was the French Canadian Catholic layman Jean Zanier, whom some call Europe's male Mother Teresa. Zanier has been used by God to create a worldwide network of communities for the handicapped, especially retarded persons are received in full personal dignity. His homes, called "The Ark," are not so much service agencies as they are Christian communes. Making ourselves servants of the disabled, spokesmen of the voiceless, became in his testimony the symbol for all of the meaning of discipleship as our identification with the condescension of Christ. His call was not to social service but to yieldedness of heart; the confession of selfishness and of need for grace which the wordless need of the disabled makes us face.

Eighty percent of the accredited participants of the assembly had not been in an assembly before. For many, and for many Christians from around Vancouver who attended some sessions, the first meeting of the event was as a celebration of the worldwide unity of the body of Christ. For others it was an occasion for interconfessional dialogue. For still others, an occasion for mid-course policy definition for a powerful and very visible agency of witness and service.

Already the opening days made clear that the themes of peace and justice would dominate the assembly. "Peace" tends to become a code word for nuclear disarmament. There is massive criticism of the nuclear arms race, surprising in its scope even those people who saw it coming. "Justice" for some is an equally simple code word for the downfall of oppressive governments, if necessary by violence. Central America's suffering is referred to in almost every session. Can peace and justice be held together as ideas? Can they be held together as priorities for prayer, mission, and action? The Korean Presbyterian pastor who shared in introducing the theme "Life Confronting and Overcoming Death" was applauded most strongly when he said, "Peace without justice is worse than war."

In earlier assemblies of World Council of Churches, representatives of historic peace churches had difficulty getting the ears of their fellow believers to give more than a paragraph to the recognition that war is a moral problem. This time, the challenge will be to keep "peace" from becoming a trivial slogan, an ideal which everyone favors, but which does not drive people to the costly commitment to lay down their arms even at risk, and which can be balanced off against an equally undefined "justice" in irresponsible ways.

Other themes to be treated in the assembly range widely over all that divides and unites Christians. A recently completed document on "Baptism, Eucharist, and Ministry" will be evaluated as an attempt to bridge over deep, old differences.

The introductory presentations are gathered under the overall theme, "Jesus Christ, the Life of the World."

The Mennonites of the Netherlands are represented at the assembly by professor Henk Kossen, who was also their delegate at the 1975 Nairobi assembly, and a plenary speaker at the Wichita Mennonite World Conference in 1978. The German Mennonite *Vereinigung* is represented by pastor Daniel Geiser of Neuwied. Three of the American Mennonite bodies are represented by observers.—John H. Yoder, observer and correspondent

Jolene Yoder, Mennonite Board of Missions worker in Nepal, needed several frustrating months to understand and appreciate why she was frequently crowded out of line at the community water tap in Argali. Having two children, Ryan and Jyoti (pictured with Jolene, top of photo), she didn't realize people assumed young women enjoy lingering at the tap to chat with neighbors as long as possible.

Colorado group encourages preventative health care

The East Holbrook Mennonite Church of Cheraw, Colo., was the setting recently for a gathering of about fifty persons interested in the church's involvement in health care in the Arkansas Valley.

Persons from the four congregations in eastern Colorado (La Junta, Rocky Ford, Cheraw, and East Holbrook) met for a time of fellowship and sharing of information. The meeting was sponsored by Mennonite Health Resources and grew out of a growing interest on the part of Mennonites in the Arkansas Valley to learn more about the church-sponsored hospitals and ways in which their involvement could be encouraged.

Executive director of Mennonite Health Resources, William Zuercher, gave a brief history of the development of MHR and its relationship to the Mennonite-sponsored hospitals in Colorado and Kansas. Elbert Detwiler, administrator of La Junta Medical Center, reviewed that institution's history and some of its current plans and programs. A brief report was also given of Pioneers Memorial Hospital in Rocky Ford.

Most of the participants had either past or present connections with one of the two Mennonite-sponsored hospitals in the area. There was recognition of some significant changes which have markedly affected the involvement of the church in the hospital operations. These include the closing of the Mennonite School of Nursing in 1958, and the discontinuance of active voluntary service units at the hospitals. The group explored ways that could continue to provide significant involvement of church members in the institutional operations, given current realities.

Discussion also focused upon ways in which the churches could become places where individual members are challenged to assume greater responsibility for their own health, and increase the time and energy that is devoted to health and wellness as congregational stewardship concerns.

Virginia Conference sessions marked by tranquillity

Good attendance, hot weather, inspirational meetings, and Christian fellowship marked the 73rd Annual Virginia Mennonite Conference Assembly which ended on Sunday, July 17. The Assembly was held at Highland Retreat Camp near Bergton, Va., from July 13 to 17. Over 700 persons registered, which was the largest number of registrations at an assembly to date. One hundred and thirty-four children under age twelve participated in special activities each morning and ninty-five youth attended late night sessions. Youth groups were present from Ohio, Tennessee, and North Carolina in addition to Newport News, Va., and local areas.

The hot, humid weather was made bearable most of the time by a breeze blowing through the big tent which was erected for the meetings. When the wind stopped, the 95-plus degree temperature made the tent feel like an oven. One section of the tent was used for a dining area and an average of 250 meals were served at noon and evening. They were prepared in the camp kitchen by a crew of volunteers directed by the J. D. Norwich Company, local caterers.

In addition to the morning and afternoon business sessions, time was given each day for storytelling. The Mission Board arranged for the Thursday session, the Board of Congregational Ministries on Friday, and the WMSC on Saturday. We heard stories of what the Lord is doing in our congregations, outreach ministries, and women's groups. These sessions were well received.

Carrying out the theme of "Sowing and Reaping," Sam Janzen helped us see the "Imperatives for Witnessing" on the opening Wednesday night program. On Thursday night, Gerald Martin emphasized the Holy Spirit's ministry when he spoke on "Ye Shall Receive Power." On Friday, Roy Kiser included illustrations from Waynesboro Mennonite Church life in his sermon on "Ye Shall Be Witnesses." Practical ideas for assimilating new members were given by Katie Funk Wiebe in the Saturday night message on "Nurturing into Body Life."

The women's early morning prayer breakfast on Saturday was attended by 240 women who gathered around the tables in the dining area of the big tent to hear Mrs. Wiebe give her personal testimony. She shared from her background with her Russian immigrant parents and how she adjusted to being a widow with four children when her husband died suddenly. Wiebe teaches at Tabor College in Hillsboro, Kan., and has written several books and regular magazine columns.

Assembly business sessions moved smoothly. There were no controversial issues on the agenda to delay the proceedings. Reporting from the Council on Faith and Life indicated a membership growth the past year of 6 percent. This brings the membership of our 68 congregations to 5,430.

There was some discussion on a proposed cost sharing plan for 1984 assembly expenses. The proposal called for each congregation to be assessed $50 for each certified delegate they send to the annual assembly. This would cover some of the administrative costs of the assembly and wouldn't tax the delegates themselves who are already giving their time to attend. After some pros and cons were discussed, the proposal was passed. The proposed budget for 1983-84 for conference ministries ($103,000, the same as last year) was accepted.

The issue for study in our congregations next year was presented. Copies of the paper on "Assimilating Persons into Our Congregations," will be distributed for in-depth study and feedback. It is evident that some of us need help in keeping members involved and feeling a part of the fellowship.

Katie F. Wiebe at Virginia Conference at its 73rd annual assembly

Nine new ministers were welcomed into the conference: Eli Miller, Tim Martin, Robert Wenger, Ralph Martin, Raymond Shank, Preston Nowlin, Eric Kouns, James Delp, and Paul Seland.

Recognition was given to John R. Mumaw and Harold Eshleman, both from Harrisonburg, who are retiring as district overseers. Owen Burkholder, Harrisonburg, Va., assumed the office of conference moderator, following Samuel Janzen, also from Harrisonburg. Lloyd Weaver, Jr., Newport News, Va., was elected for two years as moderator-elect. Weaver will move into the moderator office in 1985. Paul Kratz, Harrisonburg, Va., was reelected to another two-year term as conference secretary. Vivian Beachy, a faculty member at Eastern Mennonite High School was elected to the trustee board at Eastern Mennonite College.

Willie Campbell, the fraternal delegate from the Jamaican Mennonite Church, brought greetings, as did Abdi Yesaya, a synod leader of the Indonesian Mennonite Church, who is going to study at Eastern Mennonite Seminary for the next two years.

Should the assembly return to Eastern Mennonite College next year for a change, or again be held at Highland Retreat? Fearing a return to the institutional setting which would probably alienate many of the youth and family campers, one delegate made a motion to have next year's assembly in a camp setting again. The motion passed.—Richard Good

Highland Retreat Camp, setting for the Virginia Conference Assembly.

Dual ordination cause for celebration at Rocky Mount, N.C.

Herbert L. Steffy and Dwight L. Roth were ordained to the Christian ministry to serve as pastor and associate pastor respectively of the Rocky Mount (N.C.) Mennonite Church during the morning worship service on June 26.

This congregation is a member of the Tennessee-Carolina-Kentucky district of Virginia Conference. Edward Godshall, district bishop, was in charge of the service. Lloyd Weaver, Jr., chairman of the conference council on faith and life, preached the ordination sermon.

Godshall noted the unusual circumstance of ordaining two ministers at the same time to serve the same congregation. But in reviewing the history of the church, he showed how this was a natural step in the members' life together. In June 1977, the Steffy and Roth families moved to Rocky Mount as self-supporting church founders. They held services in the Steffy home for three years. When the congregation decided to rent a Seventh-Day Adventist meetinghouse, both men were licensed as copastors. This spring, the members asked that both men be ordained. Following normal conference procedure, the request was granted and the ordination scheduled.

Following the service, a fellowship meal was served, permitting the 38 visitors and 36 regular attenders to interact informally.

Steffy will continue his job as Carolina district manager for Choice Books. He is married to Beverly Siegrist, and they have two daughters. Roth teaches fifth grade at Patillo Elementary School, Tarboro, N.C. He is married to Ruth White, and they have two sons.

update for mission

Volunteers needed

a unique service opportunity

Who? Skilled and semi-skilled individuals and helpers. Church groups are welcome.

Where? Eastern Mennonite College and Seminary

What? Renovation of the Administration Building into a Campus Center. This is part of the Update for Mission campaign.

When? Beginning now and continuing through 1984. Serve for a few days or an extended period of time.

How? Contact Norman Derstine, director of volunteers, for more information on dates, skills, benefits, etc. Write to him at EMC&S or call (703) 433-2771, Ext. 470.

For your service we provide food, lodging, opportunity for evening classes and special events within a unique setting for fellowship.

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The people had a mind to work. Neh. 4:6

From the Paraguayan Chaco to the green hills of Pa.

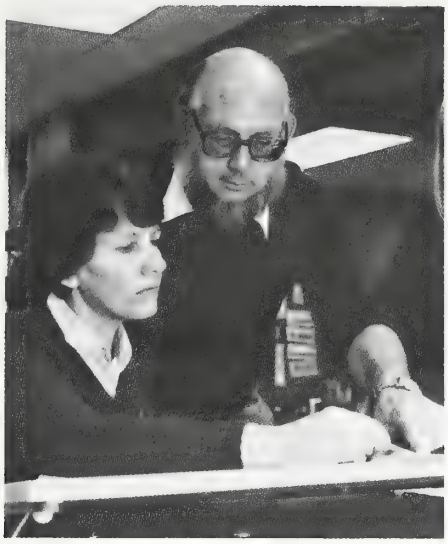
Maria Friesen came to the U.S. from the Menno Colony in the Paraguayan Chaco. She had a dream—to find somewhere to learn and serve in North America. Her first desire was to get art training in Canada. "I applied to go to Canada to get experience in art," she said. But she couldn't get the proper documentation.

Since she was working with Mennonite Central Committee's exchange program, they asked whether she would be interested in coming to the U.S. "I had no idea what I would be doing if I accepted," she said in an interview. Later, she learned she would be living in with an elderly couple in California.

During orientation, Maria found out there might be an opening in Scottdale, Pa. After a couple of months in California, she was transferred to Scottdale. There she was hosted by Nelson and Marjorie Waybill. At breakfast, the first morning in, on Oct. 4, she was informed she would be working with a "Dutchman," Jan Gleysteen. He had need of a person who could learn cartography, the art of mapmaking, in a hurry. This she did.

"I learned much by listening and I got to travel a lot with Marjorie," she explained in her quiet but intense way. "Living with the Waybills was great," Maria added. And about her work with Jan she said, with a twinkle in her eye, "He wanted me to have a good time doing the work at hand."

Maria's first impressions of Scottdale were that it was a small town with a lot of "big" noises. She was impressed with the fire sirens and the train whistles and could never be quite sure which was



Maria Friesen and Jan Gleysteen

which. Pennsylvania, with its rolling hills looked and smelled different from the flat country in the Chaco where she had grown up. "I wasn't used to the mountains," she said.

"I had many questions at first," Maria said about her work. "But I felt people were too busy, and I didn't like to disturb them. I learned more from watching and listening than from asking," she continued. "Also, I think I took things too seriously. Now, I've learned to relax a little."

Asked about the seasonal changes, Maria noted the absence of children in the community. They were off to school, of course, in the fall and winter. "But then in spring I saw lots of children. That's what I really enjoyed," she concluded.

For those who learned to know her, Maria was an ambassador from the Mennonite Chaco to the Mennonites of Scottdale. And certainly she will have a lot of interpreting to do when she gets back to her home in Paraguay.—David E. Hostetler

Goshen faculty appointments announced

The Goshen College departments of music, communication, nursing, education, and social work will each add a member to their teaching faculties this fall.

E. Douglas Bomberger, a 1981 graduate of Goshen College, will succeed James Goldsworthy as director of the college's piano preparatory program and assistant professor of music.

Mark Kelley has been appointed assistant professor of communication to fill the position previously held by Vernon Schertz, who resigned to accept a pastorate in Tucson, Ariz.

John Bergey, professor emeritus of nursing at California State University, Fresno, will teach psychiatric nursing courses for one year. He will fill the position created by the resignation of Claire Francell and the leave of absence of Chet Peachey.

Nancy Ryan, a 1979 Goshen College graduate with a master's in education from the University of Arizona, will join the faculty on a part-time basis for one year. She will serve as assistant professor of education during the sabbatical of Kathy Short.

Mabel Webster-Davis will join the social work faculty as an associate professor on a part-time basis during the two-year absence of Anthony Brown.

Selfhelp at the filling station

SELFHELP items on the shelves of a Phillips 66 filling station?

"Yep," smiles Wally Goertzen, co-owner of the station with Dale Buller and Larry Cox. "I'll bet we're the only filling station in North America with 'MCC' on one of the buttons of the cash register!"

Griselda Shelly, Central States Mennonite Central Committee director, and I checked it out. There in the aisles was a section of the familiar baskets and macrame. Artisans of the world, you are here, at the Henderson Exit, just south of Interstate 80, in the middle of Nebraska. Shelly chuckled: "There's always a new approach possible!"

Shelly and I had just come from Marion Friesen's basement SELFHELP shop at "Seven Hills Farm." Friesen reported that her arrangement with the filling station was only a week old. "In exchange for rent," she said, "I volunteer as a clerk for them a half day a week."

Expanding from her basement to the filling station is a continuation of Friesen's vision. A seller of numerous and varied items, there came a day when she prayed, "Lord, can I sell something for you?" And her shop was born. She is officially open for business two afternoons a week at her home, but welcomes people whenever they come.

I had a full-circle feeling, standing in Friesen's basement; Edna Ruth Byler began her shop—MCC's very first SELFHELP shop—in the basement of her home. And wouldn't she be happy to drive up to Henderson's Phillips 66 gas pump and discover Haitian baskets and West Bank needlework inside the office?—Muriel Thiessen Stackley, Lincoln, Nebraska

Black Mennonite women's retreat

The theme of the fourth biennial Black Women's Retreat, "Changing Women: An Unchanging God," calls women to celebration. The conference will be held at the Laurelville Retreat Center in Mt. Pleasant, Pa., Sept. 16-18.

Goldie Ivory will serve as the resource person for the retreat. Ivory is director of human relations for the Educational Services Center in Elkhart, Ind., has taught part time at Goshen College, and has a deep interest in the development of black women.

Participants will be led to consider who God would have them become as they continue to change, to grow, and to struggle with being human and woman. The program will also deal with some of the very real day-to-day difficulties women face in life situations.

For further information and registration forms, contact the Office of Black Concerns, Box 2123, Elkhart, IN 46515.

"Christ is our master, we are brothers and sisters"—motto of June German Mennonite Church Conference

In 1947 two young Mennonite men met at university and befriended one another. One came from southern Germany and the other was a Russian Mennonite refugee living in northern Germany. The new friends made a commitment—if they ever became influential among German Mennonites, they would encourage unity among the Mennonites in Germany, who had long been divided into a "pietistic" conference in the south and a "liberal" one in the north.

Adolf Schnebele is now the chairman of the 1,000-member southern "Verband deutscher Mennonitengemeinden" and Gerhard Hildebrand is chairman of the 10,000-member northern "Vereinigung der Deutschen Mennonitengemeinde." In the past year the old friends worked on a joint committee planning an event to foster friendship among German Mennonites.

This joint committee meeting of the southern Verband and the northern Vereinigung in June 1982 laid the groundwork for this year's *Gemeindetag deutscher Mennonitengemeinden,* German Mennonite church conference, held in Espelkamp from June 17 to 19. The June 1982 meeting established a task force of five representatives from both conferences to plan practical steps

toward unity, beginning with this assembly for all Mennonites in Germany. The assembly was to be an occasion for proclamation and worship, study and discussion, testimony and friendship. Resolution of doctrinal and organizational issues was to wait until the bonds of friendship and trust were strengthened.

In the opening message Bernd Dyck, whose presentation had been decisively influential in the preliminary meeting a year ago, stressed the imperative for unity among Christians. He stated explicitly what many sensed—that this gathering was at the urging and guidance of God's Spirit and not the result of human organization and invitation.

In the evening meeting the diversity of experiences and perspectives among German Mennonites was expressed through statements by five people. They interpreted the concerns of the Mennonite church: the challenge to Mennonites for evangelistic mission in Germany, community and peacemaking in the Christian education of children, and the role of women in the church. An "Umsiedler," Russian Mennonite refugee, preacher expressed gratitude for God's provision for the church that was deprived of theological education and free worship. These statements challenged the audience to accept diversity and then to find commonality and mutual friendship.

The second day Helmut Doerksen, teacher at the European Mennonite Bible School, led the Bible study. On the basis of Jesus' teaching on the grapevine in John 15, Doerksen defined friendship and made suggestions for building friendships. This input was discussed in groups that mixed southern and northern Germans as well as Umsiedler. The participants shared their hopes and fears about overcoming the different forms of piety and church worship.

The evening session gave opportunity for more personal statements, this time lengthier presentations on the meaning of being sent by Jesus. Ilse Schmidt, a hospital chaplain, described the pastoral responsibility of Christians in society. Hans-Joachim Wiens, familiar to North American Mennonites from his recent itineration there under Mennonite Central Committee Peace Section sponsorship, pleaded for a Christ-centered witness for peace and justice on a broad range of issues.

In the closing service the audience demonstrated its ability to endure long sessions. Under the inspired leadership of Adolf Schnebele, the service became an extended affirmation of unity with a summing-up sermon by Hans Niessen, a challenge to prepare for the Mennonite World Conference in Strassbourg next year and a report by the task force of German Mennonites who had organized the assembly. Daniel Geiser drastically shortened his sermon because of the already long meeting but still issued a forceful challenge to overcome barriers to unity.

The Gemeindetag was hosted by the Mennonite church here in Espelkamp, built with the assistance of MCC Pax workers. The hospitality of the congregation with its large contingent of Umsiedler made a deep impression on the estimated 800 participants who came from other communities.

Comments on the event were diverse. Some felt that aspects of the program could have been better organized. Others disapproved of one or another speaker. Some had hoped for more decisive discussions, while others said the closeness in fellowship was stressful. But generally people were satisfied that the Gemeindetag happened and went well.

Through the assembly the Mennonites of the Verband and Vereinigung explored the possibility of forming closer associations and bolder participants spoke of a formal association that might include Umseidler and Mennonite Brethren congregations as well.

Such an association is still a distant goal but with patience German Mennonites seem to be moving toward it. The claim of the assembly's motto—"Christ is our master, we are brothers and sisters"—was proclaimed with more confidence and credibility at the end of this Gemeindetag.—Peter Rempel

Bring home a slice of mission from BRAZIL, FRANCE, NEPAL.

Last fall 1000 families and friends—over 12,000 people—celebrated mission through **Family Mission Thanks-Giving.** They called it "terrific" and "a beautiful sharing experience."

Enjoy fellowship with friends and neighbors, and teach your children about mission as you see, taste, smell, hear, and experience how God's love is shared all over the world. Express that love and have a **Family Mission Thanks-Giving** in your home.

Fill out the coupon and we'll send you a packet which contains:

- COLORFUL BOOKLET with tear-out pages for recipes, decorations, prayers, costumes, songs
- DINNER NAPKINS for Brazil, France, Nepal
- CHILDREN'S STORIES about real people, places, Christian love
- ACTIVITY SHEET for children to color
- IDEA SHEET for parents and group leaders

cut here

Our family would like to have a Family Mission Thanks-Giving!

Name _____

Address _____

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Postal Code/Zip _____ Telephone _____

Street address where UPS can be delivered to you (USA):

_____

Congregation _____

Number of family members _____

Total number of persons expected per meal _____

Number of children wanting activity sheet to color _____

Return coupon by August 31, 1983 (Canada) or September 30, 1983 (USA) to:

Mennonite Board of Missions
Box 370 • Elkhart IN 46515

MENNOSCOPE

Doris Bomberger, Mennonite Board of Missions worker in China, and Wen Houyi, former Goshen (Ind.) College student, look over correspondence, while Wen's son is much more interested in the camera. Doris and her husband, James, teach English at Sichuan Teachers' College, where they are on a special two-year assignment away from their regular positions at Eastern Mennonite College. This year their duties were increased with additional literature, composition, and lecture courses, and an advisory role to eleven students who are writing senior papers. Bombergers enjoy Christian fellowship with other teachers and also attend a Chinese Protestant church.

For the first time in its 66-year history, Eastern Mennonite College and Seminary received more than a million dollars in contributions to annual operations. David F. Miller, EMC's director of development, reported that the institution ended the fiscal year, June 30, with nearly $1.06 million in annual funds, a 15 percent increase. Total contributions from all sources for the fiscal year were $1,837,507.

Stephen W. Sachs, assistant professor of music at Eastern Mennonite College, has been accepted in the Robert Casadesus International Piano Competition in Cleveland, Ohio. Sachs will compete with more than 40 musicians from around the world, Aug. 13-21 at the Cleveland Institute of Music.

Thirty persons attended the second writers' conference sponsored by the Worship and Creative Expression Commission of the Lancaster Conference on June 4, 1983, at Salunga, Pa. Resource persons were Nathan Hege, Salunga, Pa., who gave helpful points on how to make an article move; Marjorie Waybill, Scottdale, Pa., who sparked interest in writing for children; and Carl Haarer, Portsmouth, N.H., who inspired the group with his poetry.

Addona Nissley became pastor of the Christiansburg (Va.) Mennonite Fellowship on July 1, replacing Glendon Blossor, who will be departing on Aug. 10 for an assignment in Trinidad under the Virginia Mission Board. All mail to the fellowship should be mailed to the pastor at 980 Chicago Ave., Harrisonburg, VA 22801.

Robert Wenger was licensed to the ministry at the Beldor Mennonite Church, Elkton, Va., on June 12 to serve as the assistant pastor. Glendon Blosser was in charge of the installation, with Paul Kratz bringing the message.

Bruce Yoder

"Sexuality and Spirituality: Gifts of Wholeness" will be the theme for a retreat weekend, Sept. 30-Oct. 2, at the Lakewood Campgrounds, Brooksville, Fla. This event is open to all singles. Speaker for the occasion will be Bruce Yoder from Richmond, Va., where he has been a pastor for seven years. He has edited a book called *Single Voices.* For more information or registration forms, write Wayne Hershberger, 1001 Gannt Ave., Sarasota, FL 33582, or call (813) 377-7505.

A Choice Books rally, Aug. 11-13, at Conrad Grebel College in Kitchener, Ont., will bring together supervisors, sales reps, management committee members, and program sponsors. The rally will create vision for the bookrack ministry and provide practical suggestions for anyone involved in the bookrack ministry. Speakers follow: Abe Clymer, chairman of Choice Books International, will identify trends in the book business and present a vision for the future; Cal Redekop, professor at the college, will discuss a philosophy for a business operation in mission; Allen Mast, CPA in Sarasota, Fla., budgeting for growth; Paul Schrock, book editor of Herald Press, will tell how to evaluate a title in ten minutes, and Herb Steffy, sales representative in Rocky Mount, N.C., will discuss how to get and keep your foot in the door. Reservations may be sent to Choice Books, c/o Mennonite Board of Missions, 1251 Virginia Ave., Harrisonburg, VA 22801.

Pilgrimage in Mission: Mennonite Perspectives on the Christian Witness Worldwide, by Donald R. Jacobs, examines biblical themes of redemptive history, our own Anabaptist redemptive history, and facts from the times in which we now live, to outline a missiology for today. Drawing on his own experience in mission work Jacobs looks at the values and pitfalls of both the pure church (separation-from-the world) and missionary church (in-the-world) models and then proposes a missiology that takes seriously *both* concerns. A *Pilgrimage in Mission Leaders Guide,* by Richard Kauffman, is also available to facilitate groups working with book. Both are published by Herald Press.

In an era of high urbanization, many children miss the pleasure of growing their own food and flowers. A charming new gardening book, *CELEBRATE THE SEASONS* by Linda Hunt, Marianne Frase, and Doris Liebert (Herald Press, 1983), invites them to participate in growing and sharing nature's bounties. In the tradition of the authors' first book, *Loaves and Fishes* (a children's cookbook), *CELEBRATE THE SEASONS* blends instructions and insights in a delightful way. Through its seasonal approach, it sensitively encourages experiencing harmony and reverence with God's earth, through times of work and wonder, rest and renewal. Creative gifts from the garden and delicious recipes provide children a chance to share the rewards of their work with family, friends, or the neighborhood food bank.

Positions open in September 1983 at Diakonia (emergency shelter/VS unit run by Allegheny Mennonite Conference). City maintenance worker and nurse needed to serve as earning VSers—donate income to program budget. One year commitment. Contact Laurel Martin, R. 1, Box 351, Ocean City, MD 21842, or call (301) 289-0923.

New members by baptism and confession of faith: Timothy and Judith Allyn and Heidi Federspiel at **Clarence Center-Akron,** Akron, N.Y. Simon, Arlene, Sharon, and Manaen Schlabach by confession of faith at **Oak Grove,** West Liberty, Ohio. Robert and Joyce Miller, Heather Borntreger, Brian Miller, and John and Kathy Farmwald by confession of faith at **Pleasant Hill,** Burton, Ohio.

Change of address: Glendon Blosser from Harrisonburg, Va., to P.O. Box 586, Port-of-Spain, Trinidad. Phone: 809-637-3811.

BIRTHS

Albrecht, Carman and Carolyn (Steinmann), New Hamburg, Ont., second son, Daniel David Steinmann, June 29.

Buhr, Gerald and Karen (Erb), New Hamburg, Ont., first child, Erick Christopher Michael, June 12.

Garman, Steve and Glenda (Benner), Eureka, Ill., second and third sons, James Christopher and Curtis Lynn, June 30.

Geiser, Ty and Kelly (Shamp), Wooster, Ohio, second daughter, Patricia Lee, July 5.

Gingerich, Murray and Denise (Leis), Baden, Ont., second daughter, Erin Dawn, June 10.

King, Kenneth and Barbara (Beard), Urbana, Ohio, second child, Elizabeth Renee, June 21.

Kurtz, Paulson and Shirley (Baer), Maytown, Pa., third child, second son, Zachary Todd, July 21.

Miller, Herb and Susan (Leiter), Leo, Ind., second daughter, Brittany Allice, June 1.

Neufeld, Ron and Jyl (Hershberger), Nashville, Tenn., first child, Aaron Michael, Mar. 4.

Risser, Phil and Pam (Kuhns), San Pedro Carchá, Guatemala, first child, Daniel Benjamin, Apr. 13.

Smith, Tim and Diane (Steury), Spencerville, Ind., first son, Zachery Allen, June 4.

Speidell, Rick and Sue (Gaffer), Ft. Wayne, Ind., second son, Nicholas Christopher, May 22.

Weldy, Dennis and Betty (Witmer), Goshen, Ind., first child, Brian Lee, July 6.

Yoder, Curtis and Elvida (Mishler), Greenwood, Del., first child, Shawn Jonathan, June 17.

Yoder, J. David and Nancy (Breneman), Harrisonburg, Va., second son, Michael David, June 28.

MARRIAGES

Allyn — Carrier. — Timothy Carl Allyn, North Tonawanda, N.Y., and Judith Ann Carrier, Niagara Falls, N.Y., by Howard S. Bauman, June 25.

Benner—Alderfer.—Neil M. Benner, Souderton, Pa., and G. Faye Alderfer, Harleysville, Pa., both of Plains cong., by Gerald C. Studer and Warren Wenger, June 18.

Bowman—Stoltzfus.—Murray Bowman, Kitchener, Ont., and Helen Stoltzfus, Goshen, Ind., Waterford cong., by Elmer Stoltzfus, grandfather of the bride, and Del and Charlotte Glick, July 16.

Brenneman — Good. — Kim Brenneman and Beverly Good, Elida, Ohio, Pike cong., by Homer Schrock, June 18.

Collinson — Feick. — Charles Collinson, Lutheran Church, Westland, Mich., and Vivienne Feick, St. Jacobs cong., St.

Jacobs, Ont., by Richard Yordy, May 21.

Driedger — Martin. — George Driedger, Hanover-Chesley cong., and Laurie Martin, Mennonite Church, by Richard Yordy and Ernie Martin, May 28.

Erb—Mast.—Joseph Erb, Darien Center, N.Y., and Faith Mast, Chesapeake, Va., Mt. Pleasant cong., by Thomas Beachy and Robert Mast, June 18.

Erb—Smeltzer.—Ross J. Erb, Millbank, Ont., Mapleview cong., and Cathy K. Smeltzer, Goshen, Ind., Clinton Brick cong., by Carl L. Smeltzer, father of the bride, July 16.

Ganger — Brubaker. — Daniel Ganger, Bristol, Ind., Clinton Frame cong., and Betty Brubaker, Blissfield, Mich., Bible Church, by Vernon E. Bontreger and Lawrence Bush, July 9.

Gingerich—Martin.—Arnold Gingerich and Marie Martin, St. Jacobs cong., St. Jacobs, Ont., by Richard Yordy, May 14.

Hertzler — Yoder. — James Hertzler, Norfolk, Va., and Jewel Yoder, Newport News, Va., both of Warwick River cong., by Truman H. Brunk, Sr., June 25.

Kauffman — Hershey. — Glen F. Kauffman, Elkins, W.Va., Maple Grove cong., and Sandra L. Hershey, Perkasie, Pa., Blooming Glen cong., by Mark M. Derstine, July 16.

Larson—Zettle.—Michael L. Larson, Durand, Ill., Methodist Church, and Ruth J. Zettle, Freeport, Ill., Freeport cong., by Robert E. Nolt, July 16.

Linder — Frank. — Clifford Linder, Canton, Ohio, Beech cong., and Julie A. Frank, Louisville, Ohio, Catholic Church by Paul D. Brunner, July 16.

Mast — Mohler. — Brian Eugene Mast, Greentown, Ind., Howard-Miami cong., and Jane Ann Mohler, Greentown, Ind., Methodist Church, by Lee Miller, June 25.

Miller — Rydstrom. — Perry Miller, Jr., Amboy, Ind., Howard-Miami cong., and Roberta Lynn Rydstrom, Community Bible Church, Greentown, Ind., by Logan Sparling, July 9.

Schrag — Roggie. — Robert James Schrag, Lowville, N.Y., and Brenda Jeanne Roggie, Boonville, N.Y., both of Naumburg cong., by Elmer Moser, July 16.

Schwartzentruber—Boshart. —Kenneth Daniel Schwartzentruber, Kitchener, Ont., Steinman cong., and Annette Boshart, Alden, N.Y., Clarence Center-Akron cong., by Howard S. Bauman, July 2.

Stoll — Coblentz. — Joseph Winfield Stoll, Kidron, Ohio, and Sherideen Sue Coblentz, Hartville, Ohio, by Joseph Schrock, uncle of the bride, June 4.

Sutter—Pike.—Stan Sutter, Staten Island, N.Y., New Life Fellowship, and Cathy Pike, Harriston, Ont., Missionary Church, by Lester L. Sutter and Robert Ralston, June 25.

Weber — Martin. — David Weber and Marilyn Martin, both of St. Jacobs cong., St. Jacobs, Ont., by Richard Yordy, July 9.

OBITUARIES

Auker, Shirley J., daughter of James R. and Elsie (Burkey) Simpson, and foster daughter of Paul and Eva (Martin) Zimmerman, was born at Altoona, Pa., Nov. 29, 1932; died of cancer at Ephrata, Pa., July 14, 1983; aged 50 y. On Dec. 25, 1953, she was married to Benjamin W. Auker, who survives. Also surviving are 3 daughters (Dorothy S. Auker, Jane S.—Mrs. Robin Fritz, and Fern S. Meiskey), 4 grandchildren, one brother (James R. Simpson), 4 sisters (Dolly J. Eller, Naomi I.—Mrs. Edward W. Russel, Elizabeth I.—Mrs. Kenneth Reeser, and Eleanor R.—Mrs. Lawrence Wood), and 10 foster sisters and brothers (Verna—Mrs. Earl Nolt, Helen—Mrs. Larry Martin, Lorraine—Mrs. Elam R. Martin, Brenda—Mrs. Glen Wenger, and Mark, Paul, Marvin, Warren, Ernest, and Nelson Zimmerman). She was a member of Ephrata Mennonite Church, where funeral services were held on July 16, in charge of J. Elvin Martin and Wilbert Lind; interment in Metzler Mennonite Cemetery.

Bast, John, son of Christian and Elizabeth (Boshart) Bast, was born in East Zorra Twp., Ont., Aug. 10, 1905; died at St. Mary's Hospital, Kitchener, Ont., June 14, 1983; aged 77 y. On Sept. 12, 1935, he was married to Rosetta Helmuth, who survives. Also surviving are 4 children (Harry, John, Floris, and Iris), 2 brothers (Allen and Nelson), and 2 sisters (Irene Yost and Dorothy Mayer). He was a member of Steinmann Mennonite Church, where funeral services were held on June 17, in charge of Fred Lichti, Vernon Zehr, and Elmer Schwartzentruber; interment in Steinmann Mennonite Church Cemetery.

Bender, Malinda, daughter of Joseph J. and Catherine (Kropf) Bender, was born at Tavistock, Ont., Oct. 24, 1909; died at her home July 1, 1983; aged 73 y. Surviving is one sister (Alice Bender). Funeral services were held at Hillcrest Mennonite Church on July 3, in charge of Gerald Good and Henry Yantzi; interment in 16th Line East Zorra Cemetery.

Brubacher, Harold V., son of Moses M. and Elizabeth (Cressman) Brubacher, was born in Waterloo, Ont., Dec. 19, 1918; died at his home in St. Jacobs, Ont., July 10, 1983; aged 64 y. On June 19, 1948, he was married to Erla Cressman, who survives. Also surviving are 2 daughters (Elizabeth—Mrs. Claude Setzkorn and Margaret—Mrs. Margaret Griffin), one son (Paul), 3 grandchildren, and 2 brothers (Arthur and Francis). He was a member of St. Jacobs Mennonite Church, where funeral services were held on July 13, in charge of Richard Yordy; interment in St. Jacobs Mennonite Church Cemetery.

Burkholder, Clayton B., son of Martin L. and Etta (Swartz) Burkholder, was born near Harrisonburg, Va., Oct. 23, 1917; died of cancer at Rockingham Memorial Hospital, Harrisonburg, Va., July 15, 1983; aged 65 y. On Oct. 10, 1954, he was married to Annis Virginia Coakley, who survives. Also surviving are one daughter (Rhoda Ann), one son (Samuel Clayton), 3 brothers (Marion D., Paul F., and Herman L.), and 3 sisters (Esther R. and Eva M. Burkholder and Ruth—Mrs. Walter Hartman). He was a member of Bethesda Mennonite Church, where funeral services were held on July 17, in charge of Lloyd Horst, Harold Emswiler, and Ben Martin; interment in adjoining cemetery.

Dettweiler, Lucinda, daughter of Ephraim and Leah Weber, was born in Elmira, Ont., Dec. 17, 1890; died at Fairview Mennonite Home, Cambridge (Preston), Apr. 10, 1983; aged 92 y. On Dec. 16, 1925, she was married to Norman Dettweiler, who survives. Also surviving are 2 daughters (Erma—Mrs. Orlan G. Martin and Beatrice—Mrs. Ervin L. Martin), one son (Howard), 7 grandchildren, and one great-grandchild. She was a member of Wanner Mennonite Church, where funeral services were held on Apr. 12, in charge of Paul Martin and Horace Cressman; interment in Breslau Mennonite Cemetery.

Fogt, Virgil Chester, son of Herbert and Mary (Zorn) Fogt, was born at Jackson Center, Ohio, Oct. 16, 1911; died of cancer at his home at Elida, Ohio, June 21, 1983; aged 71 y. On Feb. 7, 1936, he was married to Carolyn Line, who survives. Also surviving are one son (Robert), one daughter (Pamela Shaw), 4 brothers (Norman, Carl, Herbert, and Gene), and 4 sisters (Wilda, Miriam, Ruby, and Doris). He was a member of Salem Mennonite Church. Funeral services were held at Chiles and Sons Chapel of Memories on June 23, in charge of Larry D. Rohrer; interment in Lima Memorial Park Cemetery.

Harnish, Anna H., daughter of Henry B. and Magdalena L. (Herr) Harnish, was born in Pequea Twp., Pa., Oct. 12, 1902; died at St. Joseph Hospital, Lancaster, Pa., July 9, 1983; aged 81 y. Surviving are one brother (Christian H. Harnish) and 2 sisters (Elizabeth H.—Mrs. Simon G. Bucher and Mary H.—Mrs. Clyde K. Root). She was a member of S. Chestnut Street Mennonite Church, where funeral services were held on July 13, in charge of James R. Hess; interment in New Danville Cemetery.

Kanagy, Frances L., daughter of Alfred and Katie (Lapp) Yoder, was born in Logan Co., Ohio, Jan. 3, 1909; died at Green Hills Center, West Liberty, Ohio, July 9, 1983; aged 74 y. On Aug. 1, 1934, she was married to Wilfred C. Kanagy, who died in February 1964. Surviving are one son (Wilfred L. Kanagy), 3 daughters (Sharyn—Mrs. Lowell Shank, Bonnie Kanagy, and Patty—Mrs. LaMar Holsopple), 7 grandchildren, 2 brothers (Emery and Herbert G. Yoder), and one sister (Zella—Mrs. J. Emmett King). She was a member of Oak Grove Mennonite Church, where funeral services were held on July 12, in charge of David L. Gehman; interment in Oak Grove Cemetery.

Roth, Deryl R., son of Cloy and Ora (Roth) Roth, was born at Seward, Neb., Sept. 13, 1962; died in a plane crash near Sheldon, Neb., July 12, 1983; aged 20 y. He was engaged to be married to Nelda Friesen in the near future. Surviving are his parents, 4 brothers (Tom, Laurel, Alan, and Tony), paternal grandparents (Oliver and Verda Roth), and maternal grandparents (Harry and Velma Roth). He was a member of Wood River Mennonite Church, where funeral services were held on July 15, in charge of Irvin Nussbaum and Albert Epp; interment in the church cemetery.

Yoder, Mary Ann, daughter of Christian C. and Helena (Swartzendruber) Gingerich, was born in Johnson Co., Iowa, Sept. 1, 1891; died at Pleasantview Home, Kalona, Iowa, July 10, 1983; aged 91 y. On Oct. 28, 1913, she was married to Andrew A. Yoder, who died on Jan. 26, 1973. Surviving are 2 daughters (Bernice—Mrs. Clayton Foss and Ellen—Mrs. John E. Yoder), 6 grandchildren, 12 great-grandchildren, and 3 great-great-grandchildren. She was preceded in death by one sister (Nettie), and 6 brothers (George, Henry, Chris, Art C., Enos, and Mahlon). She was a member of Lower Deer Creek Mennonite Church, where funeral services were held on July 12, in charge of Dean Swartzendruber and Robert K. Yoder; interment in Lower Deer Creek Cemetery.

CALENDAR

Mennonite Board of Education Board of Directors, eastern Pennsylvania, Aug. 9-10
Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27
All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 3-4
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2

CREDITS

P. 552 by Robert Yoder; p. 555 from Jan Gleysteen files; p. 557 by James Bomberger.

ITEMS AND COMMENTS

U.S. public not convinced on Nicaragua

Among respondents to a Washington *Post*-ABC poll conducted in late May 78 percent of the U.S. public opposed a U.S. attempt to topple the Nicaraguan government and 57 percent viewed poverty and human rights violations as causing unrest in Central America. Only 22 percent blamed the troubles on influence from Cuba or the Soviet Union.

"In an attempt to change this opinion," reports *Sane World*, "the Administration has begun a government-wide coordinated public relations campaign designed to sell their point of view to the people."

The Hare Krishna movement embarks on a missionary push in Australia

The International Society for Krishna Consciousness, popularly known as the Hare Krishna movement, has spent over $300,000 advertising in *The Sydney Morning Herald* and several other metropolitan daily newspapers in Australia. This sum represents about one third of what the movement will spend in the next year on nationwide publicity for the "Kingdom of Lord Krishna."

Sixteen-page full-color supplements were issued in daily newspapers in Sydney, Melbourne, Brisbane, Canberra, Hobart, and Adelaide, and also in various regional and provincial dailies.

Russian archbishop who asserts freedom in Russia is challenged

A group of clergymen from the Soviet Union maintained at a press conference in Montreal that no one has ever been persecuted for their religious conviction in the USSR. "It's against our constitution," said Archbishop Agaphangel of the Russian Orthodox Church.

But he was challenged in his assertions by a Catholic priest who said he spent 13 years in Russia, and by a newspaper reporter.

Jerry Falwell heads registration drive backing Jesse Helms bid for reelection

Moral Majority leader Jerry Falwell and Sen. Jesse A. Helms (R-N.C.) have launched a multi-city campaign to register at least 200,000 conservative Christian voters in North Carolina. Moral Majority officials said their drive was nonpartisan despite Mr. Helms' appearances with Mr. Falwell and North Carolina Moral Majority head Lamarr Mooneyham, and repeated calls for Mr. Helms' reelection in 1984. "If he (Mr. Helms) were not to be elected next year, the whole nation will be set back, in my opinion, five to ten years in the battle to return this country to moral sanity," Mr. Falwell told his audiences.

A "Peace Tax" fund proposed for Canada

A Private Member's bill to allow people to "transfer a portion of their tax to a United Nations fund . . . for peace research" was introduced into the House of Commons earlier this year by Jim Manly, a New Democratic Party Member of Parliament from British Columbia. The portion would be calculated, he said, "by taking the percentage of the national budget allocated for defence, which is currently 8.8 percent." He explained that the proposal used the historic principle of conscientious objection and applied it to money, and that it provided an opportunity also for those who, though not pacifists, did not want to help finance the current arms race. He went on to argue that nuclear arms do not provide security and that acceptance of this proposal would be "one small step" in the direction of peace. Though Manly's effort has been applauded, Private Member's bills are virtually never passed into law.

40 wars in the world

There are approximately 40 major and minor armed conflicts today. They involve 45 of the world's 164 countries. Over 4 million soldiers are directly engaged in combat. And hundreds of thousands of people have been killed, maimed, or displaced. So says the Center for Defense Information in Washington in its survey entitled "A World of War—1983." The international arms trade grew from $6 billion in 1970 to $50 billion in 1980. The most rapid growth was with third world countries.

Sex and money can lead to downfall itinerant preachers are cautioned

Sexual immorality and financial mismanagement are two perils that sometimes lead to the downfall of preachers, participants at an international conference for itinerant evangelists were cautioned. More than 4,000 evangelists from around the world attended the gathering at the Rai Conference Center in Amsterdam, Holland, sponsored by the Billy Graham Evangelistic Association.

"If you're saying some sin could never get you, you're about to step on a spiritual banana peel," warned Argentina-born evangelist Luis Palau. With regard to sexual immorality, he declared that "the hand of God will be removed from your service for him if you allow lust to lead you to actual sexual immorality. I have so many great friends who started out fabulously well. They were great preachers, evangelists, soul-winners. Where are they now? Because of money, sex, or pride I can think of the names of half a dozen on the sidelines—useless, lonely, fruitless, bitter."

World Lutheran leaders repudiate anti-Semitic statements of Luther

World Lutheran leaders, ending a three-day conference with Jewish representatives on Martin Luther, have acknowledged Luther's anti-Semitism and pledged to remove all anti-Jewish references from their churches. Representatives of the Jewish and Lutheran delegations agreed that this was the strongest repudiation of Luther's anti-Semitism in 400 years.

"The sins of Luther's anti-Jewish remarks, the violence of his attacks on the Jews must be acknowledged with deep distress," the Lutheran leaders said in a statement released on July 14. "And all occasions for similar sins in the present or the future must be removed from our churches."

Jewish leaders hailed the Lutheran statement with one representative calling it as important as the changes made in the Catholic attitude toward Judaism during Vatican Council II, which ended in 1965.

Cooking at church suppers can be nutritious, healthy, and simpler

In line with rising concerns for healthy eating habits and world hunger, churches are being urged to serve more "meatless meals" and wholesome foods. Church meals can be delicious, yet reflect concern about proper nutrition and hunger, says a new cookbook for churches published by Alternatives, a nonprofit organization in Forest Park, Ga., which advocates simpler ways of living and celebrating.

Simply Delicious: Quantity Cooking for Churches, is a 100-page cookbook designed to help groups reflect their values by making responsible, nutritious, economical, and varied meals for large numbers. The cookbook is sponsored by the Office of World Service and World Hunger of the former Presbyterian Church, U.S., and edited by Grace Winn, staff person with the Presbyterian Hunger Program in Atlanta.

(The *Simply Delicious* cookbook is available for $4.80 each plus 85 cents postage from Alternatives, P.O. Box 1707, Forest Park, GA 30051).

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Brother, are you saved?

Harry Shetler told a story of a man who tried to do personal evangelism and ran into difficulty. "Are you saved or lost?" he asked his first subject.

The man replied, "I'm not lost. Why I know every dog trail in this county."

So he tried again: "Are you ready for the judgment day?"

"I don't know. When is it?"

"It may be tomorrow. It may be the next day."

"Don't tell my wife. She'll want to go to both!"

Ervin Beck tells of a Mennonite who was approached by a street evangelist. "Brother, are you saved? The Mennonite did not respond directly, but began writing.

"Are you saved?" the evangelist insisted.

The Mennonite said, "Here are the names of my wife, my employer, and my best friend. Ask them. They will tell you whether or not I am saved."

The idea of salvation and the expression "born again" have a long history in the Christian church, going back to biblical times. The question sometimes arises whether these concepts are properly understood in our culture.

The slogan "born again" became quite common in the U.S. at the time of a candidate and later president who was reported to be twice born. What this was understood by some (at least) to mean is that such a person at a certain time in life had publicly confessed his sin and acknowledged the need for Jesus the "Savior."

The importance of being born again became so urgent at one point that there was danger of its becoming a requirement for being elected as president. This political trivializing of the term is of concern because we have too much confusion already. Accordingly it is important to clarify and reclarify the biblical understanding of the human dilemma and the divine prescription as mediated by the church.

Two books turned up on my review shelf in recent months which have sought to do this. Their solutions differ. *Self Esteem: The New Reformation* by Robert H. Schuller (Word, $8.95) proposes that the 16th-century Reformation, while necessary, did not go far enough. He believes that evangelism has been too inclined to put people down by dwelling on their inadequacies. What is really needed is some good news to improve our self-esteem. "The good news is that God has promised us that any person who wants salvation can have it. And when that happens, Jesus Christ will come into our lives and make a permanent alteration that will irreversibly, divinely transform our deepest character so that we shall never live a life of self-denigration which leads to decadence and depravity" (p. 129).

Schuller affirms that "self-esteem . . . is the single greatest need facing the human race today" and that the church has failed in many cases to provide this. So the church itself needs to be reformed. Schuller has sought to point the way through his organization of the 10,000-member Crystal Cathedral in Garden Grove, Calif. His television program, *The Hour of Power* is said to be "the most widely watched broadcast of all televised church services."

Schuller's work has been criticized as somewhat less than true to the gospel, but his efforts are in tune with the psychological emphasis of our times; that many people are browbeaten and need opportunity more than condemnation. There is some precedent for this in examples from Jesus.

The second book is *The Call to Conversion* by Jim Wallis (Harper and Row, $9.95). Wallis agrees that the Protestant Church has been less than successful in preaching a gospel of deliverance. But he defines the problem on a broader basis. Like Schuller's, his book is somewhat autobiographical and his message is summed up in the following experience. "When I was a university student, I was unsuccessfully evangelized by almost every Christian group on campus. My basic response to their preaching was, 'How can I believe when I look at the way the church lives?' They answered, 'Don't look at the church—look at Jesus' " (p. 108).

Wallis considers this one of the saddest statements put forth by the church, for it denies a basic aspect of the gospel: incarnation. He admits also that he himself has sometimes preached the gospel in an esteem-threatening manner. He would point people to the parable of the rich young ruler, make them feel guilty, then walk away. But he finally noted that Jesus did not stop with the analysis; he also called people to follow.

"If we care about breaking the stranglehold that our economic system has on the church's life, we will need to create communities . . . when a concrete and visible alternative begins to be demonstrated. This is the meaning of conversion's call to repentance as Jesus offers it" (p. 65).

It has been worthwhile for me to consider these two books together, but in the end I find Wallis speaking more directly to my condition. His solution of an urban intentional community with a common treasury has not commended itself to many Mennonites. Yet we have in our tradition the understanding that the love of Jesus is expected to be incarnate in the holy community. We do understand that utterance of words of confession and commitment is not the end of the new birth. It is only the beginning.—Daniel Hertzler

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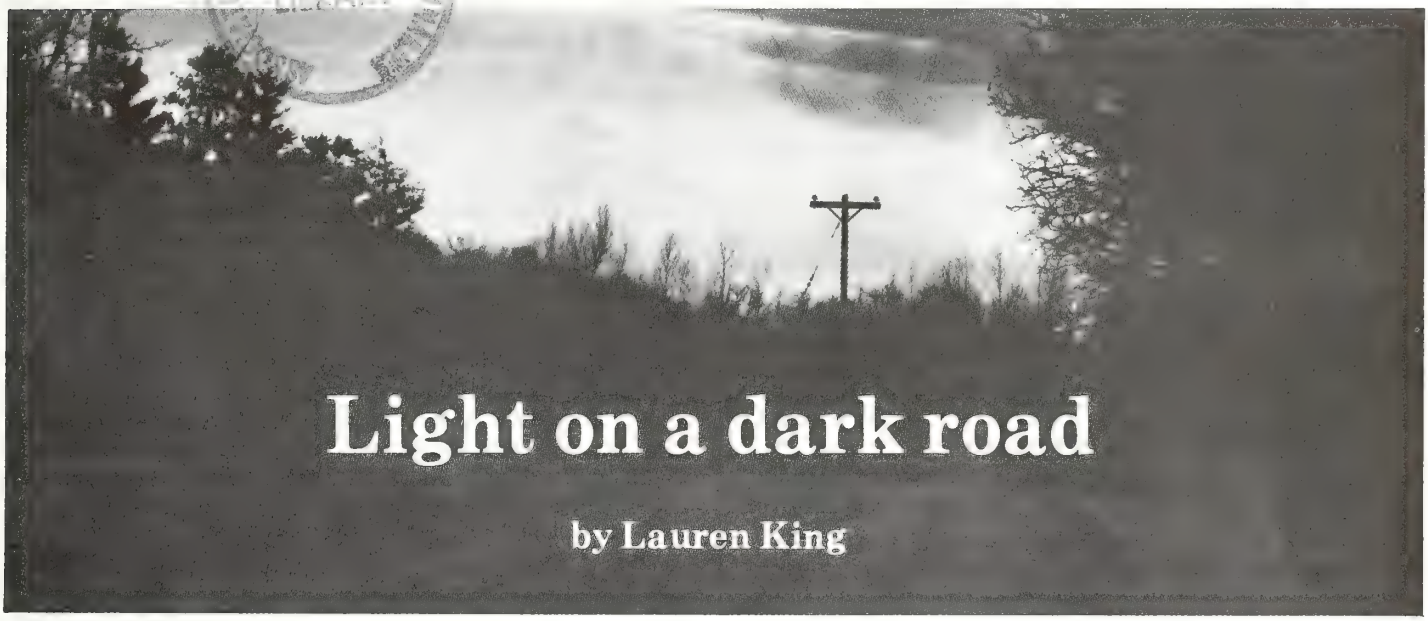
GOSPEL HERALD



Light on a dark road

by Lauren King

My daughter's voice on the phone was almost unrecognizable, choking: "Sally's dead. In a car crash."

"What? What? Say that again."

"Sally's dead. Terribly battered in a car crash. The doctors tried all night to save her, but they couldn't. When can you come?"

"I'll start right away."

It would be a nightlong drive, with hours for grief and wrestling with my thoughts. Sally, her high-school graduation only days away, the most talented of all the granddaughters, popular (so well liked at her high school, I was to learn later, that as her funeral procession passed the school we would see standing in tribute the whole staff, from principal to janitors)—now dead. How could it be? How, why could such things happen? Happen in a world supposedly in the control of a loving God?

Of course I had thought about the problem of evil before; everybody has. But this was different: this was *my* granddaughter. As I drove through the dark I tried to sort out my ideas. Naturally I didn't have the simple answer of the atheist; for him there is no God to wonder about. Deaths and suffering are for him simply parts of that great machine, the universe. Nor had I an evil or an indifferent God to blame but not to expect anything from. If I had, my reflections could have been short: the God behind it all is evil or doesn't care, so evil is what suits him—or It. Evil is the nature of things.

No, I didn't have such a simple answer—not at the moment anyway. I believed in a loving God, wise and all-knowing, all-powerful; the Creator, sustainer, and ruler of all things visible and invisible. Or at least I had until now. But I had, also, a suddenly dead granddaughter. How was I to fit these together there in the dark—this faith and that fact?

A comforting thought began to take shape in my mind: maybe God couldn't help it. So he was with me, suffering along with me; and like me, he wasn't able to change things. Maybe the evil in the world had always existed, was independent of him, and couldn't be controlled or prevented. In that case I couldn't blame God for what had happened nor wonder how he could let it happen. He would be a loving God who was doing all he could for us. Everything he could? But that was the problem: he couldn't do enough. If he couldn't prevent Sally's death although he wanted to, then just what could he do? Who's in charge anyway? What would become of all those biblical words about his power, about how nothing is too hard for him? Would there be much point in praying to him if in disaster he can only shrug his shoulders and say, "I care"? And come to think of it, if evil is independent of him, always existed, then he isn't really the Creator of all things visible and invisible. There is another power in existence as great and strong as he. This idea of a God of limited power didn't look so comforting after all.

I turned this idea over a bit more. Maybe the trouble was not a God and a rival evil power. Maybe he had not known or foreseen the outcome when he created the universe, and things simply got out of control. But that gave me a God not only limited in power but also with limited knowledge. I wasn't making much progress in

Michal*

1 Samuel 19:9-17; 2 Samuel 3:12-16
2 Samuel 17—23

Sometimes I wish I'd let my father's men
Just kill my husband since my saving him
Cost me so much. If we had shared a den
As refugees, I think the chance is slim
That father could have been thrown off the trail.
So I stayed home and starved my heart each day
While he collected wives—the mighty male
Until reluctantly, I went away
By force, with father's choice—a husband who
Then won my heart by gentle touch and word.
When David sent for me, we tried anew
But words of bitterness changed love to curd.

It takes much more than living in one house
To make a man or woman be a spouse.

—Barbara Shenk

*See Uniform Sunday school lesson for August 21.

going with that idea. How could I have any comfort in a God who could be surprised by what happens? How could I trust his promise that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"? How could he be sure? And he might not be able to carry it off anyway?

Still I clung to the idea of a God not responsible for evil. Perhaps God created the universe when he was inexperienced—and so to speak, young—and of course didn't do a superior job. But as he goes on he progresses and will ultimately come out triumphant and make everything right. That would restore hope for the future and the promise of a good time to come. Nice idea, but it didn't help Sally. Nor me right then. Besides, his progress is terribly slow. And what about the past too? If God is growing, changing, developing, doesn't that mean that he had a beginning? And so once didn't exist, or was really ignorant and perhaps weak? If he had a beginning, who or what created him? And wouldn't that who or what be the true God? This last idea didn't seem like a good one either. And although a God who for reasons of inexperience or ignorance or a too powerful opponent couldn't control things even though he loved us and suffered with us was at first sight attractive, he grew less and less so to me as I drove and reflected. I would have to reject such a God. I would have to stay with my belief in God's being in control, all-wise and all-knowing. To abandon it led to totally unacceptable results, like cutting one of the cables on a suspension bridge. To believe in such a God would lose me more than I would gain.

It was past midnight, with no stars.

So I still believed that God is in control? And these things still happen? God actually permits sin and suffering and death? I still believe, and Sally is still dead.

But then my mind swung to something that I should have thought of before. To Jesus. No, I didn't remember a clear explanation he had given to settle the whole matter. He hadn't spoken the answer; he *was* the answer. He knew about the world's injustices—the Galileans slaughtered by Herod, the men on whom the tower fell. He saw sin and suffering and death every day. He had wept over a dead friend and over an evil city, had touched away illness and called men out of death, had mastered storm and two small fish. He had known and loved and mastered. But he had also assured us that God knew of every tiny bird's dying and every hair of our heads. More than that, he had declared that his words and acts were his Father's—God's. That he and God were one, and that if we had seen him we had seen God the Father. So then: if Jesus could be trusted, God did love, knew, had power; he is the loving Almighty. Could I trust Jesus? He had proved himself to me for sixty years. How could I not trust him? Even though I still had no direct answer to that haunting question, I had one who convinced me of both God's love and his power.

Besides, as I suddenly remembered, God had *known* about creation and all it would result in before he acted in creation. He had known about all the hatred and selfishness, the leprosy and the cancer, the fields of white crosses. He had known more—that the Son would be spiked to a piece of wood, would utter that terrible cry of abandonment, would hang a limp corpse. From *before* the creation he had known, and the Son had been chosen to die (1 Peter 1:20). God had known what creation would cost *him*. And yet had created! Why? He has never told, but if he was willing to suffer that cost, then it all must involve stupendous considerations, considerations likely beyond our understanding. And with Jesus' life and death and the cost to him I could leave my Sally—and all the world's Sallies—to him.

I found myself singing softly that grand old Scottish version of the Shepherd's Psalm:

Yea, though I walk through death's dark vale,
Yet will I fear no ill,
For Thou art with me, and Thy rod
And staff me comfort still.

And dawn was breaking in the east. I could drive the remaining miles at peace—a peace that remains to this day.

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MWC in Strasbourg: Not a rerun of Wichita

by John Longhurst

Take 6,500 North American Mennonites, put them in Strasbourg, France, for the 1984 Mennonite World Conference, add a North American World Conference executive secretary and you get a rerun of the 1978 gathering in Wichita—right?

Wrong. Even though there will be more North American Mennonites in Strasbourg than the memberships of the French, Austrian, and Swiss Mennonite conferences combined, next summer's gathering will not be like Wichita.

Why? There are several reasons, none more obvious than the size of the Mennonite community in the host city. There are only about 50 members of the small Mennonite church in Strasbourg; the French Mennonite Conference itself only has 2,000 members. Visitors to Strasbourg will not find that warm all-over Mennonite feeling available in Wichita.

The size of the Mennonite community in France has also served to determine the European flavor of the conference. When original plans to hold the gathering in Africa failed to materialize, World Conference organizers turned to Europe. Since Germany, Holland, and Switzerland had each hosted the conference twice they declined to host it again until France, which has never hosted a World Conference, had an opportunity to do so. But the French were reluctant to host a gathering of World Conference magnitude. Not until they were assured of German, Dutch, and Swiss assistance did they agree to invite the conference to Strasbourg. They also made moving the executive secretary's office from the U.S. to Strasbourg a condition of acceptance.

The presence of World Conference executive secretary Paul Kraybill in Strasbourg might cause some to believe that "Kraybill is running the show," concedes Volker Horst, executive secretary for the International Mennonite Organization. While Horst acknowledges that Kraybill will leave his stamp on the conference—"It's only natural"—Kraybill's presence in no way indicates that he is taking charge of planning. He has, in fact, earned high praise from Mennonite leaders for trying to involve Europeans on every planning level.

And what do all these European planners hope to see at the World Conference? For one, a lack of sophisticated organization. "Wichita was an example of how organized a conference can be," says Horst. "It's not that Europeans aren't skilled in organization," he explains. "We just aren't really interested in it." Carl Brusewitz, Mennonite World Conference first vice-president for Europe, indicates that the gathering will be characterized by "discussion and informal fellowship."

Conference organizers also want to see a gathering that will catch the attention of the European press. Hans-Joachim Wiens of Enkenbach, West Germany, is a member of the publicity committee. "We want to use the World Conference to tell Europeans who Mennonites are," he says. His concern is well taken. In Austria, parts of Germany, and in France many people are inclined to believe that Mennonites are members of a sect.

"But," Wiens cautions, "we don't want to meet only in the name of Menno Simons—Menno would not have liked that." Jean-Jaques Hirschy of Colmar, France, hopes that the World Conference will show Europeans that "God's people are a reality in the world—and in Europe."

They also hope that the benefits accrued by those on the inter-Mennonite planning committees will filter down to the average European Mennonite. "The gathering can help European Mennonites to experience a sense of brotherhood in a way they seldom get a chance to," says Wiens.

They hope, finally, that the World Conference will cause European Mennonites to become more interested in their Anabaptist past. "Only a minority of European Mennonites are trying to discover what it means to be an Anabaptist today," says Hirschy, also chairman of the organizational committee. "We hope it can bridge the gap between Anabaptist history—which is around us in Europe—and what it means to be an Anabaptist in Europe today," says Horst.

For this reason many European Mennonite leaders are welcoming the expected flood of North American visitors. They believe that North Americans are more interested in the Anabaptist heritage and they hope that this interest will rub off on their European hosts. "Their fresh interest in our Anabaptist past can show us what we as European Mennonites too easily forget," says Daniel Geiser, pastor of the Torney, West Germany, Mennonite Church.

Informal fellowship, discussion, absence of big-name speakers, emphasis on proclamation and Anabaptism—these are things that European World Conference organizers hope will uniquely mark the 1984 gathering in Strasbourg. That and the fact that for one busy week in July 1984, North American Mennonites will comprise the third largest Mennonite group in Europe after Holland and Germany.

John Longhurst works for Mennonite Brethren Missions/Services News Service, Winnipeg, Man.

Sorry, Jesus, you're number two

by Robert J. Baker

We may have overemphasized, oversold the importance of the family.

The overemphasis could well be at cost to the kingdom of God.

In every decision there are trade offs: We may have traded activity and involvement in God's vineyard for labor in our own private plots of enterprise.

We may have robbed both Peter and Paul to pay for Jack and Susan.

In our haste and enthusiasm to compensate for past family weaknesses, the increase of divorce among us, the rebellion of our children, we may have set in motion activity wheels which guarantee future kingdom decline among us.

In the sixties and seventies, during the years of rebellion and protest against Vietnam, against materialism, against social inequalities, during the rise of the feminine movement, during the dissolving of sexual mores continuing strains were placed upon the family, and in many cases families came apart, Christian families, Mennonite families. There was a need for healing. We became family conscious, the Mennonite Church being no exception. Seminars, conferences, workshops were held for the purpose of strengthening the family. Committees, commissions were established to provide resources for congregational emphasis on the family.

I'm not against the family. But there is also God's family, the church.

Churches established family nights when no church services were planned, families were to gather around the popcorn bowl and play dominoes. Our church papers abounded with family articles.

Christian Living for a time certainly concentrated on the family, especially the young family, and every parent was instructed on how to respond to every child misadventure, especially those that clashed with parental beliefs. We reacted with quickness, vigor, and variety to the conflagrations that endangered the family. And responses were not wrong. But in the process we may have restructured our priorities, shifted our emphasis, weakened "this" to strengthen "that."

I am not anti-family. My wife of over 35 years and I had a family of five children. We still love them. They are still our family, although none are at home. Through the marriage of several of the children, our family has grown. I do not despise the family, God's first social organization he instituted. I love the family, our family, your family. But there is also God's family, a spiritual family, the church, Christ's bride. Our increased devotion to our earthly families may have come at the expense of our devotion to Christ.

The biblical call is to follow Christ, not the family. In fact, Christ seems crystal clear, very specific, in priority establishment between the two. Matthew 10:37 says frankly, "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." At times, Jesus seemed to chop away at family roots.

In Luke 14:26, Jesus is even more brutal: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." The NIV does not soften the KJV; it keeps the "hate." It is strong language, demanding, frightening.

Matthew 8:22 contains the scorching reply Jesus gave to the disciple to be who sought to bury his father before accepting the role of discipleship, "Follow me; and let the dead bury their dead." A minister preaching that way in a Mennonite Church today would have his walking papers within twenty-four hours.

Second-class attention. When Jesus' mother and brothers waited patiently for a word with son and brother, he classified them as second for his attention. The record is there in Matthew 12:46-50. His disciples, his kingdom workers, his fellow "church members" seemed to be his family.

Even at twelve (Lk. 2:49) Christ, the one who gives us our label, "Christian," placed heavenly work above all. His concern for his own family received emphasis only in his last hour here upon earth, when he provided for his mother (Jn. 19:27). What went on at Jerusalem was of more concern than what transpired at Nazareth.

Today, we ease our guilt at refusing church responsibility with the reasoning, "I need to spend more time with my family." At times, perhaps often, that is true. But should it come at the expense of the Lord's work? Is there no other segment of our time from which to draw? Or, are other segments, such as our secular work, more sacred?

We have always been family oriented. We have also been work oriented, and not too shabby in responding to the call of Christian discipleship. Does the church, the Mennonite Church, serve as the medium for calling us to that discipleship? It is an intriguing, pertinent, basic question.

I hope that Christ to some extent speaks through the church. In fact, if the two are not somewhat equated, at

Robert J. Baker is the author of *I'm Listening, Lord, Keep Talking* (Herald Press, 1981).

least overlapping, one could question our involvement as Christians in the church. The point which I wish to make is this, as we bend to the call of the family, the increased emphasis on the family, do we bend away from the call of the church?

Today, in many churches, finding a Sunday school teacher who is willing to commit himself/herself to the church for a year, is somewhat of a problem. I would not blame it all on family emphasis: undoubtedly many variables are involved. But the increased attention to demands from the family undoubtedly do help to deaden, muffle the call of the church, which I hope is the call of Christ. We have been turning down the latter call without batting an eye. Sunday school recruitment is only one example to illustrate the problem.

It would be stupid for me to say that the church must *always* come first. Family responsibilities at times have a priority emphasis. Other areas of service may be demanding at times. Balancing the work, family, and church load becomes a delicate process. We are talking in terms of the whole of life when we suggest that for many Christians, God's work, which I trust is being done through the church, takes a lower priority rating today than it did twenty, thirty, fifty years ago. Have we become disciples of the family instead of Christ's disciples? Do we often with quickness say "no" to the call of the church, seeking shelter behind the family? The questions are hard, but the way is narrow, there is a cost to discipleship, God's grace neither was nor is cheap.

My beginning charge remains unchanged. When we view the overall churchwide feeling, many people are pushing the call of Christian service at the home church into the background as they wholeheartedly, entirely, enthusiastically jump upon the family bandwagon. And they never seem to climb down from the wagon, transferring with ease to the grandparent orchestra buggy, and finally to the retirement plane in preparation for flying away. We orchestrate family values, we search out our family roots, we project our own passed or missed opportunities upon our children. We seek to live through our children, the banner over us is family, the church comes in second, sometimes a poor third if work steps between family and Christ.

I know there are exceptions to the above. I speak of what I feel is becoming the rule.

I find it necessary to repeat, "I believe in the family." I say it again to squelch the gnashing of teeth and the frantic efforts of readers to find paper and pen so they may write blistering letters to their beloved church paper, castigating the editor for accepting heretical writings and raising questions about the importance of the family. I would gently remind irate ones of the words of the Man quoted above, the one who called us out of the world into his marvelous grace. From these words, it is difficult, yes impossible, to make a case for the family to be number one.

He left his family. I have been strangely, sharply, painfully moved by the book *His Name Was John,* by Barbara Coffman. It is the story of John S. Coffman, a man whom J. C. Wenger says was the most effective evangelist in the Mennonite church. He was evangelist, church leader, church healer, writer, educator. Goshen College, the Mennonite Publishing House indirectly, the Mennonite Church as a whole owe much to this man who heard Christ speak through the church. When the church called, he left his family.

On page 205 of that book and following you will see that his wife, Bettie, did not always agree, but John S. Coffman regardless burned out his life in service to Christ and the Mennonite Church. His relentless response to calls from Michigan, Ohio, Pennsylvania, Illinois, and elsewhere all answered before the days of United, Ozark, and Piedmont airlines took their toll. Brother Coffman died after a mere half century of living. No Greencroft retirement for him; his family came after the church.

I am certain that the reader can beat me over the head with the names of Christian men who "lost" their families because they were always running around, doing "church business." I have been careful not to write the equation, *Christ = Church.* The one, unfortunately, does not always equal the other. Yet, I think they best be strongly related at all times. And I wonder: what pleases God more, the man who neglects his family to serve the church, or the man who neglects his church to serve his family? I'm just asking the question, not stating a fact. I have won no Nobel Peace prize because of research and publication in the matter.

Dan Yutzy, educator, church servant, prophet, likes to refer to Joel 2:25: "I will restore to you the years that the locust hath eaten." Dan sorrows at wasted youth, yet rejoices at the way God has made it possible for him today to witness to youth through speaking and teaching. For him, God restored the lost years of youth devoured by the locust. Do you suppose that God can restore to wives and children the years taken from them because a husband, a father, spent years in church service at the expense of the family? Do you suppose God through other means can make up to the family the years a husband-father spent in kingdom work? The answer may depend upon the size of one's God.

I have a bit of question about wives and children who speak with anger against husbands and fathers who placed Christ above family. We are all selfish, want the preeminence, are demanding of the attention we feel we deserve. As a result, when a leader in the family shares himself with God's community, we are jealous. Is such jealousy becoming to us? Should we not share members of our family willingly with God's larger family? I know of many who have.

For the third time, I reaffirm, I believe in the family. I recall the time, not many weeks ago, when my wife and I prayed with others for a family in deep distress. That night I held my wife close, cried loving tears, telling her how important she was to me, that we must never part. But at times I have left her, the family, when I felt that Christ called me through the church, through a church agency. So I grabbed a jet, or shut myself off in a room, trying to respond to that heavenly call. If that was wrong, I pray for God's forgiveness. I sought to be responsive to Jesus' words. Somehow I feel his forgiveness comes easier, more quickly, than if I had refused the call of Christ and the church because the family always came first.

Perhaps we must each settle the matter on a personal basis. It just seems to me, however, that someone ought to at least question if the family is always, every time, in

every situation, eternally, without exception number one.

Like a driver whose automobile wheels have slipped off the highway, we may have overcompensated as we cramped the steering wheel hard to the left, swept across the highway into oncoming traffic with disastrous results. We are noted for our wild, pendulum swinging.

I believe in the church. Perhaps the days of John S. Coffman are gone, the days when God called and man heard no other call. Were the experiences of Moses, Aaron, Elisha, Samuel, Matthew, Zacchaeus, and numerous other biblical examples unique to their time? I doubt it. They were deaf to all but the heavenly call. In the process of correcting for errors of the past, we may have caused an even greater mistake for the present and the future. When Abraham was willing to climb his Mount Moriah and give that which he loved best to God (Gen. 22:8-10), then God truly blessed him and made of him a great nation. To me the analogy seems obvious.

One more time, I believe in the family. However, I believe more strongly in Christ, in the church. The church is his bride and I would be faithful to it. In so doing I am faithful to him. If Jesus is not Lord *of all*, including the family, he is not Lord *at all.*

READERS SAY

Jim Powers, Hesston, Kansas. Isn't it about time we quit waiting around for the "rapture" to set us all into (assumed) utopia? We remind me of the early New Testament church which most of us want to be like. The Pentecost vim, vigor, and vitality stemmed out of the excitement that Christ was coming. They gathered all they could, they worshiped, and they shared their goods, anticipating a quick return of their crucified Messiah!

That was 2000 years ago. Since that time the vim, vigor, and vitality has given way to gloom, doom, and boom. Isn't it about time for us to reevaluate who we are and what we represent? Shouldn't we take a look around and honestly see what is happening to others' lives and self-worth?

I have referred to the Mennonite Church as a "sleeping giant." Isn't it far past time for us to stretch our legs, extend our arms, and speak with a thunder that would shake the very ends of the messy system we are a part of? After working diligently and faithfully for decades, pouring millions of dollars into a corrupt, ineffective, and wasteful system of government, can't we see that we as the body of Christ have more to offer?

I would submit to you as brothers and sisters in Christ one basic question: "What do we lack?" God has blessed us through Christ. He has filled our cups to overflowing until we're knee deep in the blessings. What are we going to do? Allow them to continue to build until they drown us? We strain at gnats and swallow all the camel lies that we are told, even after we know within ourselves that we're being lied to. I would almost believe that we are afraid to step up and become the leaders we have been called out to be. We run in fear from a lion with no teeth and an eagle with no talons only to fall into the quicksand of compliancy and ignorance. The ignorance is our shallow idea of salvation.

Jesus came to set the captives free and to give abundant life to all men. He has called us out to get the job done. We are a small people (in number), but we are a mighty people of faith. If we come together and lift our voices to be heard as a corporate people of God, we can change things. We can move mountains of oppression and heartache. We can become a new voice in the wilderness of this maze, a voice of a mighty Lamb, as if slain, a quiet voice of power and authority to set men free, not to threaten to oppress them.

Now is the time. We are the people; let's humble ourselves and put it together. There is nothing we lack, nothing but the desire to do it. The gentle giant will wake up some day. It would be exciting to be a part of that, wouldn't it?

Christine Thomson, Radnor, Pa. Over 1,000 words on the importance of humor in our lives and you didn't make me laugh once! Is it because you consider humor a very serious subject?

Peter Farrar, Andover, Vt. "The free choice of poverty is the most direct road to freedom. The effect of such an action is to bring the universe into harmony with itself."

These words of Dorothy Day form one of the most important statements of fact in this century. Would that we could understand their simple truth and act upon it. Poverty is the only ethical and humane choice open to the church today.

Who would argue that the earth is not now imbalanced and lurching toward chaos? All the governmental studies and those of civic and private agencies say the same thing—all are gathering dust in dark archives as we go merrily on our way. Brothers and sisters, we cannot accept this course of events and maintain our faith or our humanity at the same time. The day cries out for a purposeful direction. That direction can only be poverty if the future will be one of free persons as opposed to one of programmed individuals.

If our brothers and sisters are in want (as so many millions are) while we have by us the means to correct some of their needs (as we do) we continue the process that can only lead to war.

Our faith is so small—we clutch at straws in the wind, we hoard up wealth for ourselves and our families—we know in our heads that this wealth can only arise from another's destitution, and we don't really feel right about it, but we unhappily mutter old nostrums about caring for our own first as our hearts grow harder by the day.

We fear poverty. We fear no one will help us in turn. By this fear we display our lack of faith in everything from God, to church, to common human decency which seldom fails to respond to a need seen if the spirit is not totally crushed.

In this violent, cold, fearful age I call the church to renounce her privileged position and to step out on faith—boldly. The fact of many persons giving away first their money, then superfluous possessions, then time, and maybe then themselves might so move others that a chain reaction would occur which would ripple around the world. A whisper of love, justice, generosity, peace, hope . . . an intimation of the presence of God—a new and joyful harmony to buoy the spirits of a tired and jaded humanity.

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Mutual aid. Families share surplus garden produce . . . help each other move . . . donate time to cooperative efforts . . . open their homes to travelers. Mutual aid goes on all the time in the community.

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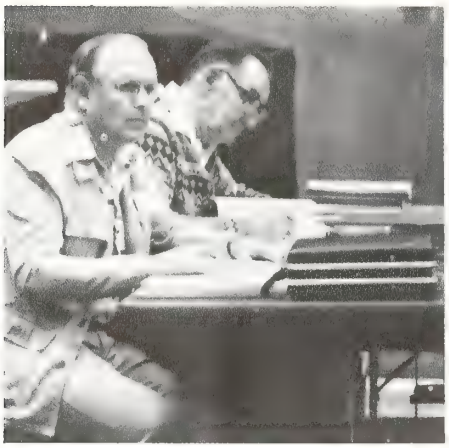
CHURCH NEWS



Merlin Stauffer (left), president of the Northwest Mennonite Conference, and secretary, Paul Voegtlin.

Northwest Conference commits to church growth

The cavernous old tabernacle on the campus of Prairie Bible Institute, in Three Hills, Alberta, has witnessed larger crowds than the one that gathered here on the first weekend of July. In fact, the people who attended the 1983 summer session of the Northwest Mennonite Conference scarcely filled one tenth of the hard, wooden benches.

But when they sat to sing their voices filled the auditorium and the booming public address system carried the sound of powerful preaching to the far corners.

The Northwest Conference is like that. Although small and scattered over a vast geographic area from Alaska to Saskatchewan and Montana, its 970 members and 17 churches have concerns and a witness that extend far beyond themselves. Nurturing that witness was the major theme of the 1983 gathering.

It opened on June 30 with a day of delegate business sessions at the host church, West Zion Mennonite in Carstairs, just north of Calgary. That evening delegates moved in an automobile convoy to the Prairie Bible Institute campus where the rest of the weekend's events were held.

Conference president Merlin Stauffer led the delegates through a full agenda. The most important decisions involved educational and administrative issues.

In the area of education, delegates heard a report from a small committee which had been reviewing four Mennonite Bible schools. The conference wants to see more of its young people attending Bible school, and it is hoped that a strong endorsement of one school will be a step towards that goal. The delegates decided that Rosedale Bible School (in Ohio) would be their first choice and that Steinbach (Man.) Bible College would be their second.

Also in the area of youth and education, delegates heard a positive report on their student financial assistance program. Nine students in college and one in Bible school received some financial aid in the past year, Joseph Voegtlin reported.

In the coming year youth secretary Bill Bast (pastor at Guernsey, Sask.) will be hired for one month by the conference to better coordinate the youth work.

In the area of conference administration, delegates decided to place estate bequests with Mennonite Foundation of Canada and channel the interest into conference programs. It was also decided to provide funding of $3,400 ($200 each for 17 congregations) for a switch to a uniform "one-write" accounting system in all churches.

In other business the delegates decided to bring to an end an informal search for a site for an office/conference center. It was felt that a big building project would not be the best use of resources.

A vigorous discussion about leadership emerged when the commission on congregational leadership asked if Tom Peachey, the new pastor at Eaglesham, could be ordained specifically for that ministry (instead of for life). The green light was given, but not before the question was discussed in detail.

A high point was the report of the commission on mission and service. They reported that the two Hispanic churches in the conference were continuing their aggressive outreach. Spanish-speaking churches in Calgary and Edmonton are sending down roots while new work has begun in Red Deer, Alberta, and Winnipeg. Rafael Barahona has been sent to Winnipeg by the Edmonton church with a goal of establishing a church amongst Spanish-speaking people there.

It was also announced that further steps are being taken to establish a church in Browning, Montana, building on the work of a voluntary service unit there.

A surprise issue that was not on the agenda was the distribution of a controversial new booklet by George R. Brunk II. Entitled "The Crisis Among Mennonites," the booklet criticizes Mennonite seminaries and colleges for an alleged drift into liberal, modernist theology. Copies were distributed to all delegates and a few comments from the floor indicated that some delegates shared Brunk's concerns. Paul Burkholder, recently back from a term at Eastern Mennonite Seminary where the controversy is centred, offered a detailed explanation of the process underway to evaluate and respond to Brunk's charges.

By the evening of Friday, July 1, all business matters had been taken care of and the conference goers could turn their full attention to the packed program of music and preaching. The theme in 1983 was "Church Growth Through Personal Evangelism" and the main speaker was a colorful Methodist evangelist from North Carolina, John Hobbs. A gifted storyteller with an informal style and Southern drawl, Hobbs spoke plainly about the importance of witnessing for Jesus in daily life.

Listening carefully to others and linking boldness with compassion are essential, he pointed out. Christians should make themselves "purposely available" to people because "you don't accidentally back into witnessing."

Other messages were brought by Paul Gingrich of the Mennonite Board of Missions and conference president Merlin Stauffer. Calling his a "state of the conference address," Stauffer affirmed that "we as a Mennonite Church have a unique contribution to make to the world." Spreading the good news should be a major goal of the Northwest Conference, he said. We should not be deterred from fulfilling our mission by the "giants" that sometimes seem to be in our way, he added. He concluded that these giants, or barriers, include materialism, cultural differences, fear, indifference, and personal problems.

A particularly memorable moment came when members from the conference's two Hispanic churches—most of them Chilean immigrants who had become Christians after moving to Canada—led a worship period on Satur-

The Saturday morning worship service included seve
The band comes from the Calgary Hispanic church af

day morning. Juan Carlos Alvarez, the "first fruit" of a new outreach in Red Deer, Alberta, explained how "a life of real meaning" started after receiving Christ. Edmonton pastor Jorge Vallejos spoke on Hebrews 13:8-9 and concluded with his prayer "that cultural differences will not keep us apart."—Allan J. Siebert

Comment

Northwest Conference in transition

With a nod from lead singer Jaime Torres and two taps from the drummer to set the beat, the seven-member rock band crashed into song. Amplified Latin rhythms and Spanish lyrics rebounded off the far walls of the Prairie Bible Institute Tabernacle and left most of the people at the 1983 gathering of the Northwest Mennonite Conference wondering what had hit them. They are more accustomed to traditional a cappella hymn singing.

But everyone did understand one word in Torres' song: "Alleluia!"—and that was enough. These brothers from the conference's two Hispanic churches were welcomed and free to worship in the way that felt right to them. Later, everyone present joined in a hand-clapping, toe-tapping bilingual version of "Because He Lives."

Rock music with a Spanish flavor alongside traditional unaccompanied hymn singing is just one of the contrasts evident in the Northwest Conference today. Women wearing white prayer coverings and older men in plain coats sit alongside teenagers in jeans. Once a close-knit network of families who moved at the turn of the century from the Eastern United States to farm in the continent's Northwest, the conference now is a spiritual home for increasing numbers of new Christians who have no Mennonite background. While many parents continue to farm and attend rural congregations, their children are attending universities and moving to the cities.

Yet some things stay the same. One example is the quality of their fellowship at conference time each summer and fall.

One of the surprising things about the Northwest Conference is the way its members have maintained an identity in close fellowship despite relatively small numbers and the great distances which separate them.

Most of the conference's churches are quite small. There are 970 members in 17 scattered congregations. But that will grow if the theme of the 1983 conference is taken seriously. The focus was on church growth through personal evangelism. Merlin Stauffer, president, says a major reason for this renewed interest in church is the example of the Hispanic churches "They have a zeal for outreach," which their sister churches hope to emulate. If that happens, even more changes lie ahead for the Northwest Conference.—Allan J. Siebert

ish songs by this band led by Jaime Torres (far right). ith the Northwest Conference.

Christano: leader and listener

A San Francisco street evangelist recently approached Charles Christano, the Indonesian president of the Mennonite World Conference (MWC).

Seeing Christano's black hair, Chinese features, and batik shirt, the woman handed him a tract and said, "Here. I can tell you must be a Muslim." Then she turned to walk off.

Christano stopped the evangelist and told her he was a Christian minister. He said, "She was shocked."

Christano, who visited America for three weeks to speak to churches and to the Bethlehem 83 conference, said in an interview at Mennonite Central Committee headquarters that the Mennonite Church must affirm its cultural diversity while retaining the unity of its faith in Christ.

"When we come together with people of other cultures," he said, "we tend to judge, to say you're wrong. But it's not that others are wrong—they're just different."

The 44-year-old Christano is an affable, articulate leader. He disarmingly addresses his interviewer by name and apologizes for his English—neglecting to mention that it is good enough for him to publish articles in periodicals such as the *International Bulletin of Missionary Research.* Occasionally the MWC leader removes his glasses, leans back in his chair, and stares at the ceiling while contemplating an answer to a question.

Christano said that despite the ethnic differences in the Mennonite Church, "As I travel and meet more Mennonites, I find the common bond is strong."

He says he appreciates the largely Germanic culture of North American Mennonites: "Cultural emphases are all right. Jesus came into a culture—and he appreciated that.

"My problem is when a culture becomes a determining factor. Let me give you an example: some in the early church said in order to be a Christian you have to be Jewish. In order to be a Mennonite, you don't have to be Teutonic."

Paradoxically, Christano said the United Muria (Mennonite) Indonesian Church was largely ethnic Chinese until the 1950s, when the church's younger generation began a missionary outreach among non-Chinese.

The church there faced obstacles in evangelizing in an Islamic nation. Indonesia is a string of islands in Southeast Asia with an almost baffling array of ethnic groups among its population of 150 million. Christano said the country's laws restrict missionary activities. Nevertheless, the Indonesian church now attracts a myriad of peoples, from the Dyaks on West Kalimantan to a mixed-ethnic congregation that Christano helped establish in the 1960s in Jakarta, the capital city. Christano and his wife, Lisa, now live with their three children in Kudus, Central Java, where he pastors a church.

Christano said he found inspiration in the early Anabaptist leaders—radicals "who saw what was wrong in their societies and tried to grapple with it." He said the contemporary church needs to affirm its principles. "In that sense our history is valid."

But, he said, "I don't feel comfortable if we go back to how they dressed, dealt with business, and so forth. We're living in the twentieth century. We've got to be authentic to our age."

He praised the Mennonite commitment to peace in violent times, adding, "I don't want to talk about peace in isolation. I want to talk in the larger context of God's shalom. Some people think of peace only in the context of war and nuclear weapons."

Mennonites are not, however, the only group concerned about peace. Christano said, "I have to be honest. Others are demonstrating a concern for peace as well. Mohammad Ali refused to be

drafted in the Vietnam war. I don't know if we are sliding down—if others are taking the lead.

"But is our concern who is leading? Or whether our function is to speak up when things are wrong, irrespective of whether we are first, second, or third?"

Church leaders, the MWC president says, must see their roles as functions, not positions of authority. "My function is to try to be a good listener. In turn, I expect Mennonite World Conference's vice-presidents to be good listeners to the regional councils."

Christano was asked about the role of women in church leadership.

"We don't have such a problem with that in Indonesia," he said. "We allow for the ordination of women. One of my assistants is a lady preacher. Of course I know some North American churches don't agree with that."

Christano said the Indonesian Muria Church allows for the ordination of women, despite the fact that some of them are hesitant to be ordained in Indonesian male-dominated society. He said the church believes that in Christ there is neither male nor female.

"A culture has to be judged by the Word of God," he said. "Even a male-dominated culture."

He cited Philippians 4:3 in which Paul asks for help for women who "have labored side by side with me in the gospel," as an example of women's participation in the early church. But he added that one could not use "the silence of Scriptures" to prove those women were ordained.

One of the widows and a Beachy Amish Church worker build a new house for her family.

Three Salvadoran widows find a new home

On the edge of a small Salvadoran town at the base of a volcano, an 18-year-old man and his younger brother are carefully putting up the mud walls for a new "champa," a one-room temporary house, for a refugee family who arrived several days earlier.

The brothers live across the road in a humble wooden shack, the first in a row of three champas. A mother walks by with her young daughter on the way to the village clinic. Others grind corn for tortillas for the midday meal.

This tranquil scene is a veneer that barely covers three years of fear, suffering, and near hopelessness for the boys' mother, one of three widows who left their homes two years ago. The story is one of death and running to survive during the brutal El Salvador civil war that claimed the lives of their husbands.

The massacre. In June 1981, two truckloads of armed men drove into their mountain village in the early evening. They went from house to house dragging out all the men and boys they could find. They confiscated their identification papers and told them to lie face down on the ground.

Then they ordered the 32 villagers into the waiting trucks and drove off without a word of explanation to the terrified wives and children.

By 1981, the civil war in El Salvador was already two years old and the mountain was the scene of heavy fighting between the guerrillas and the army. Guerrillas were gaining control of more and more territory. The army was trying to "dry up" their supply sources—by getting rid of the farms and villages on the mountain. Sometimes the poor farmers on the hillside were warned to leave before the army "cleaned up" the area. Sometimes there was no warning.

After the trucks left that June night, the families spent a sleepless night, hoping they would find the men in prison the next day. Their hopes were crushed when two of the boys who managed to escape came running into the village the next day with word that the rest had been killed. The soldiers had driven the men to the outskirts of a nearby town. They ordered them to lie on the ground and then shot them. The bodies were found the next morning.

The women and children left their humble houses and small plots of land and walked down the mountain to the nearest large town. They joined hundreds of other refugees who were also trying to find safety in the town.

Search for refuge. One family from the village found a room with townspeople. Others went to the Catholic priest, but he said he had no more room. He handed them some plastic sheeting and told them to go to the central park and set up a makeshift tent. After months of living in the cardboard and plastic shacks, they asked the mayor for help.

The mayor agreed to give the families of the three widows permission to put up cardboard shacks on a road right-of-way. The tenant of the adjoining piece of land allowed them to use four feet of extra space for their temporary shacks.

During the first rains, the cardboard used for roofing rotted. A church relief worker in El Salvador noticed their bedding and clothing drying along the road each morning after a rainstorm. The children were sick because of the cold and damp.

The tenants' lease expired several months after the makeshift houses were put up and the owner visited the land. When she saw that the refugees were using four feet of her land she ordered them off. The families went again to the mayor to ask for more land, but he told them there was none. They went back to the champa and stayed.

The owner came back again and threatened to go to the military if they did not leave. In the meantime, a Beachy Amish church refugee worker and a North American worker visited the three families and offered to help.

Together, they visited the mayor who then gave them permission to build on a small plot of land on the edge of town.

A new home. For nearly a month, the women and children worked, leveling the land, digging holes for corner posts, carrying construction materials on their heads from the warehouse a kilometer away and helping in the construction of the new homes. A relief worker explained, "They are a good example of families who have suffered most and have been beaten down so badly that they are afraid to step forward and ask for assistance. In government programs these types of families would easily fall between the cracks while some well-to-do townsperson takes their portion of aid."

Just as the Beachy Amish workers had given the refugee families reason for hope, their hard work made an impression on the Beachy Amish workers. One Beachy Amish said, "their perseverence under such difficult conditions was a real encouragement to me in my work."

Life is still hard for the three widows and their children. There are few jobs. Sometimes the women can wash clothes and earn $2.00 a day. Sometimes one of the families spends a day gathering firewood to sell for a couple of dollars. One son is planting sugarcane on a plantation because his mother is sick and cannot work. He works from sunup to sundown for a dollar a day. Although the life for these three families is very hard, the caring of the Beachy Amish church has restored some of the security and hope that has been lost.

How long will they stay? One of the two brothers who is now helping others build houses answers, "We can't go back, and even if we could we'd have nothing. Our houses have been destroyed. If the planes saw us on the mountain, they'd bomb us. Maybe after the war ends we'll go back up to plant the fields but continue living down here."

Rains come to Ethiopia—MCC buys seeds for farmers

Peter Crossman, investigating the Ethiopian drought situation for Mennonite Central committee, reported that long-awaited rains have begun to fall in northwest Ethiopia.

Farmers in the Tigray province are scurrying to get fields plowed, but much of the wheat seed has been eaten by hungry families. The relief organization has responded by purchasing and transporting 22 tons of seed to the stricken area.

Crossman, who earlier completed a term as West Africa disaster coordinator, reports that road access to the famine areas was not a major problem. Foreign relief agencies cannot enter some areas due to internal disturbances. However, people from the drought areas are able to leave the conflictive areas to receive food from distribution centers.

The Akron, Pa., based organization has allocated an additional $54,000 for transport of grains into the Tigray region, home for one million Ethiopians. The grain will be distributed in seven centers in the region. MCC is focusing on the Tigray province because in Crossman's estimation it has received the least attention from voluntary agencies and has the largest affected population.

Crossman noted that earlier reports of a "hidden famine" in Ethiopia seem to be inaccurate.

Earlier reports indicated that drought was a serious problem also in the Wolla and Gonder regions. Crossman said that food distribution shelters in these regions have been closed or are operating at a reduced level. People who were living at the distribution sites have moved home and with the welcome rains, life is normalizing for the farming families.

Earthquake reconstruction to be continued in Coalinga

Mennonite Disaster Service (MDS) volunteers will be hammering, painting, and laying foundations in the earthquake-stricken town of Coalinga, Calif., for the next year.

Art Penner, volunteer, repairs gas and waterlines in earthquake-damaged home.

MDS is rebuilding some of the 309 homes that were demolished and 559 homes that suffered major damage in the May 1982 earthquake that registered 6.9 on the Richter scale, said Lynn Roth, director of West Coast Mennonite Central Committee.

Working in conjunction with Coalinga Christian Disaster Response (CCDR), a group of local churches, MDS will match federal grants to individual families with volunteer labor. Leo S. Egli, coordinator for both, said the groups will work with the poorest families in the area. People making less than $10,000 per year will be eligible for assistance.

Project volunteer coordinator John Miller said many of the old homes in the area were built on pilings that tipped over in the earthquake, throwing the buildings aside. MDS can rehabilitate some of these.

Miller said the tremors that continue to rumble through Coalinga devastate the people emotionally. He said, "It's hard. No one knows what's ahead." But Miller added, "A number of people have come to know the Lord through our workers." Immediately after the earthquake 30 to 40 agencies rushed to the area to help out. Now, according to Roth, only a few remain. The earthquake injured 177 people and destroyed the downtown business area.

Stress, communication, and world-views fare of missionary orientation

Twenty-six newly appointed and 32 furloughed missionaries serving with the Eastern Mennonite Board of Missions met for orientation from July 11 to 16 at Camp Hebron near Halifax, Pa. The missionaries serve in 12 different countries.

Resource persons were Dorothy Gish, assistant dean, Messiah College, Grantham, Pa.; J. Daniel Hess, professor of communication at Goshen College in Indiana; Calvin Shenk, professor of church studies, Eastern Mennonite College, Harrisonburg, Va.; and Paul Zehr, bishop in the Lancaster Mennonite Conference.

The purpose of the orientation, as outlined by Eastern Board's overseas department, was to develop an awareness of the Scriptures as a resource to transcultural relationships and to better understand world mission issues and the church's role in society.

Gish lectured on missionary stress, Hess on cross-cultural communication, Shenk on religious world-views, and Zehr led biblical studies on the development of Israel's mission in the Old Testament.

Bertha Nitzsche and John Drescher in 1962.

The Shot Heard Round the Church

What was it like to edit the *Gospel Herald* in the sixties? John Drescher remembers this period "as a time of turbulence and trouble for both the nation and the church. . . . The cleavage between younger and older in the nation was felt in the families of the church."

For the *Gospel Herald*, this period of shake-up came to a climax with Drescher's editorial in early 1973 entitled "Bombing, Law and Order, and the Press," a response to the Christmas bombing of Hanoi. "Let us put it down," he wrote, "the United States will suffer for its barbaric atrocities."

Gospel Herald readers reacted sharply to the editorial, some in favor, others opposed. You can read the editorial and a sample of reader responses in **Not by Might,** the *Gospel Herald* sampler published in honor of our 75th anniversary. The price of this 192-page, large-size volume is $9.95 in bookstores, but *Gospel Herald* readers can obtain it at the special price of $6.65 plus 45¢ per copy for postage and handling.

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Never too old to learn

"I don't think that when you're 60-plus you're supposed to vegetate," Bertha Seeman of East Meadow, N.Y., said.

Mrs. Seeman and her husband, Charles, are among 40 older adults who found an alternative in an "Elderhostel" session at Eastern Mennonite College (July 10-16).

Begun eight years ago, Elderhostel offers residential academic programs at educational institutions throughout the U.S. and several foreign countries. Participants live in dormitories and take noncredit courses taught by regular faculty.

The program is open to people age 60 and over and their spouses.

EMC participants took three courses. Professor of biology A. Clair Mellinger taught "Summer Birds of the Shenandoah Valley." Professor of music Kenneth J. Nafziger taught "Songs of Love and Nature" and gave a special Thursday evening performance of the work studied—the song cycle "Die Schöne Mullerin" by Schubert.

"Who are the Mennonites?" a theology and history course taught by associate professor of church studies Ray C. Gingerich, generated the liveliest discussion. Gingerich traced the Mennonite faith back to its beginnings in 16th-century Europe and introduced such historic Mennonite beliefs as pacifism.

Participants, who came from 13 states and represented religious backgrounds from Jewish to Methodist, raised questions on issues from Mennonite views of Scripture to dating practices and sexual ethics.

"Elderhostel people are the most uninhibited, least threatened people I get to teach," Gingerich said. "That makes it delightful."

Other Elderhostelers gave high marks to Gingerich's colleagues and to such evening activities as a Tuesday tour of Mennonite and historical points in Harrisonburg and Rockingham County.

One said, the week "gives us a pretty good view of the Mennonites—who they are, what they believe, how they live."

Books not to be discarded

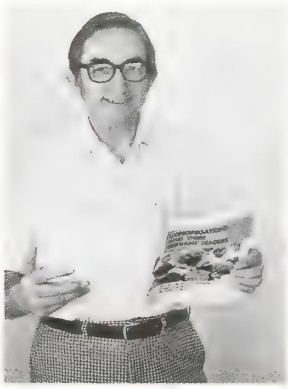
The need of books in Third World countries was underscored recently for Elizabeth Showalter, coordinator of Books Abroad for Mennonite Board of Missions, when David Chiwanza, a student from Zimbabwe, dropped by her storeroom. He needed some help to ship home some books he had collected.

"He marveled at the way Americans discard books," Elizabeth said. To him it is a headshaking concern, as it is to countless persons in developing countries.

David, a student at Eastern Mennonite College in Harrisonburg, Va., packaged some books to send a group of college students in his home country.

Books Abroad is a grassroots organization devoted to encouraging people to share good used books to be recycled overseas. Most of the books are sent to schools, seminaries, and colleges, and range from children's Bible story books to *National Geographic* magazines to books on grammar.

SERVANT LEADERS



Jesus taught that a leader in the church must become "as one who serves." Harold E. Bauman, MBCM's secretary for congregational leadership, emphasizes this priority in many ways.

His new guidebook *Congregations and Their Servant Leaders* ($3.95) helps congregations look at leadership patterns, decision-making, how to call and support leaders, and evaluation of both the congregation and its leadership.

For help with other congregational leadership concerns contact Harold Bauman at MBCM, Box 1245, Elkhart, IN 46515, (219) 294-7536.

Mennonite Board of Congregational Ministries

MENNOSCOPE

Dirk and Kris Goertz of Northside Mennonite Church, Hagerstown, Md., were welcomed by Mennonites in Perth, Western Australia, on May 5. They were sent as missionary workers for a two-year assignment as house parents for a rural Christian community of mentally handicapped adults, according to Ian G. Duckham, of Mennonite Resource Centre for Western Australia. They are jointly sponsored by the Intellectually Handicapped Persons Association and the Centre.

The family of David and Fannie Lichti helped the couple celebrate its 50th wedding anniversary in a different way on July 10. More than 300 friends and relatives filled the Haysville Community Center, 15 miles west of Kitchener, Ont., from 2:00 to 5:30 p.m. There were 20 varieties of sweets available for the occasion. But the family had agreed that instead of bringing gifts, guests were to give money to Mennonite Marriage Encounter, a movement designed to strengthen marriages through carefully structured procedures. The purpose of the Lichti fund was to provide for leadership training in the field for Ontario churches. The Lichtis' son-in-law, Ronald J. Sider, preached the sermon at the home church as a part of the celebration. Over $380 was donated to the designated end.

Owen Burkholder, at the age of 33, is the youngest person to serve as moderator of the 5,400-member Virginia Mennonite Conference. He assumed the office at the annual conference assembly in July after serving a two-year term as moderator-elect. He succeeds Samuel Janzen, who was moderator of the conference since 1981. Burkholder is currently pastoring the Park View Mennonite Church and is a volunteer chaplain at Rockingham Memorial Hospital.

Two recently published resources are now available: *Weaving Wisdom,* sermons by Mennonite women as edited by Dorothy Yoder Nyce, and The Mennonite Women's Calendar, which identifies over 400 Mennonite women from the church's more than 450-year history. Write to Dorothy Yoder Nyce at 1603 South 15th St., Goshen, IN 46526, for prices and orders.

Three students have been awarded scholarships for the 1983-84 school year from a recently established fund at Eastern Mennonite Seminary, Harrisonburg, Va. Richard Bartholomew, Jr., of Columbiana, Ohio; Steve Garman of Atglen, Pa.; and Paul Seland, Jr., of Easton, Pa., will receive a Blosser Evangelism and Church Planting scholarship worth $750. The scholarship has been established in the seminary through a bequest of $27,105 from the Dan J. and Grace Blosser Estate. It is available upon application to full-time Mennonite Church students in the evangelism and church planting program which will begin this fall. Lawrence M. Yoder is the program's director. Dan J. Blosser was a former Eastern Mennonite College trustee and businessman from Harrisonburg.

Applications are being accepted for the position of executive director of the National Interreligious Service Board for Conscientious Objectors (NISBCO). For more details, write Robert McClean, United Methodist Office, 777 United Nations Plaza, New York, NY 10017, or call (212) 682-3633.

New members by baptism and confession of faith: Mike and Joyce Pusel Quante at **Durham,** N.C. Timothy and Judith Allyn and Heidi Federspiel at **Clarence Center-Akron,** Akron, N.Y.

BIRTHS

Anderson, David and Susan (Yordy), Morton, Ill., second son, Paul Jacob, July 21.

Anderson, Ed and Sheryl (Good), Orrville, Ohio, first child, Sara, May 24.

Augsburger, Larry and Jeananne (Neil), Metamora, Ill., second daughter, Miriam Beth, July 20.

Beck, Dan and Deb (Lamb), Wauseon, Ohio, second daughter, Meagan Elizabeth, July 23.

Bergey, Harold and Rose (Moyer), Chesapeake, Va., third son, James Harold, July 2.

Blosser, Floyd and Janet (Keller), Palermo, Sicily, second son, Eric Keller, July 5.

Carr, Bob and Laura (Beachy), Sarasota, Fla., third child, Samuel Douglas, July 16.

Cashdollar, J. D., III, and Joan (Mooberry), Morton, Ill., second son, Andrew Jacob, July 14.

Cortez, Herman and Sharon (Mecum), Des Allemands, La., first child, Travis Kai, July 6.

Fulmer, John and Diane (Conrad), Louisville, Ohio, first child, Daniel Lucas, July 5.

Gehman, Dennis D. and Glenda P. (Landes), Telford, Pa., second son, Aaron Curtis, June 22.

Hauder, Brent and Brenda (Fees), Milford, Neb., Brandon Derik, June 20.

Kaufman, Peter and Janel (Beyeler), Fonda, Iowa, first child, Zachary Lane, July 17.

Kaufman, Steven and Lillian (Yoder), Millersburg, Ohio, first child, Kyle Steven, July 17.

King, Daniel B., and Doris F. (Miller), Morton, Ill., first child, Darla Elizabeth, July 16.

Miller, Dale and Donna (Day), Alliance, Ohio, second child, first daughter, Geneva Anna, June 9.

Miller, Dean and Rhea (Wenger), Middlebury, Ind., first child, Lance Adam, July 17.

Nussbaum, Keith and Cindy (Gable), Orrville, Ohio, first child, Laura Ann, July 21.

Rodriguez, Antero and Ann (Souder), Grottoes, Va., second son, Jesse Miguel, July 11.

Roth, Gail and Carla (Boshart), Goshen, Ind., second child, first daughter, Stephanie Dawn, July 5.

Roth, Randall and Vicki (Stutzman), Milford, Neb., third son, Brock Randall, June 13.

Sharp, Dennis and Bonnie (Shelly), Denver, Pa., second son, Darren Ryan, July 23.

Shelly, Bradley and Marylou (Moyer), Sellersville, Pa., second child, first daughter, Erin Rebecca, July 26.

Showalter, Stuart W. and Shirley (Hershey), Goshen, Ind., second child, first daughter, Katherine Ann, July 28.

Smith, Arnold and Nancy (Reneger), Washington, Iowa, first child, Amy Michelle, July 22.

Wideman, Vernon and Heather (Woolner), Kitchener, Ont., second child, first daughter, Kristin Jane, July 12.

Zehr, Richard and Linda (Jacobson), Manson, Iowa, fourth son, Seth Richard, July 22.

Correction: The address of James and Cathy Gingerich in the Birth section of the July 26 issue should be Crown Point, *Indiana,* not Tennessee.

MARRIAGES

Bauman — Forler. — Steven Bauman, Floradale, Ont., Floradale cong., and Sheila Forler, Elmira, Ont., Catholic Church, by F. Becheley and L. Kehl, July 9.

Beachy — Bontrager. — David Beachy, Goshen, Ind., and DiAnn Bontrager, Middlebury, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, July 23.

Bomberger — High. — John Bomberger, Elm, Pa., Erb's cong., and Linda High, Lancaster, Pa., Neffsville cong., by John Eby and G. Edwin Bontrager, June 25.

Books — Detweiler. — Jeffrey Books, Akron, Pa., Brethren in Christ Church, and Donna Detweiler, Akron, Pa., Akron cong., by Truman Brunk, July 30.

Breckbill—Horsch.—Don E. Breckbill, Goshen, Ind., and Carola Horsch, Schwandorf, Germany, by Willis L. Breckbill and Dankwart Horsch, fathers of the groom and bride, June 18.

Cavinder — Enns. — James Cavinder, Elkhart, Ind., and Kathy Enns, Cheraw, Colo., East Holbrook cong., by Ed Lee and Darrel Otto, June 5.

Clemens — Kulp. — Douglas Clair Clemens, Hatfield, Pa., Schwenkfelder Church, and Rebecca Marie Kulp, Hatfield, Pa., Plains cong., by Thomas E. Byron and Gerald C. Studer, July 9.

Draper—Frey.—Roy Draper, Cambridge, Ont., Christian Brethren Church, and Barbara Frey, St. Jacobs, Ont., Floradale cong., by J. Lester Kehl, July 23.

Gerig — Graber. — Winston Gerig, Mishawaka, Ind., Kern Road Chapel, and Sibyl Graber, Aibonito, P.R., Iglesia Evangelica Menonita de Aibonito cong., by Harold Bauman, May 28.

Gingerich—Swartz.—Wayne Gingerich, Plain City, Ohio, and Rosann Swartz, London, Ohio, both of Mechanicsburg cong., by Linden Good and Raymond Swartz, father of the bride, July 23.

Holland—Leidig.—Scott J. Holland and Shari J. Leidig, both of Canton, Ohio, First Mennonite cong., by Melvin D. Leidig, father of the bride, July 16.

Kauffman—Holsopple.—Jeff Kauffman, Harrisonburg, Va., Benton cong., Goshen, Ind., and Christine Holsopple, Harrisonburg, Va., Kaufman cong., Davidsville, Pa., by Charlotte Glick, sister of the bride, and Del Glick, July 30.

Kennell—Burkholder.—Timothy Kennell, Cazenovia cong., Cazenovia, Ill., and Beverly Burkholder, Powhatan cong., Powhatan, Va., by Lewis Burkholder, Jr., June 18.

Kym—Dunn.—Marvin R. Kym, Houston cong., Houston, Tex., and Cynthia Kay Dunn, Mennonite Church of Normal, Normal, Ill., by Marlin Kym, father of the groom, July 16.

Leaman — Gestewitz. — Cliff Leaman, Brownstown, Pa., and Raymonda Gestewitz, Lancaster, Pa., both of Neffsville cong., by G. Edwin Bontrager, June 18.

Leichty — McCoy. — Phillip Leichty, Rochester, Minn., First Mennonite of Iowa City, and Kim McCoy, Rochester, Minn., by Sheldon Burkhalter, July 9.

Leis—Martin.—Paul Leis, Brunner, Ont., Mapleview cong., and Charlene Martin, Wallenstein, Ont., Floradale cong., by J. Lester Kehl and Glen Yantzi, July 16.

Madir — Schiedel. — Douglas Madir, Breslau, Ont., and Connie Schiedel, Cambridge, Ont., both of Preston cong., by Brian Bauman and Mary Schiedel, July 16.

Nafziger — Hartman. — Dan Nafziger, Wadsworth, Ohio, Bethel cong., and Evie Hartman, Marshallville, Ohio, Orrville cong., by Wilmer Hartman, July 2.

Neufeld — Martin. — Keith Neufeld, Waterloo, Ont., Erb St. cong., and Phyllis Martin, Wallenstein, Ont., Floradale cong., by J. Lester Kehl and Frank H. Epp, July 30.

Pinkerton — Gerber. — Randy Pinkerton, Wichita, Kan., United Methodist Church, and Joanna Gerber, Wichita, Kan., Mennonite Church of the Servant, by Fred Pinkerton, May 28.

Steiner — Birky. — Mitch Steiner, Kidron, Ohio, Kidron cong., and Dawn Birky, Goshen, Ind., Berkey Avenue Fellowship, by Bill Detweiler, July 9.

Weaver — Chupp. — Larry Weaver, New Holland, Pa., Neffsville cong., and Barbara Joann Chupp, Middlebury, Ind.,

Pleasant Oak cong., by G. Edwin Bontrager, July 23.

Winn—Camp.—Merle C. Winn and Stephani R. Camp, Arlington, Va., Washington Community Fellowship, by Myron S. Augsburger, Apr. 9.

Yoder—Gotwals.—Terry A. Yoder, Archbold, Ohio, Neffsville cong., and Joan Gotwals, Souderton, Pa., Franconia cong., by Ellis Croyle and G. Edwin Bontrager, July 16.

Zerbe — Wickey. — Ward Sheldon Zerbe and Kim Renee Wickey, District of Columbia, Washington Community Fellowship, by Myron S. Augsburger, July 23.

OBITUARIES

Bechtel, Milton, was born on Oct. 31, 1892; died at his home in Kitchener, Ont., Feb. 20, 1983; aged 90 y. Surviving are 3 sons (Elton, Lester, and Roy). Funeral services were held at Wanner Mennonite Church, Cambridge, Ont., in charge of Paul Martin and Glenn Brubacher; interment in the Wanner Cemetery.

Berkshire, Ralph L., son of John R. and Emma (Bosley) Berkshire, was born at Masontown, Pa., Dec. 6, 1893; died at Harrisonburg, Va., June 1, 1983; aged 89 y. On June 1, 1915, he was married to Emma Crowe, who survives. Also surviving are one son (Glen Berkshire), 4 daughters (Grethel and Hazel Campbell, Evelyn Berkshire, and Ferne Shank), 24 grandchildren, 57 great-grandchildren, 3 great-great-grandchildren, 2 brothers (Kenneth and Dewey), and one sister (Edith Lauhead). He was a member of Pike Mennonite Church, where funeral services were held, in charge of Menno S. Brunk, Charles L. Heatwole, and Ben Martin; interment in the church cemetery.

Dettweiler, Lucinda, was born on Dec. 17, 1890; died on Apr. 10, 1983; aged 92 y. She was married to _____ Dettweiler, who survives. Also surviving are one son (Howard) and 2 daughters (Erma Martin and Beatrice Martin). She was a member of Wanner Mennonite Church, where funeral services were held in charge of Paul Martin; interment in the Breslau Cemetery.

Gingrich, Joseph B., son of Jacob and Phoebe (Bachman) Gingrich, was born in Metamora, Ill., Dec. 25, 1889; died in Eureka (Ill.) Hospital on July 19, 1983; aged 93 y. Surviving are one sister (Laura—Mrs. Glenwood Imhoff) and 2 brothers (Edward and Arthur). He was a member of Metamora Mennonite Church, where funeral services were held on July 22, in charge of Larry Augsburger; interment in Hickory Point Cemetery.

Groff, Samuel S., son of Henry and Ella (Stoner) Groff, was born in Warwick Twp., Pa., Apr. 27, 1921; died at Ephrata, Pa., July 19, 1983; aged 62 y. On Sept. 16, 1945, he was married to Nora Martin, who died on Oct. 11, 1968. On May 18, 1983, he was married to Dorothy Hernly, who survives. Also surviving are 5 sons (James Lamar, Larry M., Lawrence M., Lynn R., and Leslie M.), 5 grandchildren, 2 brothers (Richard and Allen Groff), and 2 sisters (Laura and Anna Mae Groff). He was a member of Ephrata Mennonite Church, where funeral services were held on July 23, in charge of J. Elvin Martin and Wilbert Lind; interment in Weaverland Mennonite Cemetery.

Gut, Ora Chris, son of Andrew and Emma (Martin) Gut, was born at Hopedale, Ill., July 20, 1909; died at Kouts, Ind., July 23, 1983; aged 74 y. On Apr. 17, 1935, he was married to Lydia Sutter, who died on Mar. 27, 1982. Surviving are 3 daughters (Mary Lesicko, Nancy Good, and Jo Ruth Hiatt), 7 grandchildren, 3 great-grandchildren, and one brother (Clarence Good). He was a member of Hopewell Mennonite Church, where funeral services were held on July 26, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Herman, Anna, daughter of John and Mary (Hershberger) Schweitzer, was born at Woodriver, Neb., June 25, 1893; died at her home on May 31, 1983; aged 89 y. On Oct. 31, 1922, she was married to Arthur Herman, who survives. Also surviving are 2 daughters (Beulah—Mrs. Robert Horne and Wilma Jean—Mrs. Bert B. Morrison), 3 sons (Virgil, Erlis, and Harlan), 10 grandchildren, and 6 great-grandchildren. She was preceded in death by 8 brothers and sisters. She was a member of East Fairview Mennonite Church where funeral services were held.

Hindry, Carolyn Ann, daughter of Tilden and Ruth (Slagell) Neville, was born in La Junta, Colo., July 29, 1950; died as a result of a rafting accident at Denver, Colo., July 7, 1983; aged 32 y. In July 1971 she was married to Burke Hindry, who survives. Also surviving are her parents and one brother (Philip). She was a member of First Mennonite Church, where funeral services were held on July 12, in charge of Willard Conrad and Darrel Otto; interment in Fairview Cemetery.

Lehman, Andrew H., son of David B. and Sarah (Hege) Lehman, was born in Chambersburg, Pa., Feb. 9, 1913; died on June 17, 1983; aged 70 y. He was married to Anna Lois Shank, who survives. Also surviving are 3 sons (Wilmer R., Nelson, and Carroll J.), one daughter (Alta M.—Mrs. James Landis), 12 grandchildren, 5 brothers (J. Irvin, Reuben, David, Menno, and T. Weagley), and one sister (Susan). He was a member of Pond Bank Mennonite Church, where he served as deacon for 42 years. Memorial services were held at the Marion Mennonite Church on June 21, in charge of Menno Sollenberger, Marlin Lehman, and Merle Cordell; interment in the Marion Mennonite Church Cemetery.

Martin, Homer C., son of Stephen R. and Cassie (Lehman) Martin, was born in Mahoning Co., Ohio, Aug. 6, 1908; died of cancer at Northern Columbiana County Community Hospital, Salem, Ohio, July 15, 1983; aged 74 y. Surviving are one sister (Elsie—Mrs. John Trotter) and one brother (Eber). He was a member of Midway Mennonite Church, where funeral services were held on July 19, in charge of Ernest Martin and Paul Yoder; interment in the Midway Cemetery.

Miller, Dan H., son of Henry B. and Magdalene (Miller) Miller, was born at Millersburg, Ohio, Aug. 2, 1900; died at Pleasantview Home, Kalona, Iowa, July 24, 1983; aged 82 y. His wife, whom he married on Feb. 19, 1925, died on May 8, 1983. Surviving are 2 daughters (Anna—Mrs. Evan Brenneman and Martha—Mrs. Kent Shawver), 5 sons (Paul D., Henry D., Levi D., Edwin D., and Daniel, Jr.), 31 grandchildren, 16 great-grandchildren, one sister (Saloma Raber), and one brother (Yost H.). He was a member of Sunnyside Conservative Mennonite Church, where funeral services were held on July 27, in charge of David L. Yoder and Morris Swartzendruber; interment in Fairview Cemetery.

Oberholtzer, Florence, daughter of Clayton and Katie (Rudy) Nissley, was born in Rapho Twp., Pa., Dec. 29, 1916; died at Lancaster General Hospital, Lancaster, Pa., July 21, 1983; aged 66 y. On Nov. 3, 1938, she was married to Samuel A. Oberholtzer, who survives. Also surviving are 3 daughters (Miriam N., Helen N., and Jean N.), 3 sons (Clair N., Glenn N., and James N.), 10 grandchildren, 4 sisters, and 2 brothers. She was a member of Risser Mennonite Church, where funeral services were held on July 25, in charge of Paul G. Ruhl, William Weaver, and Russell J. Baer; interment in Risser Mennonite Cemetery.

Schlabach, Vicki, daughter of Roy and Evelyn (Hershberger) Schlabach, was born in Millersburg, Ohio, Nov. 1, 1961; died of Hodgkins Disease and complications from treatment at Pomerene Memorial Hospital on July 26, 1983; aged 21 y. Surviving are one brother (Bruce) and 2 sisters (Sharon—Mrs. Gary Yackey and Mary—Mrs. Paul Stutzman). She was a member of Walnut Creek Mennonite Church, where funeral services were held on July 29, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Shantz, Lloyd, was born on Feb. 25, 1905; died at the Cambridge (Ont.) Hospital on Apr. 2, 1983; aged 79 y. He was married to Hilda Green, who survives. Also surviving are 2 sons (Elmer and Kenneth). He was a member of Wanner Mennonite Church, where funeral services were held on Apr. 5, in charge of Paul Martin; interment in Hagey Cemetery.

Troyer, Elizabeth A., daughter of William and Lizzie (Wagner) Gingerich, was born in Loogootee, Ind., in 1924; died at Massillon Community Hospital, Massillon, Ohio; aged 58 y. On Nov. 9, 1944, she was married to Orin Troyer, who survives. Also surviving are 2 daughters (Anita—Mrs. George Borbon and Teresa Troyer), 4 grandchildren, her mother, 7 brothers (Pete, George, Jacob, Joseph, Herman, Clarence, and William, Jr.), and 2 sisters (Julia—Mrs. John Yoder and Mrs. Lydia Reigsecker). One brother (Johnny) preceded her in death. She was a member of the Orrville Mennonite Church, where funeral services were held on July 23, in charge of Carl Newswanger and Peter Wiebe; interment in Oak Grove Cemetery.

Wagler, Daniel Ray, son of Earles and Myrtie (Lugbill) Wagler, was born in Fulton Co., Ohio, Dec. 8, 1957; died as a result of an automobile accident at Fulton Co. Health Center, Wauseon, Ohio, July 24, 1983; aged 25 y. Surviving are 7 brothers (Richard, Bob, John, Tom, Curtis, Tim, and Chris), 2 sisters (Gloria—Mrs. Larry Johnson and Mary Grover), and his grandfather (John Wagler). He was a member of Zion Mennonite Church. Funeral services were held on July 26, in charge of Ellis B. Croyle; interment in Pettisville cemetery.

CALENDAR

Conservative Conference assembly, northern Indiana, Aug. 15-18
Mennonite Board of Missions Board of Directors, Elkhart, Ind., Aug. 18-20
Allegheny Conference annual meeting, Tressler, Greenwood, Del., Aug. 18-20
Iowa-Nebraska Conference annual meeting, Salem Mennonite Church, Shickley, Neb., Aug. 19-21
Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27
All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 3-4
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Church Facilities/Meetinghouse Seminar, Prince of Peace Mennonite Church, Corvallis, Ore., Oct. 7-8
Peace Conference—"The Black Church, The Third World, and Peace," Atlanta, Ga., Oct. 20-22

CREDITS

Cover photo by Rohn Engh, pp. 568, 569 by Allan Siebert, p. 571 by Mark Beach.

ITEMS AND COMMENTS

Franciscans invite superpowers to hold peace talks at Assisi

President Reagan and Soviet leader Yuri Andropov were invited by the Conventual Franciscans, order of Catholic priests, to hold peace talks in Assisi, the birthplace of St. Francis. "Moved by the example of the Poor One of Assisi (as St. Francis is known) who with his love considered all creatures brothers and sisters, we are encouraging you, the heads of state of two great nations, to continue your work for peace," the message said. "We would like to invite you to meet here at Assisi as brothers working for peace and disarmament giving an example of brotherhood to all men on our small planet."

Tobacco seen as overtaking malnutrition as cause of death in developing countries

The worldwide advertising budget for tobacco is calculated at $4 billion annually, according to a report in *Macleans* on the Fifth World Conference on Smoking and Health which convened in Winnipeg. And the biggest new target is the developing countries.

"They are virgin territory," said U.S. deputy assistant secretary for health Michael McGinnis. And the report predicts that in 20 years tobacco may become the leading cause of death in developing countries, catching up with malnutrition and its related diseases.

Critics of Soviet Union hurt cause of believers, Russian Baptist says

It is counterproductive for Western Christians to criticize the Soviet government in efforts to help Iron Curtain believers, a Russian Baptist leader told an international gathering of evangelists in Amsterdam. V. E. Logvinenko, vice-president of the All-Union Council of Evangelical Christians-Baptists, addressed a workshop at the International Conference for Itinerant Evangelists, sponsored by the Billy Graham Evangelistic Association.

He urged his audience to "exert some influence upon those, even believers, in the West who to our regret have been determined to make various accusations and even slanders against our government." Although Billy Graham was criticized by some Western observers after his visit to the Soviet Union last year for saying that he had seen no religious persecution, Mr. Logvinenko said the evangelist's visit "has left many good impressions" in the churches and upon Soviet public opinion in general.

Reporting on his own denomination, which will celebrate its 100th anniversary next year, the Russian Baptist leader said it currently encompasses 500,000 persons in 5,000 churches. He said 154 new churches were opened in 1981 and 1982, and that about 10,000 persons are baptized each year.

Free Church urges U.S. to halt 'mad dash' toward nuclear war

The Evangelical Free Church of America has called on U.S. leaders "to exercise an all-out effort to reduce armaments, thus reducing the tensions and fears of all people." In calling for "a halt to this mad dash toward self-destruction," delegates to the conservative church's 99th general conference urged the following:

—"That our government seek from the nuclear powers of the world and the Soviet government an immediate verifiable multilateral freeze on the construction of nuclear warheads."

—"A gradual reduction of nuclear weapons."

—"That our government announce unequivocally and openly that we will never use nuclear weapons first and never against the general civilian population of any nation."

Top general praises Missouri Synod for declining stand on nuclear arms

In a move praised by the chairman of the U.S. Joint Chiefs of Staff, the Lutheran Church-Missouri Synod avoided taking a stand on nuclear arms at its 55th general convention here. Its 1,100 voting delegates called on the synod to "encourage peacemaking and to study problems concerning the church and nuclear arms," but dissociated the 2.7-million-member denomination from taking "conscience-binding" stands on nuclear arms issues "which are not based on the clear teachings of the Holy Scriptures."

The resolution was praised by Gen. John W. Vessey, chairman of the Joint Chiefs of Staff and a member of the synod, who received an honorary doctorate of laws from Concordia Seminary in St. Louis during the convention.

Bad family life, not churches, blamed for youngsters in cults

Youths are more likely to join religious cults because of the failure of family life than through dissatisfaction with their churches, a Lutheran Church in America mission workshop at Gettysburg, Pa., was told. "Although there are many dull churches and dull preachers," young people's conversion to religious cults "has more to do with family life than with congregational life," said John C. Cooper, a professor of religion at Susquehanna University, Selinsgrove, Pa. In his workshop on "dealing with destructive cults," Cooper questioned the charge which he said was made particularly by fundamentalist groups that "it's the fault of the mainline church that kids join cults and take drugs."

He said youths who join such groups as the Unification Church, Hare Krishnas, and Children of God tend to feel a sense of "alienation, of blockage, of finding their own sense of identity, and family plays a large role in that."

Lutheran denomination, down to 50 members, has no intention to merge with any other

Despite the growing trend toward mergers, the tiny Eielson Synod, the nation's smallest Lutheran denomination, will continue on its own, says newly elected synod president Truman L. Larson. Also known as the Evangelical Church in America, the synod has only two churches and a total membership of about 50. One of the churches is in Jackson, Minn., and another in rural French Lake, Minn. Mr. Larson, 42, is also the denomination's only preacher and is a full-time farmer.

In 1953, the synod had 1,500 members, but most of them have died and the church has made no attempt to recruit new members. Most of the remaining members are in their 70s and 80s and are farmers or retired farmers, Mr. Larson said. He noted that as recently as 1965, there were seven churches in the synod, but five were "dissolved" from lack of membership.

Graham organization is setting up a worldwide network of evangelists

The more than 5,000 Third World evangelists brought by Billy Graham to Holland won't disappear in the bush when they return home. Rather, the sponsoring Billy Graham Evangelistic Association plans the largest "follow-up" effort it has ever undertaken. John Corts, who will lead the follow-up, envisions an international network of itinerant evangelists, conferences such as the one in Amsterdam held on every continent, and schools of evangelists to train lay people.

The Filipino delegation already has plans for a fraternity of itinerant evangelists in the Philippines. The Australian delegation plan a conference for traveling evangelists in November 1984. A fellowship of evangelists already exists in Great Britain, which holds a conference for around 300 preachers every two years.

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What keeps us apart?

Bethlehem, Pa., Aug. 5. This is Bethlehem 83, a joint assembly of the General Conference Mennonite Church and of the Mennonite Church held in honor of the 300th anniversary of the coming of Mennonites to North America.

Since the two largest North American Mennonite groups are meeting together here, a question on the minds of many is, "If a joint meeting comes, can merger be far behind?" Indeed, we might well consider the question, what keeps these two groups apart? With North American Mennonites a mere pimple on the face of the worldwide church, it seems ironic to have them split into dozens of separate groups. What really does separate us? Some of the following must surely be involved.

1. **Memories.** The core of a group's identity is its memories, its traditions. In some parts of the country more than others, it is remembered that the existence of multiple Mennonite groups is related to tension and a parting of the ways at some point in the past. Some Old Mennonites in eastern Pennsylvania remember that the General Conference was organized by a progressive and evidently stubborn Mennonite preacher named John Oberholtzer. There are at least two implications of Oberholtzer's efforts. For one it becomes clear from history that considerable of what Oberholtzer was advocating was eventually adopted by the old church. For example, Oberholtzer advocated keeping of minutes by the Franconia Conference. This was soundly rejected at first, but this practice has now been followed for generations. A second apparent result of the Oberholtzer split was that some of the congregations who began moving away from the German heritage moved so far that it became difficult to see anything approximating a Mennonite heritage.

2. **Structures.** Any group which takes itself seriously devises organization to serve its needs for maintenance and mission. Particularly during the activist decades of the last century, churches have organized for education, communication, and action. The forms of these organizations represent the subtleties of the group's identities. They also become barriers to change because of their diversities of patterns and the conservatism of their very existence. The separate organizations of the various Mennonite groups tend to keep them apart.

3. **Inertia.** There is a physical law that a body which is at rest tends not to begin to move. Structures that have been organized to meet the needs of another era tend to resist the changes pressed upon them by a new period in history. Patterns and relationships become comfortable and change is bothersome. Perhaps it can be said that people tend to divide on this basis: some are inclined to be eternally impatient and wishing to change. Others want to keep what is because it is familiar.

4. **Geography.** Paradoxically, the church is both a worldwide commonwealth and a local fellowship. It takes more than average imagination to keep both of these in focus at the same time. Although on a theoretical basis we are at one with Christians all over the world, it is hard to maintain an intensive fellow feeling with persons we have never met.

Related to this is a traditional Mennonite belief that the integrity of Christian fellowship includes an opportunity to monitor one another's expression of discipleship. This makes it difficult to accept as brothers and sisters members of groups with which we have no direct contact. This is a factor which advocates of Mennonite ecumenicity sometimes overlook. If, as some would assume, fellowship implies responsibility for another's spiritual walk, some persons are put into an impossible situation if they are thrown together with those who do not accept their interpretation of discipleship.

5. **Rhetoric.** I think that rhetoric on behalf of church unity may have at times the effect of holding it back. The favorite text of the unity advocate is John 17 and he lays it on all the sinners who refuse to join his movement. Some who are strongest about calling for wide sweeping ecumenical organization are least sensitive to the questions that may be in the minds of objectors.

In spite of these and other factors which tend to push us apart, I am persuaded that Mennonites of North America need to accept as a task for our time the development of a more regularized form of relationships. In spite of our tendencies to feel superior to one another, we have all been affected by the acids of modernity.

What we need is probably something with assumptions like those of John Oberholtzer more than 100 years ago: an organization which permits us to relate to one another and work together without destroying the richness provided by various expressions of discipleship. At the same time it is appropriate that certain expressions might be learned from one another as did the Amish and Mennonites who merged in the early decades of this century. Those who know Mennonites will recognize that experiments in the direction of unity will need to be undertaken carefully, prayerfully, and with a good dose of Anabaptist pragmatism.

If we are to pursue Mennonite unity in the decades ahead—and we must—we will need to cultivate rhetoric less and listening more. Persons who want to lead Mennonites to greater unity need the gift of understanding. It was evidently not a gift of John Oberholtzer. But at least he articulated a vision. Leaders with a different style are called to carry it further.—Daniel Hertzler

August 23, 1983

GOSPEL HERALD

Father, forgive the cowboy in me

Luke 6:27-38

by Michael H. King

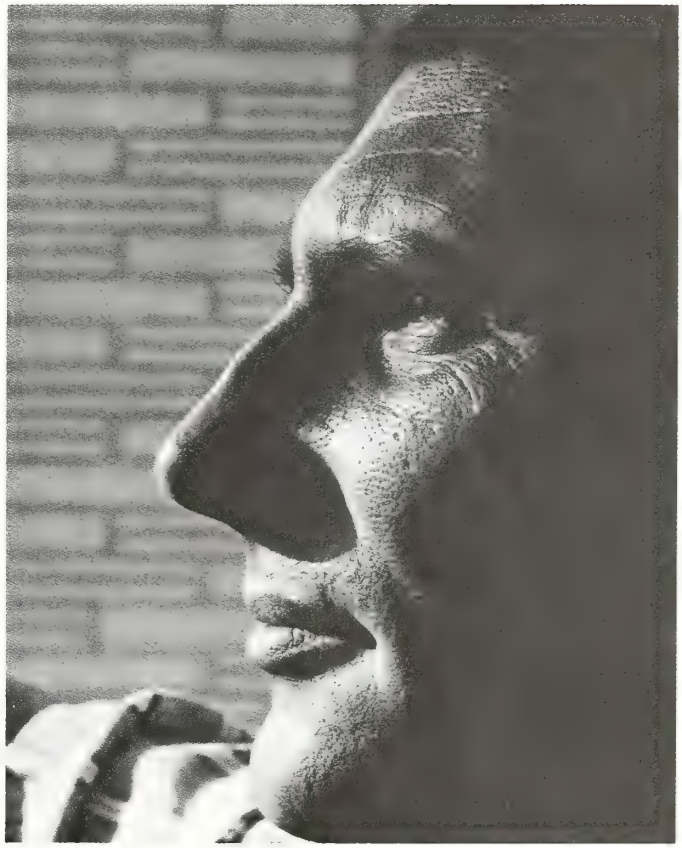
In a novel called *The Ox-Box Incident*, Walter Van Tilburg Clark tells the chilling story of what happens when a group of cowboys ranching in the American West of the 1800s set out to punish cattle rustlers. It has been a long and hard winter for the cowboys, who have been scattered out over their isolated ranches. They are seething with the frustration and violence that has grown within them through the months of being cooped up inside their cabins and inside themselves with few avenues through which to release their feelings. Now, as they converge on the town, they hear that one of their number has had cattle stolen from his ranch.

The violence roiling within them is sparked, and they are determined to find release for it by hunting down the rustlers and stringing them up from the nearest tree. Finally, in the dead of the night, in the middle of blinding snow, and up in desolate mountains, the gun-toting cowboys discover the cattle and with them three men. They capture the men, and prepare for the hanging.

Desperately the men explain that they are not rustlers; the cattle have been bought and paid for, but the man who sold them hasn't had time to properly spread the word that the deal is an honest one. The men are telling the truth, but the scent of their blood is too sweet for the cowboys, who are longing for a scapegoat, for somebody to hurt or kill so they can blow off their violent tension. They deafen themselves to the truth they are hearing, and string the men up.

These men have been possessed by their dark underside, by what is described by C. G. Jung as the shadow of evil that stalks each of us. There is nothing wrong with feelings of anger, frustration, or violence. The feelings themselves are morally neutral; they are natural responses to the varied and countless interactions with people and events that are part of everyday life. But the moment we begin to ignore them, the moment we begin to pretend they don't exist or don't need to be dealt with, they begin to turn dangerous.

I think Jesus was aware of this shadow and its evil potential. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in



your own eye?" Jesus asks in Luke 6:41. In Matthew 5 he suggests that it is not only the person who wields the knife or climbs into the wrong bed who commits murder or adultery. We are all guilty, because violence and lust infect us all. But we're afraid of these powerful drives, we don't want to face them, so we often become like the Pharisee of Luke 18, looking down at the tax collector and praying, "God, I thank you that I am not like all other men. . . ."

The shadow within. But we are, and we are so much worse than the tax collector, until we learn from him

and begin to face our own sin, our own violence. Morton Kelsey, in his book *Prophetic Ministry* (Crossroads, 1982), tells of a pacifist student who participated in the anti-Vietnam War protests, and later admitted that as the tension mounted between the police and the protesters, he "found himself swept with an unexpected rage and violence." "I'd never dreamed," he told Kelsey, "that there was so much violence and hatred inside me. But there they were, just spilling over, when I saw the things the police did."

Kelsey's comment on this is that "such feelings of violence are much more general than is usually recognized, particularly in persons who are concerned with taking a nonviolent stance. For instance, one psychiatrist friend of mine remarked that there is a "quiet Quaker rage" he has observed within certain people who are consciously trying to follow a peaceful, nonaggressive lifestyle like that of the Quakers" (p. 164).

There are times when I would like to hit my wife. Sometimes I hate other Christians. How am I to resist the powerful drives toward violence within my own being?

Now there are plenty of arguments about how Jesus' comments on violence are to be interpreted, and they deserve to be considered, but for now I will assume they *do* call us to "a consistently nonviolent course of action." And to accept that is to accept the need for an arduous journey in search of the cowboy lurking inside us. There are two broad approaches to this. We can travel in private, through an honest prayer life, paying attention to dreams, or journal writing, trying to open ourselves to those inner drives from which we often hide. In addition to this approach we will usually need the courage instilled by traveling with others.

It is often only when we feel the unconditional love and acceptance offered by trusted friends, congregational groups, or, sometimes, a therapist that we dare face our inner violence. The possible methods are many, but their common goal is to help us deal with those inner forces which when repressed can destroy and when exposed, accepted—and therefore transformed—can offer new strength.

The shadow between people. Such a journey can help us begin to withdraw the violence from our relationships with other people. So long as we try to be nonviolent without undertaking that journey, the peace we offer will be a false one. When a boss makes unreasonable demands and I nonviolently say, "Yes, ma'am," "No, sir," "Whatever you say, ma'am," as I smile pliantly and passively, I offer a spurious peace. Underneath it lies the violence that drives me to undercut the boss through means like gossiping with a fellow worker.

A true peace offering would be rooted in my recognition of the violent feelings stimulated in me by the boss's approach. I might then still work through the rage privately, or by sharing it with a trusted friend, but preferably, God granting courage, I would release it through direct but nonviolent confrontation, couched in "I" statements ("*I* feel angry when . . ." *not* "*You* make me furious . . .") with the boss himself or herself. Relationships in which this kind of openness is not risked are likely to erode away.

I think this was the peace Jesus offered. Luke 6 can seem to imply simply letting evil roll over our nonresisting bodies, but throughout Luke Jesus is portrayed as *fighting* evil, always nonviolently, but often assertively. This kind of confrontation with evil is particularly important, as when blacks were riding in the back of the bus, when someone else will be hurt by my passive resignation.

Then there's the violence that comes when we make the other person into an enemy by projecting our own evil and violence onto him or her. This is what is likely happening when I find myself staring at a person whose smile and nose-shape and drip-dripping words make the acid of my dislike rise and rise until my chest smarts with emotional heartburn. And all the time, though unrecognized by pride-filled me, it is myself as reflected in that person I am hating.

Jesus says, in Luke 6:37-38, "Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you."

These words take us to the heart of the matter. What we hate in the enemy is often ourselves. If we judge him or her, we judge ourselves. If we condemn, we condemn ourselves. But if we forgive, we will be forgiven. If we love the enemy, we will be learning to love ourselves.

The shadow between nations. Now whether we learn this or not has a great deal to do with what kind of joy we will find within ourselves and in our interpersonal relationships. But it's a literal life-or-death matter as well. If we don't learn it as nations, we will blow ourselves up. Kenneth S. Kantzer, who wrote a recent editorial in *Christianity Today* is no doubt a decent and Christian man. But he is afraid of the path of nonviolence I'm advocating as a follower of Jesus. He says, "We must beware of those who cry, 'Peace, Peace!' but who would lead us only down a primrose path to slavery or poverty and, in the end, war" (January 21, 1983, p. 11).

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He deserves to be heard; certainly the Soviet Union appears to be in some sense a real enemy. But Kantzer doesn't seem to be aware that in hating the enemy the United States also hates itself. He argues that as we contemplate "what it will mean to live in the Gulag societies described by Solzhenitsyn, 100 million deaths may not be too great a price to pay. That depends on how much we value the freedom to rear our children in religious faith and to preserve for some a measure of political and social freedom" (p. 10).

There is no acknowledgement here of the violent shadow the United States carries within its borders, as it mistreats its poor and its outcasts and aids other nations like the Philippines and El Salvador in mistreating theirs. The Soviet Union is by no means an innocent cattle rustler, but Kantzer reminds me of a cowboy so unaware of his own violent tendencies and needs that he's willing to release them by slaughtering the villain, whether guilty or not, while remaining blind to the villainy of which he—and we as a nation—are guilty.

I suspect the only hope left for our survival as a nation is for us to realize that the enemy is ourselves as much as it is the Soviet Union, and until we learn to love and live with that country, we will never be at peace with ourselves, because to hate them is to hate us and to love them is to love us.

The shadow transformed. What frightening and impossible things this Jesus demands of us. There are times I would like to hit my wife. There are times I hate other Christians. There are times I thrill at the thought of sleek missiles racing over the ocean to pulverize the bad, bad Russians. How can I find the courage to admit to the depth of the violence that thrives within me so its powerful drives can be transformed? How am I to resist the temptation to avoid my own violence by seeing it in others and blaming and punishing them for it?

I know of one vital way. There are many helpful ways of interpreting the following event, but I want to focus on just one right now: an innocent victim became a scapegoat dying on a cross. All the violent cowboys of the world gathered around and felt their violent tensions eased as they watched his blood drip down. But this was no ordinary victim. Of him the Apostle Paul says that "God presented him as a sacrifice of atonement, through faith in his blood" (Rom. 3:25a). And the victim himself said of the cowboys, "Father, forgive them, for they do not know what they are doing" (Lk. 23:34).

We sense the violent drives within us, and the only way we know to handle them is to bury them or to hurl them at each other. But in some awesome way I can't fully describe or understand, this innocent Jesus took—and takes—our violence into himself. We can drive our cruel fists fiercely into his bleeding broken body, and he absorbs the blows and forgives them and redirects the power that drives them until we love ourselves and each other and the Russians just as fiercely as once we hated them.

READERS SAY

Ray Erb, North Leo (Ind.) Mennonite Church. I am in appreciation of most of Philip E. Miller's article, "Except It Be for Fornication" (June 14). I will address myself to the area I feel he is weak in, or at least not clear to me. In the study of the words of Jesus regarding the "exception clause," one must bear in mind that there is no indication in the Scripture that Jesus was addressing himself to the question of remarriage, only whether there be divorce at all. Jesus appeals to the beginning of time and simply states "No." A man shall leave father and mother and cleave to his wife.

The words that Phil uses, e.g., "It seems clear" are rather difficult to understand. I feel the argument for remarriage is very weak. The forces of our society are at work to weaken the family structure. We do not need a further weakening of the teachings of Jesus on the subject. Neither need we fit the Scripture to the weakness of our community and church people.

People will continue to marry, divorce, and remarry in the church and outside the church. The teaching of Jesus stands firm. We need not try to change it to fit the accepted practice of our people. The church, Christ's body, will need to be redemptive and accommodating to all who choose to go against the teaching of Jesus. Too often when practice changes, we hope to be able to have the teachings of Jesus changed to somehow accommodate wrong practice. God's Word stands. Let's not attempt to change it because our practice does not fit.

D. R. Yoder, Atlanta, Ga. The contention that German Christians could have "squelched" the Hitler regime by simply standing up and speaking out for "human justice" (Leroy E. Kennel, "Worship and Politics," July 19) is as flawed as that favorite pipe dream of the military preparedness folks that if the "Allies" had "stood up" to Nazi expansionism, Hitler and his panzers would have turned into mice and pumpkins. This generalization of Christian apathy and compliance does injustice to the thousands, more likely tens of thousands, of German Christians who indeed stood up and spoke out courageously against the Nazis. Most sooner or later were stripped of all they owned, driven into concentration camps, hiding, or exile, and many were executed alongside their fellow Jewish Germans for whom they dared stand up and speak out.

It is also misleading to picture the organized church in Germany as politically inactive during the between-the-wars period, as the church in the name of justice supported refusal to pay the reparations demanded by the "Allies" as well as the rearmament of Germany, both direct violations of the Versailles Treaty. The church, also in the name of justice, joined the national obsession with finding a strong political leader to reconstruct the economy, stabilize the currency, put the jobless masses back to work, restore personal and social dignity, repress communism, and return the nation to its God-ordained place in the world community, the very issues Hitler used in seizing power. (But, of course, the churches in the "Allied" countries tended to *support* reparations, also in the name of justice—and peace—holding that the Germans deserved punishment and disgrace, and would thus be rendered too impoverished to ever again threaten her neighbors.)

As for conclusions (other than that National Socialism sounds suspiciously like liberation theology), the first is that one's sense of justice, and thus whether a particular act is or is not seen as justified, will tend to vary greatly depending on whether one owns the ox or the gore. Next, that in this world of limited

(continued on page 582)

Why I am teaching a course about movies

by J. Daniel Hess

As a child, I didn't see the Saturday movies my classmates talked about. The movies, as my 10-year-old conscience classified things, belonged to the world. Occasionally when my family went to the city, and drove south on Prince Street, I saw the flickering lights of the theater, and feared for the ticket seller in that exposed booth should the Lord return.

This fall, I am offering a course in film studies at Goshen College. What has changed, films or we "nonconformed" Christians, that the study of films would be admitted to the curriculum of a church college?

Some things have changed. Some things haven't. Today I am the more convinced that films are uniquely and significantly *of the world.* I want to explain in this essay that we should study films because of what they are and because of who we are. The kind of study that I recommend ought to take place not only in our church schools, but also in congregational workshops, MYF meetings, in our homes, and in the church press.

Films are of the world as my church helped me to understand as a child. But because films are what they are, they have become one of the most significant and universal forms of communication.

I write with the conviction that our Christian community, which earlier took great care to define worldiness, is now ill-prepared to exercise what the Apostle Paul called "the gift of true discrimination" in matters of mass media. When a person roundly condemns Hollywood and then uncritically consumes *Dallas* on television, I'm ready to call for a class in film studies.

The world is the stuff. When I say that movies are *of the world,* I don't mean to set up an equation: cinema = sin. I can't do that after having studied many films that instead of being morally degrading are actually wholesome entertainment. Rather, I call upon the phrase *of the world* to identify movies' location on the world's main street: their accessibility to the world and intimacy with its closets and alleys, its sensory and sensual idiom, its financial motives, and its profane tradition.

Film is of the world because the world is the stuff of its pictures. Whereas other arts suggest, the film declares and shows explicitly. Film insists upon showing it all, close up, where other arts would call for "aesthetic distance." If the topic is fear, film wants to show us the stalking intruder. If lust: film wants to show us the sexual possession. Hate: film wants to show us the quivering nostril. We wouldn't enter a bar in person. But cameras take us there, even into the middle of the brawl. We wouldn't nudge open the door to the prostitute's room. But the camera passes through, taking us to look and see and know. The camera wants to show us the worldness of world.

Consequently the movie reveals to us what, up till then, was concealed from us. We leave the theater, having seen and having come to knowledge. Our innocence is displaced by a knowing. Pauline Kael succinctly reported, "I lost it at the movies."

The film's capacity to be explicit can function in two ways: to arouse us superficially and temporarily, or to lead us beyond the real to contemplate the Real, that is, ultimate Reality. When film leads us to eternal verities, it transcends itself. In brief, movies can prepare the way for titillation or for contemplation.

A second characteristic of film has to do with its sensory and sensual style. The theater is, in the experience of most people, a pleasure palace. The pleasure is received emotionally through sensory (and often sensual) stimuli rather than intellectually through abstractions. In a "successful" movie, the emotional experience is keen, leading to laughter or tears or horror, but seldom to action. The movie provides a release of emotions, but not a strategy for conduct.

The German playwright Bertolt Brecht was somewhat unhappy with these emotional limits to the stage (and by implication, the theater). He wanted the stage to stimulate thought and action. But in my opinion, these Brechtian intentions have never gone far in film. The theater is a pleasure place, not a seminar room or a campaign headquarters or a religious sanctuary.

Teachers complain that when they bring a film into the classroom, students sit back, relaxing because "today we won't have class, we'll see a film." Their experience tells them that a film is neither a textbook nor a lecture. But students also know that most films in

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the classroom are a drag because they don't do anything for you emotionally. These attitudes illustrate how thoroughly we are conditioned by the affective nature of the film-viewing experience.

Film stays away from things that fly high because it hasn't wings for such. Rather, it stays on the ground, with the earthy, the tangible, the sensory, the sights and sounds that please the emotions. Herein is film's great capacity as well as its limitation.

In the third place, it is neither judgmental nor unfair to say that the primary motives of the film industry are materialistic, *of this world.* We can "sum up" this industry by saying it is capital intensive, labor intensive, and technology intensive. Whereas a novelist can write with a 98¢ BIC pen, the filmmaker needs lots of technical equipment. (I served as consultant to a *low*-budget film. Our portable workshop consisted of 24 boxes of audio and visual tools!) Movies are labor intensive in that it takes lots of people to produce a film, many of whom are highly trained specialists or highly paid stars. Since the earliest days of film, the demands for large capital investments turned filmmaking into an industry. Even in noncapitalist societies, films are an industry. Business acumen is demanded.

One expects the industry, then, to make the kind of films that attract the largest possible audience. It can't afford to make a film that pleases only a small denomination, a cluster of artists, or the residents of one county. Rather it announces the film that validates the myth of a whole tribe, that reenacts the fantasies of people worldwide, that touches the emotions of "every man."

And finally, the film tradition is profane. There's nothing very pious or sanctimonious about Hollywood. The industry is not a church institution. Few of the stars would consider themselves to be radical disciples of Jesus. Their language, their attire, their personal habits, their marriages do not bespeak a religious order. Films generally do not focus upon religious themes, and when they do (particularly American films) they explore the sacred by means of the demonic. That is to say, religion in film is more likely to consist of a grappling with the nature of evil than with the nature of good. Film, of course, is not alone in this tendency.

Films are of the world. My church helped me to understand that when I was a child. Today, film studies confirm it. But because films are what they are, they have rapidly become one of the most significant and universal forms of communication. In our century, the movies—including some that critics at the time denounced as filth and trash and banality—are enduring as important texts of the times. And this canon of texts grows each year.

In the world, not of it. In the film studies course at Goshen College, we will talk a lot about who we are. A primary concern is our religious commitment. When a people (including my students) intend to live blamelessly in the presence of their God, trying not to conform to the patterns of this world, then it seems altogether reasonable for them to think carefully about their participation in the pleasure palaces of the world. Our commission, to be in the world but not of the world, becomes even more complicated when the pleasure palaces are located in our own living rooms, giving us ready access to almost any recording, video game, or movie.

Who we are has to do also with our aesthetic sensibilities, our appreciation of beauty, our exercise of good taste. The liberal arts students in my class should have the opportunity to think about balance and proportion even in films. We shall talk about excellence even though some students might suppose that the pursuit of quality is an outdated notion.

Our film studies course, I am convinced, is propelled by high purpose. The course syllabus reveals that I hope students learn (1) to know cinematic texts, (2) to engage in dialectical conversation about those texts, and (3) to make knowledgeable critiques of those texts.

When I speak of knowing a text, I am not referring to a mastery of trivia that helps a film buff score high in a movie quiz. (What is the name of such and such a horse that was ridden by such and such a character in such and such a circumstance?) Rather, I am urging a film literacy, the ability to read a film well.

To know a text means first of all to understand the film medium. What can a film do? What raw materials does it work with? How does it turn those materials into a movie? Who does the work? A student of mine can hardly understand movies so long as he or she judges film on the basis of another medium such as a book or a lecture or sermon. Each medium has its own nature.

To know the text means, in the second place, to be able to understand its statement. The movie comes to us in pictures and words. But those sights and sounds make up a statement. A film statement is shaped carefully, at a great cost of money and energy and imagination. The student who is interested only in how the story turns out will hardly "get into" the statement whose deliberate workmanship made the story so captivating.

Film texts are in a context. That is, they don't arise out of nothing, but belong to our social and political and

Esther speaks*

They say I'm graceful as the willow trees
But I feel much more like a sturdy oak
That men can burn or build or shape to please
When they have need. Since parents died, I
spoke
To cousin Mordecai when I felt
My need of help. I'm glad it's over now
Jehovah made Ahasuerus melt
When I was sent to make my virgin bow
To circumstances and to him. Again
When Haman showed his hand, the king took
mine
And made a proclamation to all men
Confirming rights of Jews and fixed his sign.
By now, God's purposes are clearly seen
In having me become a pagan's queen.

—Barbara Shenk

*See the Uniform Sunday school lesson for August 28.

economic and religious world. Texts talk to us about that world, revealing it in obvious as well as subtle ways. Texts talk to us about our times, our places, our people. Much of the enjoyment of movies is explained by self-recognition—"Yes, there on the screen am I. That's the way it is."

Some film texts are strange to us, because they represent a personal vision of someone else not like us. The filmmaker, for example, may show to us a statement of his own dreadful loneliness. In this case, for us to read the film text well rewards us with an understanding of the filmmaker's view of life.

I shall work hard to teach film literacy, because I have a hunch that we browse magazines, watch TV, go to movies, and have a kind of immediate experience without becoming conscious of messages. "Students, do you know what you just saw?"

After learning to read cinematic texts, students will be introduced to the concept of the dialectic conversation. Unfortunately, since the early days of film, the significant conversations about film texts have not come from religious critics. Why? I suspect that we have tended to be categorical and dogmatic. We have thrown a hand grenade toward the theater and then run. But a dialectic conversation implies that the participants maintain a continuing and dynamic engagement with each other, in hopes that both of them will gain insight. The thesis of the film's text and the antithesis of our opposition lead into a synthesis represented by the next film text that again shall engage us.

A dialectical conversation might deal with questions such as these: what kinds of instincts and fantasies does the film work with? Which political ideology does the film validate? The film features which human attributes? Wherein is the film's artistic integrity? Does the film complement or contradict our home, school, and church? Which themes does it choose to develop? Is there an attempt to articulate transcendence? All of these questions are a challenge to the text to make it reveal all of its textuality.

To be a responsible critic. And finally, in our film course I hope that students learn to make knowledgeable critiques of films. A responsible critic uses skills of rational inquiry, care for the film discipline, compassion for people, imaginative insight, and most of all, faith.

A critical analysis of films will disappoint and reward us. On the one hand, courageous critique can help us discriminate against the bad film. I'm not talking only about movies that obviously encourage prurient interests, but also those seemingly neutral movies that in their subtle statements celebrate carnality, glorify lust and greed, and accept what is aesthetically mediocre.

On the other hand, the work of critique will help us to understand why movies have so quickly established themselves all over the world. We will recognize great films and be able to say why they speak so powerfully. We will apprehend what is aesthetically satisfying in them.

To make a critique of films is to give a witness of our taste and our conscience. As students report on films, they can lead others to a fuller appreciation of film quality.

Since 1970 film courses have become rather common in college curricula. The academic community now recognizes the significance of film study. But I believe that film studies in our church colleges can be especially important to students who may wonder these days why it is so important for the Christian to exercise "the gift of true discrimination."

Readers Say

(continued from page 579)

resources and imperfect options, justice is much more attainable conceptually than practically. And, that the Christian perspective for responding to injustice will best be found in the basin and towel of the Upper Room, the second mile, other cheek, and cloak and coat of the Sermon on the Mount, and the admonition to overcome evil with good of Romans 12:21.

Comments on the lead article in the June 14, *Gospel Herald.* **Mrs. L. M. Miller,** Cromwell, Ind.

These are my comments "The Lord's Supper: A Real Supper?" (June 14).

The meal Jesus ate with His disciples was the feast of the passover. It was a memorial of the deliverance from Egypt. The Lord's supper was to take the place of this feast; and it is to be a memorial of the Lord Jesus.

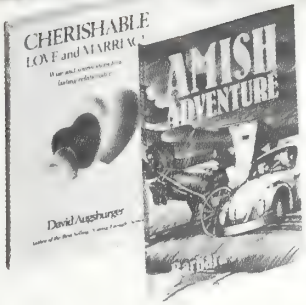
If first Corinthians, chapter 11:17-34, is read prayerfully it is quite obvious that communion is a personal experience, a time of examination of self. A time of remembering that Jesus shouldered my sins and took them to the cross, and there covered them with his blood. Therefore, I can partake of communion. "This do in remembrance of me." What a privilege! Whether I am served sitting in the pew or if I go to the front of the chapel and kneel on a bench, communion is what I make it. To refer to it as a crumb and drops is offensive to me. Yet I know without Jesus Christ, I would not be worthy to receive one crumb or one drop.

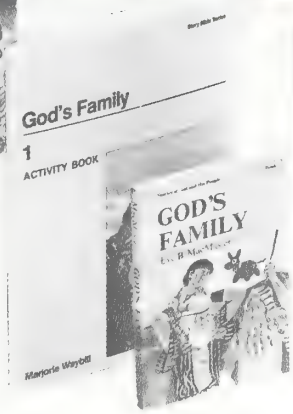
No doubt, the Anabaptists had the wisdom to know that if a full meal communion didn't work in Paul's days, it wouldn't work in their days. As to our present day, one has only to look about us and when we see the cliques and splits (the very thing Paul was talking about) we know it wouldn't work now either. The Mennonites already have a reputation as good cooks and hearty eaters. God forbid we should clutter up the reverence of communion with the rattling of pots and pans.

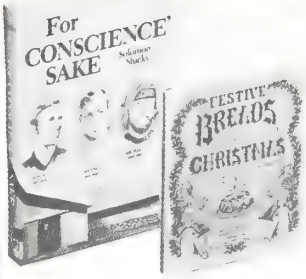
How much godly concern can one have for another person if communion seemingly is the only time one has to communicate with another? Perhaps we should reevaluate our time and how we spend that time. If our fellow-church members are strangers, how about inviting them to our home and sharing a meal with them? Why not take them out to breakfast?

Certainly there are times for fellowship dinners. At the next one volunteer to be on the clean-up committee along with those strangers. Working together is a great way to get acquainted. Remember strangers are friends you haven't met. Prepare yourself to meet them; experience communion in a quiet prayerful atmosphere.

Herald Press: Fall Shopping List







For Today's Families

Experiencing More with Less *Meredith Sommers Dregni* wrote this guide for families and groups of all ages interested in exploring the "life standards" of the book, *Living More with Less*, using simulations, music, art, games, discussion, practice, worship, and celebration. Excellent for camp and retreat settings, this book makes the subject of responsible living inviting and fun.
Paper $4.95

Cherishable: Love and Marriage *David Augsburger's* new trade paperback edition of his classic work which explores creative relationships for marriage—wise and warm steps to a lasting relationship. It provides resources to enrich any marriage, solve problems, and determine whether a marriage fails, is only bearable, or becomes the relationship of a lifetime.
Paper $4.95

When Caring Is Not Enough *David Augsburger's* fourth book in his "Caring Enough . . ." series. Provides clearly defined skills for fair fighting. Through the book readers will grow in their understandings of a just, fair, and trustworthy relationship.
Paper $5.95

Dear Children *Hattie Larlham's* remarkable story of trial and triumph. "Sensitivity, love, and toughness infuse this autobiography by a Christian nurse who started what is today the Hattie Larlham Foundation, a center providing 24-hour care for severely disabled children. Larlham shares a bit from her own childhood and young adulthood, but her emphasis is on the children themselves. A moving glimpse into the life of a remarkable woman and her family."—*Library Journal*
Hardcover $9.95

For Today's Children

Celebrate the Seasons
From the authors of *Loaves and Fishes,* a charming gardening book for children that invites them to participate in God's bountiful wonders. The book abounds with clear, practical, step-by-step information illustrated with colorful children's art. Creative "gifts from the garden" and delicious recipes provide children a chance to share the rewards of their work with family, friends, or their neighborhood food bank.
Paper $6.95

Winter Caboose *Dorothy Hamilton's* latest juvenile novel is a sequel to one of her first books—*The Blue Caboose*. In this story, we see Jody Bryant and his mother reunited with the father who abandoned them. In the midst of a winter storm, Jody realizes that his mother was fair when she said Barney Bryant deserved a chance to prove that he wanted to be a part of the family again.
Paper $3.50

The Shiny Dragon *Esther Vogt,* award winning author of *Turkey Red* and *Harvest Gold* (David C. Cook), has a new mystery/adventure book for 8-to-12-year-olds. Through the mystery of the shrouded mansion and the shiny dragon that guards the tower, children will learn something about God's love and care for little things, as well as big.
Paper $3.50

Amish Adventure An automobile accident with an Amish buggy sends 12-year-old Ian MacDonald into the bewildering world of the "Plain People." He is confused by the clothes that look about 200 years out of date and the absence of 20th-century conveniences like cars, electricity, and plumbing. But as he gets to know the family, the Benders, that he is staying with, he comes to love and respect them. Once again *Barbara Smucker* has written a children's book that will be loved by 10-to-14-year-olds. From the award winning author of *Days of Terror*.
Paper $6.50

New Series for Junior High Readers

In Search of Liberty *Ruth Nulton Moore's* new, epic novel begins a new series for junior high readers. In it we follow the travels of a 1794 liberty head penny through two centuries in time and across a continent as it brings hope and a message of freedom to the many young people that own it. From a poor chimney sweep in Philadelphia to a slave boy whose parents have been sold down river to a fugitive on the underground railroad to a traveler on the Oregon Trail to an Indian escaping to Canada and freedom to a Vietnamese refugee. Twelve-to-fifteen-year-olds will find plenty of excitement in this new book.
Paper $6.50

Great Gifts

For Conscience' Sake *Sol Stucky's* novel "recounts the conscientious objection of three generations of a Mennonite family in Kansas. The sights and textures of Kansas farmland are interwoven with the struggles of conscience faced by young men in time of war. From a plow in the sun-warmed soil of Kansas to the jungles of the Pacific to the 60s peace rally in Washington, D.C., you walk with father, son, and grandson in the search for the way of peace."—John Stoner, MCC Peace Section
Paper $9.95

Festive Breads of Christmas *Norma Jost Voth's* newest treasury of old traditions, recipes, and lore of the Christmas season. Here are recipes for Moravian Lovefeast Buns, Alsatian Zopf, Hungarian Walnut Roll, Ukrainian Kolach, and much more.
Paper $3.25

Acclaimed Story Bible Series Now with Workbooks

"Eve MacMaster's series of story books projected to be 'the complete story of God and his people as recorded in the Bible' . . . tells the stories with few additions except historical and geographical explanations, using conversation when it is indicated in the Scripture. She has succeeded admirably, retelling each story faithfully and understandably. Action and dialogue maintain interest throughout."—*Library Journal*

Do you have a small congregation looking for nondated Sunday school material? A house church or fellowship seeking flexible Bible studies for 7-to-12-year-olds? How about families wanting worship aids that everyone can enjoy, young and old? Or a Christian school seeking a faithful retelling of the Bible story without additions or subtractions?

The Herald Story Bible Series with the accompanying Activity Books meet all these needs and more!

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Kitchener, ON N2G 4M5

CHURCH NEWS

Padraig and Joan Judge

Irish Mennonite Movement celebrates first baptisms

Padraig and Joan Judge were baptized into the Irish Mennonite Movement on July 10 in what was the first baptism for the group.

Padraig and Joan were nonpracticing Christians of Roman Catholic background. Their interest in a deeper faith began with their contact with Pentecostal neighbors. They were drawn into the Mennonite circle by a Baptist brother of Padraig who had joined the Mennonites.

Padraig is a printer in Dublin. An active union member, he was impressed with the social and political concerns of the Mennonites.

In February, the Judges attended one of Alan Kreider's lectures. "It was the best sermon I ever heard," said Padraig. Alan is an Mennonite Board of Missions worker in London, England, where he is director of London Mennonite Centre and spends much of his time speaking and writing.

The Irish Mennonite Movement was founded in the capital city of Dublin in 1978 by Irishman Michael Garde. It is supported jointly by Mennonite Board of Missions and Mennonite Central Committee. Four North Americans assist Mike.

The Judges' baptismal service was held outside Dublin at a Baptist church. The couple wished to be immersed, and the church had a baptistry.

About 40 people attended the service. Padraig's brother Brian conducted the baptism, and Larry Miller, an MBM worker in France, preached the sermon.

The Irish Mennonite Movement is currently drawing up a membership covenant for about 15 interested persons and hopes to formally organize a Mennonite congregation soon.

In tune with a hymnal?

A decision to move ahead with exploration of a cooperative believers church hymnal highlighted the June 17-18 meeting of the Mennonite Board of Congregational Ministries Board of Directors.

Meeting at the MBCM offices in Elkhart, Ind., the board also appointed a coordinator for the 1984 Cross-Cultural Youth Convention and extended the appointments of two present staff persons. In addition the board endorsed a proposed statement on conscientious objection to military taxes, a proposal to develop study resources on abortion, and planning for an inter-Mennonite evangelism event in 1984 or 1985.

At the board's request, Mary Oyer and Orlando Schmidt joined the discussion on the cooperative hymnal proposal. Oyer, professor of music at Goshen College, and Schmidt, music professor at the Associated Mennonite Biblical Seminaries, were both deeply involved in preparation of the 1969 *The Mennonite Hymnal* and both participated in November 1982 and January 1983 meetings of denominational representatives which recommended a cooperative approach. Represented at those meetings in addition to the Mennonite Church and General Conference Mennonite Church were the Church of the Brethren and the Brethren Church (Ashland).

Asked to list reasons for and against working toward a new hymnal at the present time, Mary Oyer cited concerns for inclusive language as one change that will become more insistent in coming years. She also hopes for inclusion of more hymns from non-Western and nonwhite cultures.

Other values of a cooperative effort mentioned in the discussion included shared costs of research, copyright fees, and press runs. It was suggested that participating denominations might finally agree on half or two thirds of a book in common with the remainder serving more specific denominational needs.

The board concluded that it is appropriate to move ahead with the hymnal project as part of normal updating and enriching of worship aids which is needed in every generation, especially as the hymnal is proposed as an alternative to rather than a replacement of *The Mennonite Hymnal.*

But the board stopped short of writing a blank check. It was agreed to support further exploration by appointing representatives to the proposed joint hymnal council in consultation with Mennonite Publishing House and to review continuing participation in two or three years.

Wesley O. Parker, member of the Bethel Mennonite Church in Chicago and senior business administration major at Goshen College, was appointed half-time coordinator for the 1984 Cross-Cultural Youth Convention. He was recommended by youth ministries staff person Lavon Welty in consultation with Joy Lovett, staff person for the Afro-American Mennonite Association through the Mennonite Church General Board. Wesley will begin his work in September. The conventions, of which this will be the fourth, are planned particularly for Hispanic and black young people with a minority of white youth. It is targeted for the summer of 1984, likely some place in Pennsylvania.

The board endorsed the resolution proposed for consideration by the Bethlehem 83 General Assembly on "Conscientious Objection to Military Taxes." Edgar Metzler and MBCM executive secretary Gordon Zook drafted the statement in consultation with the members of the Council on Faith, Life, and Strategy and members of the General Board.

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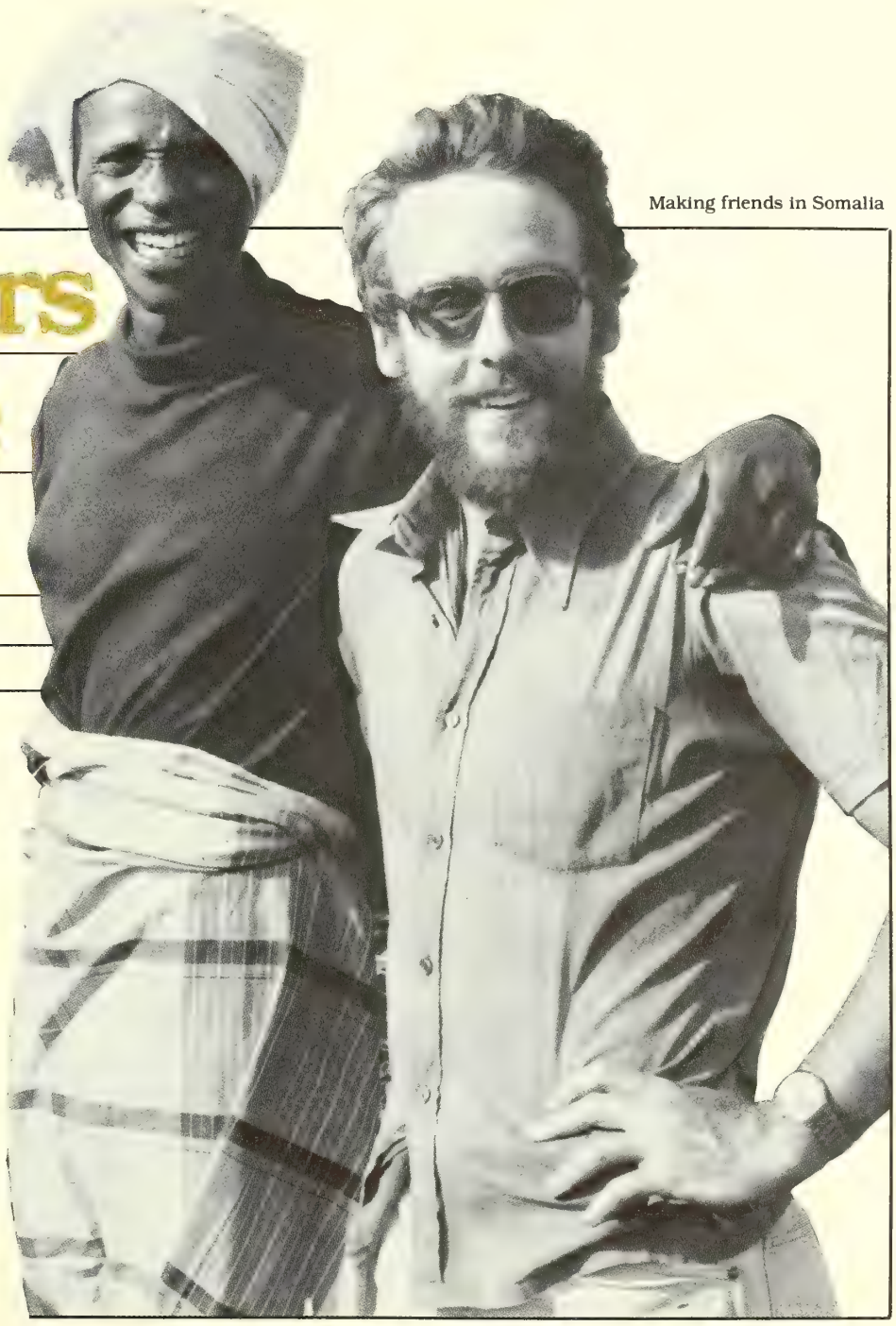
A Mennonite Central Committee publication

contact



Making friends in Somalia

Gerald Heistand

Strangers Become Friends

MCCers introduce us to people overseas

Mennonite Central Committee workers around the world serve people—people who in many ways are just like you and me. They love, hate, give birth, face death, work to eat, laugh, tell jokes.

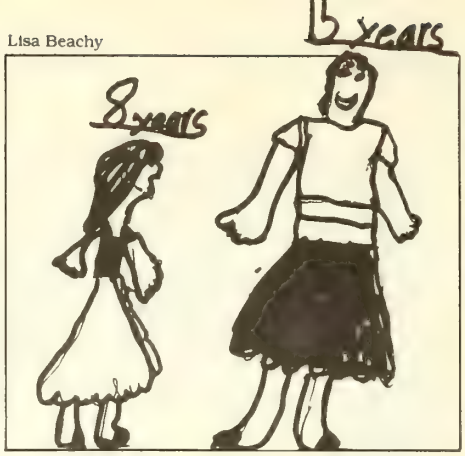
Yet in many other ways they are different from us. They live according to the rules of a different culture. Often they eat different foods, wear different styles of clothing, worship gods with different names, and have different values and beliefs.

In this issue of *Contact* MCCers tell us about a few of the people whom they have learned to know and love during their three years away from home—people who sit with them and help them understand and appreciate the new culture—people who once were strangers and are now their friends.

Gerald Heistand

Saynab Hashi, her child and MCCer Lou Murray in Somali kitchen

Lisa Beachy



Lisa and Emi

Judith Dick

Jennifer and Nivine

Fouzia: helper and friend

One of the most positive aspects of our Somalia experience has been learning to know Fouzia, my household helper and friend. She is known as "HOOYO MCC," the MCC mother, which says something about her relationship to not only me, but our whole MCC team.

She is only about five years older than I and has eight children. One of our best times is sitting down together with a mid-morning hot or cold drink. We talk about many things—child-rearing, life for a Somali woman, Christian and Muslim faith, common friends, her family, my family in Canada and much more. All this conversation, of course, is in the Somali language and so it is limited but we certainly do communicate.

When we come home from a lengthy trip, it is a delight to be greeted by her, fresh flowers, zamboozies and cake. My understanding of and appreciation of Somalia life and culture would be so much less if it weren't for my friend and helper, Fouzia.

Ardith Frey, country representative
MCC Somalia

Emi: companion and teacher

My friend Emi lived right next door to us. She was the maid in the house. Although she was older than I, we were good friends. She taught me Spanish and I helped her wash and iron the family's clothes. She taught me how to use a charcoal iron. You put red coals in it. She also taught me how to make **guiso**, a stew.

I often gave Emi little balloons, candies, puzzles or coloring books, which she liked very much. When she was about to leave, I gave her a new dress. Emi knew how to read very little and had no books.

When Emi had time off, we went on long walks and picked flowers or I went with her on errands to the store. I liked to help her feed the chickens. When she said "peoooooo—peoooooo—peoooo," I knew she was calling the chickens for their supper. She was the best friend I've had here in Paraguay. I was sad to see her go.

Lisa Beachy, eight years old
MCC Paraguay

Ximena: school mate

I have a friend and her name is Ximena Sanchez. She is Bolivian. We go to the same school. We both just finished second grade and are in third grade now.

We like to do things that boys do but we like different things to eat. She likes cold surabi (that's a fish) and I don't. We also like games. We both like tetherball. She doesn't like to play tag. I do. It's fun to have friends from other countries.

Kristi Glick, nine years old
MCC Bolivia

Nivine: playmate

This is my friend Nivine. She has curly hair and she is a very pretty girl. We play in the backyard together. Nivine doesn't understand English. I can't speak Arabic. I like her a lot.

Jennifer Dick, seven years old
MCC Jerusalem

Vimilan: tree house builder and friend

Vimalan is my friend. He is very nice. I think he does very good in school and has good manners. We are trying to make a tree house. Tina and Isabelle, my sister and her friend, are helping us build it.

All the children in the school want to know where our secret house is. But we want to keep it secret. We are now trying to get the tree in the right position. Soon we shall have a good tree house.

My friend and I play soccer. I never played soccer in Canada, but it is the favorite sport here.

Vimalan likes to eat papa (porridge). UGH! We both like roasted mealie (corn).

Barry McGee, 10 years old
MCC Lesotho

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Len Siemens

Egyptian donkey cart

Ron Martens

Derek and Yvonne D'Silva and their children: Alex, Allison and Arelene

Bacil Rashad: Moslem friend

My friend, Bacil Rashad, is very much like me, even though he is an Egyptian and I am a Canadian. Some days we go to the sporting club close to our place. Usually we play ping-pong together. Other times we meet friends and play cards. When we get bored with that we play soccer, which they call football, or a bit of basketball. Then we cool off at the pool.

Once this summer we went to the club. After swimming awhile I was thirsty so I got a "Sport Cola," one of the most popular drinks in Egypt. When my friends saw me drinking, they almost lynched me because they had their Moslem month of fasting, called Ramadan, when they can't eat or drink anything each day until the sun sets.

This year Ramadan started June 11. Each year it occurs at a different time since the Moslems use the lunar year for their religious calender.

There are not many differences between me and my Egyptian friends except for religion. We play Dungeons and Dragons, listen to music, go to the parties and to movies. But in Egypt we see very, very few women and girls at the movies; only men and boys go.

One thing we do together that is impossible to do in North America is to ride horses in the desert beside the Pyramids. Another unique ride here in Egypt is a felucca ride. Feluccas are Egyptian sailing boats that haven't changed in design for 5,000 years. It is a lot of fun riding in a felucca with the Pyramids in the background, the mysterious Nile around you, far away from the noise of cars honking their horns in Cairo.

Bruce Ratzlaff, 16 years old
MCC Egypt

Derek D'Silva: leader of MCC Bangladesh agriculture extension program

Derek D'Silva, leader of MCC Bangladesh's agriculture extension program, spends much of this time in the field visiting and coordinating the work of MCC's 12 agricultural extension workers who help subsistence-level farmers increase their food production. Before he began working for MCC in 1974, he was an English and science teacher in south Bangladesh.

Family and church are high priorities in his life. He and his wife, Yvonne, a teacher, are the proud parents of three children: left to right, Alex, Allison and Arelene. Derek is an active lay leader in the Bangladesh Roman Catholic Church's renewal movement. His advice is often sought by MCCers and community people.

Myron Sommers
former MCC Bangladesh

Phoebe Girgis: Coptic Christian and friend

Phoebe Girgis, an Egyptian girl, has been my friend since we came here in August 1982. She is 15 years old and a Coptic Christian. Although we have grown up on opposite sides of the world, I find that she is someone like me.

We both enjoy riding horses. Once we went to the Pyramids and Sphinx, rented horses at the riding stables there and had a wonderful time galloping through the hot, windy desert. Then my parents took us to Andres, a nearby outdoor restaurant. Here they served us each half a chicken with livers and about six types of salads, including a special Egyptian tahina sauce made of sesame seeds into which we dip fresh "pocket" bread, small round, flat breads that are hollow.

Phoebe and I both enjoy music. We each play a recorder and sing in our church choirs. At Phoebe's church she sings Coptic hymns that sound **much** different from Mennonite hymns!

The Coptic church has about 250 fast days each year. Every Wednesday and Friday are fasting days as well as other special times. On these days, Phoebe's family and other Coptic Christians do not eat animal products. Before Easter they fast for 55 days. They stop that fast on Easter day with a huge, specially prepared feast!

On warm, sunny days in North America, my friend and I usually went for leisurely bike rides and drank Slurpys. In Cairo where the sun is much hotter, Phoebe and I meet at an outdoor sporting club where we swim to cool off and drink karkaday, a special kind of tea.

Phoebe and her family lived in Ethiopia for eight years. Her first language was Amharic, one of the languages spoken in Ethiopia, but she has lost most of it since her family has returned to Egypt. She is fluent in speaking and writing Arabic and English. She has taught me quite a few Arabic phrases and words and has even helped my mother in her Arabic studies.

Early this year Phoebe's father, Adel Girgis, who is an eye doctor, worked in North Yemen for a few months. Many Egyptians work in other Arabic countries because the salaries, especially for professional people, are much higher there.

Diane Ratzlaff, 17 years old
MCC Egypt

Zambian child

Rick Knelsen

resources

Curious children often wonder how children in foreign lands live. These audio-visuals should answer at least a few of their questions about what daily life is like in four countries of the world.

Children of Sun/Children of Rain
This 8-minute filmstrip acquaints viewers with boys and girls of Latin America as they live their everyday lives and grow up in a society different from North American society. Available from MCC offices in Akron, Ontario and Saskatchewan.

Daily Life in Bible Lands
This set of two 5-minute filmstrips shows people going about their daily life and work in a way children can understand and appreciate. One is about a Palestinian shepherd's life. Available from Akron MCC only.

The World's Children—With Bekus in Nepal
This 10-minute filmstrip takes you through a day in the life of a 13-year-old boy living in the foothills of the Himalayas. Available from MCC offices in Akron, Canada and West Coast MCC.

The World's Children—With Gladis in Bolivia
This 10-minute filmstrip takes viewers through a day in the life of a girl living in Bolivia. Available from MCC offices in Akron, Canada and West Coast MCC.

ANNOUNCEMENT

MCC SELFHELP Crafts now has an International Clothes Closet. Mennonite and Brethren in Christ church, school and family groups interested in learning more about people around the world can borrow clothes and information from the small but growing collection—an embroidered dress from West Bank, a shirt from Thailand, Eskimo garments, as well as clothing from Vietnam, Belize, Honduras, Guatemala, Kenya and Iran. For more information or to request use of clothing, contact MCC SELFHELP Crafts, 240 N. Reading Road, Ephrata, PA 17522.

CASH PROJECTS

(September) Savannakhet Hospital, Laos: There is a critical shortage of medical supplies in Laos. The laboratory of the Savannakhet Province Hospital contains three unsophisticated microscopes and a few test tubes—less equipment than is in a typical North American high school.

MCC in 1983 is sending medicines, soap, laboratory equipment and reference books to this hospital. $200 would buy 100 blood donor/-recipient bags. $24 would buy 20 sheets of X-ray film. Please include project number 4500 with contribution.

(October) Bibles and books, Bolivia: At a rural training center in Bolivia, MCCers teach rural Bolivians about agriculture, education and health. They also sell low-cost Christian reading materials—Bibles, illustrated Bible stories, and easy-to-read inspirational books and magazines—to those who come to the center. A $150 donation enables MCC to buy 10 Bibles and eight inspirational books. $2.50 buys one Bible. Please include project number 5600 with contribution.

MATERIAL AID PROJECTS

(September) Used Clothing: Children in orphanages, hospitals and refugee camps need clothing. This year MCC is sending 66,300 pounds of clothing to children and adults in 10 countries: Zaire, Vietnam, Tanzania, Sudan, Lesotho, West Bank, Honduras, Haiti, Guatemala and El Salvador.

Light and medium-weight clothing is most suitable since most of those countries are warm, even hot. The clothes should be clean, neatly ironed and able to withstand considerable wear-and-tear for another six months.

(October) Bedding: Poorer people living overseas need lightweight and medium-weight blankets and knotted and patchwork quilts. This year MCC is sending 41,860 blankets to people living in 11 countries. MCC prefers to send bedding made of entirely new materials. **Clean** and **good** material from used coats and suits may be used when making patchwork quilt tops. Brightly colored material that does not show dirt and stains readily is also preferred although dark bedding is also needed. Suggested sizes are 60" to 72" wide and 80" to 90" long, but all sizes are accepted.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

Report and comment on the International Conference for Itinerant Evangelists

God's agenda?

"What is God's agenda for us as we have gathered here these days?" Billy Graham asked the more than 4,900 participants in the opening session of the International Conference for Itinerant Evangelists as they met in Amsterdam, July 12-21.

Graham's message that afternoon set the tone for the nine days which followed. He himself outlined three things which would happen. First, the evangelists should experience personal renewal; second, God would equip them with new tools for their work; and, finally, God would give each a fresh vision for "this great work."

Praise, worship, prayer, fellowship, inspiration, and instruction in the Word of God became the fare of the conference. Celebration, coupled with informative messages, were additional parts of the evening services. In one such message, Graham gave a clear call to national leaders to work for peace in the world.

Challenging messages on the evangelist's ministry, along with practical workshops to help him carry out his work, filled the mornings of the conference. There were messages on prayer, preparing others to serve, and on ministering to the whole person, too.

Particular attention was given to the relationship between evangelism and social action. Evangelists don't serve just the spiritual needs of a person but, rather, his total needs. Neither do they serve physical needs alone.

The call of Christ to a life of discipleship was also strongly emphasized. The gospel must affect lifestyles.

Those who respond to the call to salvation need to be followed up, discipled, and then trained to witness for Christ. This process of follow-up and discipling is best done in the context of the local church, said the speakers.

The evangelist needs to pay attention to his personal life, participants were told. He must be a person of integrity, and maintain purity and holiness in every area of his life and ministry. He must be honest in areas of finance, reporting about his meetings, and in every other aspect of his ministry.

At the conclusion of several messages like this, the evangelists were asked to kneel right where they were, to make any necessary confession of sin, and to make new commitments in this regard. The presence and power of the Holy Spirit seemed to be very much in evidence.

Participants came to this conference from over 130 countries. "Never before in the history of the Christian church has there been a conference quite like this, bringing together from so many nations on every continent those who are involved in the ministry of itinerant or traveling evangelism," Graham said in one of his speeches. "We come from different backgrounds culturally and socially, and even denominationally, and yet we are united in Jesus Christ," he added.

The majority came from Third World countries on scholarships. Ninety percent had no formal training, and yet they were the ones evangelizing the world, according to one observer. Many of these also received free books and Bibles, a cassette recorder, free tapes of the sessions, and clothing. The speakers also came from many different cultural backgrounds. Messages were translated into ten languages.

There were approximately 60 Mennonites attending the conference from many parts of the world.

Among other things, participants learned the itinerant evangelist today stands in a long tradition of evangelists who moved from place to place. Jesus himself preached the gospel of the kingdom as he traveled about. Many of the early apostles had an itinerant ministry as well as a more localized one. In Ephesians 4:11, the evangelist is listed as one of the person-gifts that God has given the church. History records the work and ministry of many persons whom God raised up to serve the church as itinerant evangelists. In more recent times, some have called this person a missionary, and in Mennonite circles we have done more evangelism through missions than through the use of itinerant evangelists. We need to recognize this calling once again, and see this person as having an important role in the total ministry of the church. There was strong emphasis at this conference on the evangelist being accountable to a local church, and also conducting his ministry in the context of the church.

There were many other highlights at this conference. It was thrilling to meet evangelists from so many countries, and to hear them tell what God was doing in their countries. It was moving to see small groups of men and women from diverse backgrounds and with different colors of skin praying together. We felt we were experiencing a foretaste of heaven as pictured in Revelation 7, where it describes people from all different tribes and nations gathered around the throne of God.

The praise/celebration service each evening featured many musical groups from around the world. One such group was the Hungarian Baptist Choir. Many members of the audience were moved to tears as the choir sang "Wonderful Grace of Jesus."

There were approximately 60 Mennonites attending the conference from many parts of the world. We gathered one afternoon to share what God was doing in our areas of service, and to discuss how this conference was affecting us. Many shared how they were being challenged by the Spirit-directed messages from God's Word given by so many dedicated men and women of God. Some said their vision was greatly enlarged, and as a result they would be returning with a deeper commitment to Christ, to the church, and to evangelism.

One person noted that this conference was for "little" evangelists, not just for those involved in large crusades. All felt the meetings were inspirational, with a clear evidence of the presence of the Holy Spirit. There was general agreement that we need to give more priority to evangelism in our churches. One leader stated that there seems to be a renewed interest in the place and function of the itinerant evangelist in the Mennonite Church.

A group of Mennonite participants also met with a group of Dutch Mennonites at the Singel Church one afternoon. The Mennonite Mission Board there arranged the meeting. We sang together, and after the reading of a Scripture and prayer, enjoyed a good time of sharing together informally. Several participants in Amsterdam '83 shared what they had experienced at the conference. This was followed by a good discussion on how Mennonites can get involved in more direct methods of evangelism. As Anabaptists we have had a tradition of deep involvement in evangelism historically, but this has been lost in some areas. We agreed we need a fresh vision and renewed commitment in this regard. Our meeting concluded with refreshments. We enjoyed the Dutch hospitality, and were grateful for the opportunity to meet with them.—Ivan E. Yoder, Belleville, Pa.

Thirteen new VSers receive orientation

Thirteen new Voluntary Service workers began assignments with Mennonite Board of Missions following an orientation in Elkhart, Ind., July 18-27.

The VSers spent time studying the principles of the "helping relationship," developing interpersonal skills, studying the Bible, and in other spiritual exercises.

The group spent a weekend studying urban problems in Chicago. Preparing and serving a meal at a soup kitchen was a particularly profound experience. The VSers learned there are over 5,000 "street people" in Chicago.

The VSers are: (First row, left to right) Anita Lopez, Albany, Ore., to Downey, Calif.; Leroy, Micah, and Pat Yoder, Siletz, Ore., to Brownsville, Tex.

(Second row) Rita Good, North Judson, Ind., to Elkhart, Ind.; Carol Hershey, Oxford, Pa., to Champaign, Ill.; Candyce Gray, Rockford, Ill., to San Francisco, Calif.; Annette Bontrager, Ashley, Mich., to Sterling, Ill.

(Third row) Dan Morris, Amboy, Ind., to Browning, Mont., Salomon Leira, Goshen, Ind., to Washington, D.C.; Ken Gingerich, Kalona, Iowa, to LaJara, Colo.; Stacy Haines, Mishawaka, Ind., to San Antonio, Tex.; Brian Herschberger, Kalona, Iowa, to Downey, Calif.; Barb King, Parnell, Iowa, to Downey, Calif.

Mennonite Your Way Directory IV to feature travel in Europe

Mennonite Your Way Directory IV will be published in March 1984. Leon and Nancy Stauffer, originators of the Mennonite Your Way program, say the directory—covering 1984, 1985, and 1986—will highlight travel to Mennonite World Conference being held July 24-29, 1984, in Strasbourg, France.

The Stauffers, who compile the MYW directories with the help of their three children, invite you to write for an application form by Nov. 30 if you wish to be listed as a host in *Mennonite Your Way Directory IV.*

The new *Mennonite Your Way Directory IV,* while similar in format to previous directories, will include several new features. It will highlight Mennonite World Conference being held in Strasbourg, France. The directory will include an article on eating internationally, an Anabaptist heritage what-to-see-in-Europe guide, maps, suggested walking and driving tours, and an enlarged listing of European host families.

A German Mennonite, Helmut Bergtholdt, has compiled a list of European Mennonite families willing to host persons attending the 1984 Mennonite World Conference; the *MYW Directory IV* will be the North American channel for distributing this list.

Another first for the *MYW Directory IV* will be a separate listing of Mennonite Pilots' Association hosts which will include landing strip information.

Anyone wishing to become part of the Mennonite Your Way hospitality network should request an application form immediately from: Mennonite Your Way IV, Box 1525, Salunga, PA 17538. Registration closes on Nov. 30.

Listings are free.

Latin America media group may plan new directions

The Spanish Mennonite Broadcast Board, known as JELAM, met July 15-17 in San Jose, Costa Rica, and laid the groundwork for a special consultation in October that will determine its future.

The board, to which Mennonite Board of Missions sends two persons without vote, reviewed program and administrative reports and financial operations, including the annual auditor's report.

In preparation for the October consultation, the board asked that each affiliated Mennonite conference in Latin America bring a written response concerning their media needs and interests, that all representatives be conference officers, and that the consultation include a business session for enacting changes that may arise.

The board, comprised of a president, vice-president, secretary, and fourth member, developed a possible model for carrying out future media work in Latin America, which is based on earlier feedback from the conferences.

The model also envisions an association to allow some communication, sharing, and training to be carried on by a part- or full-time facilitator.

The organization envisioned in the new model would be funded from a Latin American base. Any North American mission agency involvement would be through or in connection with the interest of the Latin American conferences to which these agencies relate.

"The final direction for media in Latin America may be considerably different from this preliminary planning done by the board," said Ken Weaver, director of MBM overseas media. "The board's tentative model will be a good starting point for the national conference representatives to the October consultation."

The board asked its executive director, Armando Hernandez, to obtain an appraisal of JELAM's capital assets—property, equipment, and inventory—and nontangible assets, like program and publication rights, and to bring to the consultation counsel regarding legal disposal or transfer of these assets.

If the group decides to dissolve JELAM, the board will recommend that these assets be invested in an endowment fund.

Ken added: "While the JELAM organization and MBM's 35 years of broadcast work in Latin America may terminate in 1983, I believe we are positively moving into a new phase of work in Latin America in which communications will be a part of the national church activity and thus be more valuable to church building there."

Guatemalan Mennonites give food, clothing to war victims

Fighting in Guatemala between the army and the opposition forces has been brutal. Many peasant homes have been gutted and crops burned in the Quiché in northern Guatemala in the past three years. Few crops have been planted and hunger is a constant companion for those who remain.

Earlier this summer Mennonite Central Committee Country Representative Rich Sider accompanied a delegation of Guatemalan Mennonites that distributed food aid to widows and orphans who survived the fighting. The delegation also investigated ways to establish a more organized aid program through local churches.

Last year members of the Mennonite Casa Horeb Church in Guatemala City received news of work by churches in the Quiché to help some of the thousands of displaced persons who live in their region. One local church also opened a small orphanage with help from MCC.

During the June Guatemalan Mennonite visit to the Quiché, pastors in each of the seven villages visited, organized the distribution of food and clothing. The aid included 1,650 pounds of dried corn, 1,600 pounds of beans, 1,700 pounds of rice, sugar, powdered milk, coffee, and salt in addition to four barrels of clothing. Mennonites in Guatemala City and MCC donated the items.

In each village the people gathered while the Guatemalan Mennonites shared from God's Word. The Mennonites talked with the people in an effort to understand and share their suffering.

Sider, originally from Lancaster, Pa., reports that the Quiché churches are preparing a survey to assess more accurately the needs and resources available in the Quiché. The Casa Horeb Church in Guatemala City is asking for a volunteer who will work alongside the local Quiché church in organizing the relief efforts in their communities.

Recent reports from the region indicate that the wide-scale massacres in the countryside, which happened in July through November of last year, have stopped. In early October of last year, Amnesty International reported that Guatemalan government forces had "massacred more than 2,600 Indians and peasants" since General Rios Montt came to power. The Guatemalan army continues its so-called "clean-up" efforts. The testimony of orphans and widows attests to the brutality and violence of the campaigns.

It is too early to predict what the new government will do in terms of security, human rights, and needs.

An Indian woman works with others in her community to build a dam that will enable them to store irrigation water. She is receiving Mennonite Central Committee wheat as payment for her labor.

Missionaries affected by flooding in Argentina

In May it was still raining. The river was rising and no one knew just how much higher it would rise. While the western part of Formosa Province in Argentina was having severe drought, much of the eastern part was flooded.

The city of Formosa—where Mennonite Board of Missions workers Michael and Mattie Mast and Willis and Byrdalene Horst live with their families—seemed to be nearly surrounded by water, and it was about to cover the only two paved roads out of the city.

Nearly 70,000 people were evacuated. Schools, gyms, and warehouses quickly filled with flood victims and whatever belongings they could salvage in rowboats or by wading out.

Knowing the whole city might have to evacuate, Masts and Horsts packed their suitcases, put valuable books on the top shelves, and began raising furniture up on blocks. They found ways to help friends and others who had to leave their homes.

The evangelical pastors had organized a united service for Pentecost on May 20. That became a prayer meeting that God would stop the river's rising. Two days later the rains stopped. Clear, cold weather set in for three weeks—the longest cold spell in several years. The river kept rising, but at a slower rate, then stopped at about one meter below the level of the main part of Formosa City.

The good weather allowed workers to build a dirt dike all around the main part of the city. After that everyone breathed easier. During those weeks nearly 60,000 of Formosa City's population of 100,000 moved temporarily to other parts of Argentina.

The effects of the flood—the worst of this century—will be felt for many years. Many people lost everything, crops were destroyed, roads washed out, and livestock drowned. The water table is so high that in some areas farmers cannot plant, even though the topsoil has dried off.

$370,317

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $370,317.79 as of Friday, August 12, 1983. This is 49.4% of the total needed. Contributions have been received from 347 congregations and 222 individuals. Individual gifts represent $82,351.46 of the total.

Goal: $750,000

Ad building to become center of EMC campus

"We are at a new stage of our history," Eastern Mennonite College president Richard C. Detweiler told about 100 persons gathered the afternoon of July 29 for groundbreaking ceremonies to mark the start of renovations to EMC's administration building.

The brief ceremony took place on the steps of the college's oldest building, which the president observed will become "a place that will draw the campus community together."

After remarks had been made and the first shovels of earth turned by representatives from the faculty, trustees, and student body, onlookers were invited to participate. Using sledge hammers provided, several dozen people took swings at the walls on either side of the front stairs.

The renovation of the administration building into a campus center is expected to take approximately two years. The most recent estimate by architects for the cost of the project is $3.1 million, which includes stair towers that are already completed at each end of the building. Additional funds will be needed to provide interior furnishings, a terrace garden at the front of the building, and parking space to the south.

Bids for the project will be received on Aug. 17.

The campus center will contain classrooms, offices for faculty and administrators, the post office and other student services, and a large area for campus events.

All occupants of the administration building have set up temporary offices at other locations around campus. A new metal building for classrooms that is being installed at the edge of Park Woods will become headquarters for the physical plant department when the renovation work is complete.

LeRoy Troyer and Associates of Mishawaka, Ind., is architect for the project, and renovations will be carried out under the direction of the Lead Group, Inc., a construction management subsidiary of the Troyer firm.

The renovation is part of the "Update for Mission" capital campaign at EMC&S. Other projects already funded through the campaign include academic master plan work for the college and seminary, faculty development, new facilities for the psychology department, the artist-in-residence program, and student aid endowment.

The campaign is continuing through December 1984 with a goal of $4.5 million. More than $2.1 million has been raised to date.

Samuel Janzen, representing Mennonite Board of Education, takes a swing at the cement wall on the front steps of EMC's administration building to begin preparations for the renovation of the administration building, which will become the campus center.

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MENNOSCOPE

MBM newsgrams

Glendon and Dorothy Blosser left on Aug. 10 for one year of mission service in Trinidad. They will be in charge of the leadership training program in the Trinidad Mennonite Church and also will be pastoring the Diego Martin congregation in Port of Spain, Trinidad. Blosser has bishop oversight of six Mennonite churches in the Harrisonburg, Va., area and three in West Virginia. He has served as moderator of the Virginia Mennonite Conference and the Mennonite Church General Assembly. During Blosser's leave of absence, Harold Martin of R. 4, Harrisonburg, will serve as interim overseer of the central district churches.

La Jara, Colo., is the site of a new voluntary service household of Mennonite Board of Missions. Rich and Angie Ganger have been at the household since March, and are to be joined in August by Ken Gingerich. Gangers are from Bristol, Ind., and Ken is from Kalona, Iowa. "VS in La Jara grew out of an awareness of need in the health professions and among the poor in San Luis Valley," said Doug Basinger, western regional VS administrator. "The United Church of La Jara works with ecumenical groups in ministry to the valley, and VS plays a role in supplying workers for this ministry. Providing Christian personnel for the Mennonite-run county hospital is also one of the reasons for our presence in La Jara."

Clair Hochstetler has resigned, effective Aug. 28, as voluntary service eastern regional administrator for MBM. In September, Clair will join the staff at Eastern Mennonite College in Harrisonburg, Va., as assistant director of admissions. He was a VS administrator for five years. Last year he moved his office from Elkhart, Ind., to Harrisonburg, Va.

David Powell and Bob Gerber left on Aug. 16 for a two-month special assignment to determine the leadership needs of Brazil Mennonite Church. While in Brazil, they will travel to the congregations, asking what their leadership needs are, and visit training schools of other denominations. Bob and Dave will present to the mission board and Brazil Mennonite Church a proposal based on their two-month study. Bob is a missionary in Brazil, and Dave is a missionary in Puerto Rico. They and their families are currently completing furloughs in North America but will stay in their Goshen, Ind., furlough homes until the Brazil leadership project is completed.

This year's Family Mission Thanks-Giving packets are ready to be ordered from MBM. Family Mission Thanks-Giving contains recipes, songs, stories, creative activities, and other information about countries in which there are MBM missionaries. This year's packet features Brazil, Nepal, and France.

Four new slide-sound sets on missions are now available. The sets show current Mennonite mission work in four countries: Brazil, Ivory Coast, Ireland, and Israel. The slide sets, which include a script and sound cassette, may be ordered from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515.

The 1982-83 school year was a record-breaking year for financial support to Hesston (Kan.) College, both in terms of the number of gifts received and the dollars contributed, according to Kirk Alliman, president. The total contributed gift income was $1.1 million dollars, marking the third consecutive million-dollar year for the institution. Alliman pointed out several areas of increased giving that contributed heavily to the success of the year. Alumni giving has increased 60 percent over the past two years and church contributions were up 21 percent over last year.

The Mennonite Experience in America history project, a four-volume undertaking, has fallen behind schedule. The first volume, by Richard MacMaster, which was to appear this year, will probably not be published until May of next year. By way of explanation, the project's July *Occasional News Notes* states that "heavy demands for graphics to use with 1983's Mennonite tricentennial celebrations have delayed its maps and other illustrations." In the meantime the three other historians—Theron Schlabach, James Juhnke, and Paul Toews, writers of volumes II-IV respectively—are hard at work researching their assignments this summer.

In Fremantle, Western Australia, Mennonites joined Quakers in a public Pray-In for peace on July 2. The occasion was the visit of the nuclear-powered and nuclear-armed *USS Carl Vinson*. This aircraft carrier is described as "the most powerful fighting machine on earth." About 20 Christians gathered to pray in an appeal to God to help each find "peace within and for help to remove the causes of war in our daily lives." Fremantle, the port for the city of Perth, is a popular port, and U.S. naval flotillas call there four or five times a year. There is increasing community concern that their presence makes the city a prime nuclear target.

A three-story building will be the final residential unit of Glencroft, a retirement community in Glendale, Ariz. The board of directors of Friendship Retirement Corporation, which operates Glencroft, has authorized construction of the new building, and work will be started later this summer. Glencroft executive director Lee Schlabach expects the unit will be ready for occupancy early next year. One- or two-bedroom apartments, each with private balcony or patio, will be available. Glencroft was founded by a small group of Mennonite, Apostolic Christian, and Evangelical Friends churches. Approximately 700 persons are living there now.

The fifth biannual retreat for ex-volunteers to Central and South American with Rosedale Mennonite Missions will be held at Rosedale Bible Institute, Sept. 3-5, 1983. For further information, write Eugene and Gloria Diener, R. 5, Box 261, Harrisonburg, VA 22801.

Five persons have been appointed to the Goshen College teaching faculty: Jose Ortiz, former associate general secretary of the Mennonite Church General Board, will become associate professor of Hispanic ministries; Byron Glick, currently completing his MS in computer science at the University of Southern Mississippi, Hattiesburg, will fill a newly created position as assistant professor of computer science; Ervie Glick will move from Hesston (Kan.) College to teach German as an associate professor during the two-year sabbatical absence of Gerhard Reimer; and Margarita Mattingly and Clark Roland will both teach physics on a part-time basis as adjunct faculty since they are members of the faculty at Andrews University, Berrien Springs, Mich.

The boards of Associated Mennonite Biblical Seminaries, by mail vote and in special session at Bethlehem '83, approved a service leave of three years for Ross T. Bender. Bender will become pastor of the Glennon Heights Mennonite Church in Denver, Colo. The leave begins January 1984 and continues through Dec. 30, 1986. Bender is professor of Christian education at AMBS where he also served as dean for 15 years.

John P. Oyer, pastor of Zion Mennonite Church, Hubbard, Ore., has been granted a sabbatical for this fall. John and his wife, Ellen, plan to move to Harrisonburg, Va., where he will be enrolled in classes at Eastern Mennonite Seminary. Eugene Blosser, ex-missionary to Japan, has accepted an invitation to serve as interim pastor. Pastoral duties will be shared with the board of elders. On July 17 Steve Good was installed as youth pastor at Zion. Steve and his wife, Pam, moved to Hubbard from Goshen, Ind.

Glade Mennonite Church, Accident, Md., announces a homecoming for Sept. 18, celebrating 75 years since the first meetinghouse was dedicated and ten years since the inauguration of the present building. Special morning and afternoon services are planned, with a fellowship meal at noon, according to Kathryn M. Bowser, head of the planning committee.

A year-round position is open immediately for housekeeper at Spruce Lake Retreat. Will consider single woman or housekeeper/janitor couple. Write Paul Beiler, Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325, or call (717) 595-7505.

In a recent reshuffle at Goshen (Ind.) College, Stuart W. Showalter was appointed chairman of the communication department, and Bob Johnson was named his successor as director of information services. Other faculty appointments were made at the same time.

A sixth-grade teacher, prepared to teach physical education and art along with the regular course work, is urgently needed. Also needed is a music teacher for grades K-9. Write Roger Putnam, Lake Center Christian School, 1360 Woodmont, NE, Hartville, OH 44632, or call (216) 877-2049/877-3810.

A Christian couple is needed to provide a family-type setting at Carmel House. A Mennonite Central Committee (Sask.)-sponsored group home. Houseparents will be responsible for up to five boys aged 12 to 16 years with some behavioral problems. Write Otto Driedger, 410 Needham Way, Saskatoon, Sask. 5M7 4X7, or call (306) 384-3808 by Sept. 15.

Mennonite Economic Development Associates needs an educational resources manager. This person will report to the president of MEDA and be responsible for the development of educational resources (editing, writing) and management of specific programs (conventions, seminars). Write the president of MEDA at 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8.

New members by baptism and confession of faith: Chuck Bender, Darryl Roth, Vaughn Bender, Reg Wagler, Kevin Yantzi, Barry Roth, Evan Wagler, Fal Steinman, and Phil Bender at **Hillcrest,** New Hamburg, Ont. George Edgin at **Otelia,** Mount Union, Pa. Maggie N. Balser at **Lynside,** Stuarts Draft, Va. Mike Borntrager, Shelly Stahley, Rachel Yoder, Denise Yoder, Kris Eash, and Joy Maust at **Pleasant View,** Goshen, Ind. Roger and Mary Hoover, Helen Culp, Saijo and Kenjie Saito, Steve Henry, and Reg Guay at **First Mennonite,** Vineland, Ont.

Change of address: Harold E.

Reed from Lancaster, Pa., to 1545 Shaeffer Rd., Elizabethtown, PA 17022. **Daniel Kauffman** from Haven, Kan., to R. 1, Box 199, Leonard, MO 63451. Phone: (816) 762-4277.

BIRTHS

Acord, Alan and Anita (Mast), Elkhart, Ind., first child, Douglas Alan, May 2.

Baccash, Michael and Julia (Smucker), Evanston, Ill., third child, second daughter, Mary Leigh, July 30.

Brubacher, Maynard and Cynthia (Mayer), Sarasota, Fla., fourth child, first daughter, Melanie Dawn, July 27.

Caskey, Tom and Donna (Hartman), Bristol, Ind., second daughter, Angela Lynn, July 13.

Culver, Wes and Val (Weaver), Shipshewana, Ind., first child, Chad Allen, Apr. 13.

Garber, Terry and Sharon (Yoder), Bristol, Ind., fifth child, fourth son, Jed Terry, July 3.

Jantzi, Doyle and Michelle (Sperling), Wood River, Neb., third child, first daughter, Sheena Richelle, July 16.

Johnson, Clif and Sheila (Felder), Shipshewana, Ind., second daughter, Jennifer Rena, June 30.

Kolb, D. Floyd and Carla (Halteman), Souderton, Pa., fourth child, second daughter, Hanna Marie, July 13.

Kurtz, Lowell and Laura (Dorsey), Narvon, Pa., first child, Loren Christopher, July 7.

Lauer, Art and Rose (Boshart), Mt. Pleasant, Iowa, second son, Joseph Dillon, July 14.

Lehman, Chris and Marilyn, Goshen, Ind., third child, second daughter, Bethany Joy, July 28.

Liechty, Mark and Nancy (Brenneman), Goshen, Ind., third child, first daughter, Jennifer Michelle, Apr. 20.

Munsch, Bob and Pam, Sarasota, Fla., second child, first son, Keith Robert, July 28.

Musser, James and Aldine (Weaver), Leola, Pa., second daughter, Sheri Lynn, Aug. 1.

Neufeld, Ron and Jyl (Hershberger), Nashville, Tenn., first child, Aaron Michael, Mar. 4.

Otto, Kenneth and Judy (Hammond), Kokomo, Ind., third child, second son, Michael Everett, July 24.

Showalter, Stuart W., and Shirley (Hershey), Goshen, Ind., Katherine Ann, July 28.

Skyrm, Jeff and Kris (Hoover), Goshen, Ind., first child, Andrea Elizabeth, July 7.

Stutzman, John David and Diane (Nelson), Hutchinson, Kan., second child, first son, Brian David, July 21.

Troyer, Sam and Connie (Stroman), Harper, Kan., first child, Joel Samuel, Aug. 3.

Witmer, Greg and Judy (Shantz), Kitchener, Ont., first child, Michael David Ion, July 24.

MARRIAGES

Abraham — Stauffer. — Daryl Abraham, Fairview, Alta., Blue Sky cong., and Valerie Stauffer, Beaver Crossing, Neb., Bellwood cong., by Ron King and Herb Yoder, July 30.

Bontrager — Lockhart. — Kevin Eugene Bontrager, Kokomo, Ind., and Natalie Sue Lockhart, Greentown, Ind., both of Howard-Miami cong., by Lee Miller, July 30.

Clingerman — Yoder. — David Clingerman, Goshen, Ind., and Alberta Yoder, Middlebury, Ind., Pleasant View cong., by R. Herbert Minnich, June 11.

Eby — Beachy. — Douglas Keith Eby, Millersburg, Ohio, Millersburg cong., and Rosene Joy Beachy, Tampa, Fla., North Tampa cong., by John L. Schrock, July 30.

Hindle — Yoder. — Steve Hindle, Faith Assembly Church, Hutchinson, Kan., and LaDeana Yoder, Yoder, Kan., Yoder cong., by Daniel Kauffman, Apr. 30.

Kauffman—Sawatsky.—Jim Kauffman, Goshen, Ind., Lombard cong., and Deb Sawatsky, Goshen, Ind., Moema Mennonite cong., Brazil, by Peter Sawatsky, July 9.

Pletcher — Miller. — Brian Pletcher, New Paris, Ind., and Cynthia Miller, Goshen, Ind., Pleasant View cong., by Wes Culver, Mar. 5.

Riegsecker — Nisly. — Ron Riegsecker and Kathleen Nisly, both of Elkhart, Ind., Pleasant View cong., by R. Herbert Minnich, July 2.

Rufenacht — Rufenacht. — Terry Rufenacht, Archbold, Ohio, West Clinton cong., and Terri Rufenacht, Archbold, Ohio, Central cong., by Charles Gautsche and Rocky Miller, July 16.

Swihart — Floria. — Bill Swihart, Goshen, Ind., Pleasant View cong., and Sharon Floria, Wakarusa, Ind., Bible Baptist Church, by R. Herbert Minnich, May 28.

Wieferich—Sommer.—James Roger Wieferich and Barbara Jo Sommer, Washington, D.C., by Myron S. Augsburger, June 5.

Yoder — Kurtz. — Randolph Lee Yoder, Hartville, Ohio, Marlboro cong., and Marianne Joy Kurtz, Lancaster, Pa., Landisville cong., by Chester Kurtz, father of the bride, July 16.

OBITUARIES

Cressman, Kathryn M., daughter of Jonas and Kathryn (Moyer) Cressman, was born in Skippack Twp., Pa., Feb. 11, 1899; died in Towamencin Twp., Pa., July 28, 1983; aged 84 y. Surviving are one son (Curtis V.), one daughter (Arlene—Mrs. Francis X. Vitale), 8 grandchildren, and 12 great-grandchildren. She was a member of Franconia Mennonite Church. Funeral services were held at Sommers Funeral Home on July 30, in charge of Curtis Bergey; interment in Franconia Mennonite Church cemetery.

Hatter, B. Frank, son of Alonza C. and Elizabeth (Wilks Lotts) Hatter, was born in Rockbridge Co., Va., Aug. 12, 1891; died at the home of his daughter, Aug. 2, 1983; aged 91 y. On Jan. 28, 1914, he was married to Lottie Leona Campbell, who died on Dec. 11, 1975. Surviving are 2 daughters (Ruth—Mrs. Mark W. Wolfe and Mattie—Mrs. G. Austin Demastus), 2 sons (Warren Austin and S. Reginald), one foster son (Chester C. Campbell), 16 grandchildren, and 16 great-grandchildren. He was preceded in death by 2 sons (William Winfred and Hunter Franklin) and one foster son (Dennis C. Campbell). He was ordained to the ministry and served the Mt. View Mennonite Church. Funeral services were held at the Mt. View Mennonite Church on Aug. 4, in charge of Stanley Shirk, Roy D. Kiser, and Charles C. Ramsey; interment in the church cemetery.

Hoover, Cleo Marie, daughter of George and Clara (Loucks) Moyer, was born in Elkhart Co., Ind., Aug. 21, 1903; died of a heart attack in Elkhart Co., Ind., July 13, 1983; aged 79 y. On June 6, 1925, she was married to Curtis Hoover, who died on Aug. 8, 1975. Surviving are one son (Clair), one daughter (Carol), 4 grandchildren, one great-grandchild, one sister (Bernice Holdeman), and one brother (Howard Moyer). She was a member of Yellow Creek Mennonite Church, where funeral services were held on July 16, in charge of Bob Detweiler and Keith Leinbach; interment in Yellow Creek Mennonite Cemetery.

Ropp, Katharine, daughter of Peter and Katharine (Michel) Guengerich, was born in Munich, Germany, July 18, 1898; died at Hopedale (Ill.) Hospital, July 24, 1983; aged 85 y. On Sept. 20, 1939, she was married to William Ropp, who died on Apr. 14, 1964. She is survived by 2 foster daughters, one brother (Peter Guengerich), and 2 sisters (Louise Vaupel and Anna Zehentmeir). She was preceded in death by one brother and 2 sisters. She was a member of First Mennonite Church, where funeral services were held on July 26, in charge of James Detweiler; interment in Pleasant Grove Cemetery.

Ross, George Willis, son of John S. and Anna (Stemen) Ross, was born in Allen Co., Ohio, Dec. 7, 1907; died of cancer at St. Mary's Hospital, Saginaw, Mich., July 20, 1983; aged 75 y. On Aug. 11, 1931, he was married to Mary Hoover, who survives. Also surviving are 3 daughters (Reta—Mrs. Wayne Diller, Elaine—Mrs. Otto Dirks, and Marlene K. Ross), 2 sons (John W. and Truman K.), 12 grandchildren, one great-grandchild, 3 brothers (J. Sherman, Vernon, and Virgil), and 3 sisters (Lydia Vercoe, Beulah Speakman, and Geneva Shehan). He was a member of Fairview Mennonite Church, where funeral services were held on July 23, in charge of Ellsworth Handrich and Cleo Yoder; interment in Fairview Cemetery.

Wenger, Alice Marie, daughter of Lee and Alma (Nafziger) Sutter, was born at Hopedale, Ill., May 19, 1927; died of cancer at Goshen, Ind., July 26, 1983; aged 56 y. On Sept. 9, 1950, she was married to Daryl L. Wenger, who survives. Also surviving are 3 daughters (Kaye—Mrs. William Creasey, Janice Wenger, and Marcia Wenger), one grandson, 6 sisters (Ina Sutter, Edna—Mrs. Roy Springer, Oleeda—Mrs. Marion Albrecht, Lela Sutter, Miriam—Mrs. Al Albrecht, and Jean—Mrs. John King), and 3 brothers (Vernal, Willis, and Earl Sutter). She was preceded in death by one brother (Dennis Sutter). She was a member of College Mennonite Church, where memorial services were held on July 29, in charge of Rachel S. Fisher and J. C. Wenger; interment in Elkhart Prairie Cemetery.

Zook, Samuel Ezra, son of Jacob and Fannie (Yoder) Zook, was born in Belleville, Pa., Dec. 28, 1910; died of a heart attack at Lebanon Community Hospital on July 11, 1983; aged 72 y. On Dec. 22, 1949, he was married to Velma Dimick, who survives. Also surviving are one son (John D.), 4 daughters (Rebecca—Mrs. Dennis Krabill, Naomi—Mrs. Lester Byler, Eunice—Mrs. Myron Gerig, and Rachel—Mrs. Kenneth Good), 4 brothers (Dave, Andy, Mahlon, and Levi), and 2 sisters (Leah Stoltzfus and Mary King). He was a member of Cascadia Mennonite Church. Funeral services were held at Sweet Home Mennonite Church on July 17, in charge of Max G. Yoder and Clarence Gerig; interment in Gilleand Cemetery.

Correction: In the obituary of Phares B. Longenecker in the July 19 issue the name of one surviving son (Duane B. Longenecker) was omitted.

CALENDAR

Franklin Conference annual meeting, Marion Mennonite Church, Marion, Pa., Aug. 27

All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 3-4

New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10

Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15

Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18

Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2

CREDITS

Cover, by Wallowitch; p. 587 by Al Duerksen; p. 588 by Jim Bishop

ITEMS AND COMMENTS

World Council of Churches assembly opens with pageantry in Vancouver

Canada's Governor General Edward Schreyer appealed to the World Council of Churches to "act boldly" as he welcomed participants in the council's sixth assembly in Vancouver, B.C. Mr. Schreyer, who spoke at an opening celebration attended by 15,999 persons in Pacific Coliseum, said the outcome of assembly deliberations "will have a real influence on the thinking of those who strive to maintain the temporal order."

He touched briefly on each of the subtopics of the assembly theme, "Jesus Christ the life of the world," and said they all had implications for Canadian life.

The celebration was highlighted by a colorful pageant staged by the churches of Canada which traced the scriptural basis of Christian faith.

Nine persons vow to fast to death if no disarmament progress is made

Nine persons in America, West Germany, and France vow they will fast to death unless "significant steps" are taken to halt nuclear arms escalation. Four of them planned to embark on their open-ended fast on Aug. 6 at the general assembly of the World Council of Churches in Vancouver, B.C.

What do the fasters want? What will stop their fast? The self-proclaimed goal is to break the back of the arms race. They feel time is finally running out and that steps toward disarmament will be nearly impossible if the missiles are deployed in Europe as scheduled this fall. They will stop their fast only when they see "a significant step to half the nuclear arms race, in deeds as well as words."

American Catholics favor married priests 2-to-1

By almost a 2-to-1 ratio, American Catholics favor permitting their clergy to marry and continue to function as priests, a new Gallup poll shows. The survey conducted this spring revealed that 58 percent of those asked said they favored married priests while 33 percent were opposed. The rest had no opinion.

Women were more inclined than men to favor married priests, 62 to 30 percent. The figures for men were 54 to 35. Younger people were more inclined to accept a married clergy. In the 18-29 age group, the totals were 70 to 24 percent, while those for the 50 and older category were 46 to 44.

Bishops' leader accuses Reagan of escalating Latin war dangers

The leader of the American Catholic bishops charged that Reagan administration policy is "deepening the internal crisis" in Nicagarua "and escalating the dangers of war in the region." Archbishop John R. Roach of St. Paul and Minneapolis, president of the U.S. Catholic Conference, repeated calls for a nonmilitary, diplomatic solution in Central America.

His statement was unusually strong in tone. It did not mention President Reagan by name, but was issued to news media by the Catholic Conference one day after the president said at a news conference that it would be "extremely difficult" to bring stability to Central America so long as the Sandinista government controlled Nicaragua.

Methodist sampling of TV watching finds most reject religious programs

Religious programming now on television turns off most United Methodists who responded to a recent newspaper sampling. Television ministries seeking to reach them will be most successful using a format similar to *60 Minutes* and doing TV Bible stories for children, according to a survey analyst.

MASH was voted the most popular television program by Methodists responding to the voluntary, unscientific sampling. General news came in second, and *60 Minutes* was in third place. If all news magazine formats such as *60 Minutes* were added to news, the news category would be substantially larger than any other television program, said Robert L. Robertson, president of WSNet Society, a membership support system for the Wesleyan Satellite Network, a new telecommunications ministry of United Methodists in Texas and New Mexico. The society conducted the survey for the network.

Catholics urged to campaign Congress to end El Salvador aid, help refugees

Long Island Catholics have been urged by their bishop to campaign Congress to end U.S. military aid to El Salvador and grant refugee status to 40,000 Salvadorans in the area. In a 3,000-word pastoral letter timed to coincide with congressional debate on the Reagan administration's newest aid proposal, Bishop John R. McGann said the tragedy "existing in El Salvador has its counterpart in our diocese" in refugees who are labeled illegal aliens and often victimized. He said the Rockville Centre diocese is providing food, shelter, and instruction in English. He urged pastors, religious superiors, households, realtors, and landlords to make housing and sanctuary available to the newcomers.

Congregation refuses to give tax resister's salary to IRS

A United Methodist congregation in New Haven, Conn., backing their pastor's right to refuse paying federal taxes for military use, has declined to turn over his salary to the Internal Revenue Service. Carl Lundborg, pastor of First and Summerfield United Methodist Church, has withheld federal income taxes in both 1981 and 1982, telling the IRS his "obligations as a Christian and as a citizen are no longer reconcilable. The 50 percent of my taxes that support the military I cannot pay."

After Mr. Lundborg refused to pay IRS the $1,200 said to be owed for 1981, the IRS served a levy on the Methodist congregations as his employer. IRS ordered the church to withhold the pastor's salary until the amount was paid. But church members voted on July 10 to reject IRS's demand in support of their pastor.

Enrollment in Catholic colleges outpaces other private schools

Despite predictions in recent years of sharp drops in Catholic college enrollments, the number of students attending the schools has actually increased annually since 1978, according to a new survey by a Catholic higher education group. And, enrollment in the 237 Catholic colleges has increased at a faster rate than private colleges generally, said the Association of Catholic Colleges and Universities ACCU.

The survey found that Catholic higher education enrollment increased by 8.6 percent since 1978 from 534,200 to 580,000, outpacing the 4.2 percent increase in all other independent colleges and universities. Catholic college enrollments accounted for 22.4 percent of overrall private enrollment last fall, the report said. The number of minorities attending the schools also increased significantly, now making up a larger percentage of Catholic college enrollment than enrollment in other private colleges. Minority presence in the schools increased from 14.8 percent in 1978 to 15.6 percent in 1981, while increasing in other private colleges from 15 percent to 15.4 percent during the same period.

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To volunteers

In Isaiah 55 the prophet invited the Babylonian exiles to a free meal. What he really meant was that they were invited back to Jerusalem and what they really found when they got there was more like a potluck where everybody had to help make sandwiches. As we learn from the books of Ezra and Nehemiah, the little community in Judah had to struggle for its very existence.

Whether there are any precedents in this experience for the work of volunteers in the church, I do not know. But I do know that the church would be much the poorer without the help of volunteers. This was impressed on me again at Bethlehem 83, the joint Mennonite Church and General Conference Assembly. I have not seen any compilation of their total numbers, but I understand there were 150 to work with preschool children alone.

For me the ushers and the parkers and the dining-room workers were the more apparent. Most of them I did not know, but a few I did and I noted that their regular work is a somewhat greater challenge than to point in the direction of a place at a table. But then, to vary an old quotation, "They also serve who only stand and point." I asked one of the dining-room pointers whether anyone had thanked him and he said, "No." So I thanked him. And I want to thank publicly all the volunteers who helped to make Bethlehem 83 possible. We could not have done without them.

The darkness

". . . the evil which I would not, that I do" (Rom. 7:19b).

The two articles in the front of this issue, in their separate ways, illuminate a little of the dark side of human nature. This is the part of us we hesitate to talk about, partly because we don't understand it well. Each of us is a complex person, some more than others, and none of us can account completely for our behavior. "Why did I say that?" we wonder occasionally. And Augustine, I think it was, thanked God that he was not held responsible for what he did in dreams.

The popular media entertain many and distress some by their preoccupation with the darker side of human experience. News is almost by definition bad news. If 4, 999 inhabitants in a town of 5,000 are living together with their friends and families in reasonable peace and happiness, this is not news. But let one go berserk and shoot five of his neighbors, it is a major news story.

While we may criticize this seeming overconcern for bad news, we realize on second thought that bad news is published because people are interested, as witness the attraction of fires, floods, and other disasters. Once when a troubled man in our community had a potentially violent confrontation with the police, the roads were clogged by the curious.

Artists and performers also bring to light the darker side of human nature. One wonders, at times, why they seem to be better at describing the problem than suggesting the solution. Indeed even the apostle Paul asks in seeming desperation if there is no way out of this darkness (Rom. 7:24). In the next verse he affirms that there is. This New Testament solution to the human dilemma is noted at the end of Michael King's article.

More attention in the New Testament is given to what comes after the acceptance of Jesus than to that experience itself. This process afterwards is called working out salvation in Philippians 2:12. It is a lifelong pilgrimage, as many of us know. It is expected to lead toward maturity.

It is to be hoped, also, that on this road toward maturity, the darkness is being conquered as we become more aware of it. "I have yet many things to say unto you, but cannot bear them now," said Jesus in John 16:12. But he said, the Spirit of truth will pick up where I leave off.

Will the Spirit deal with our darkness? The question is, do we want our darkness dealt with?—Daniel Hertzler

August 30, 1983

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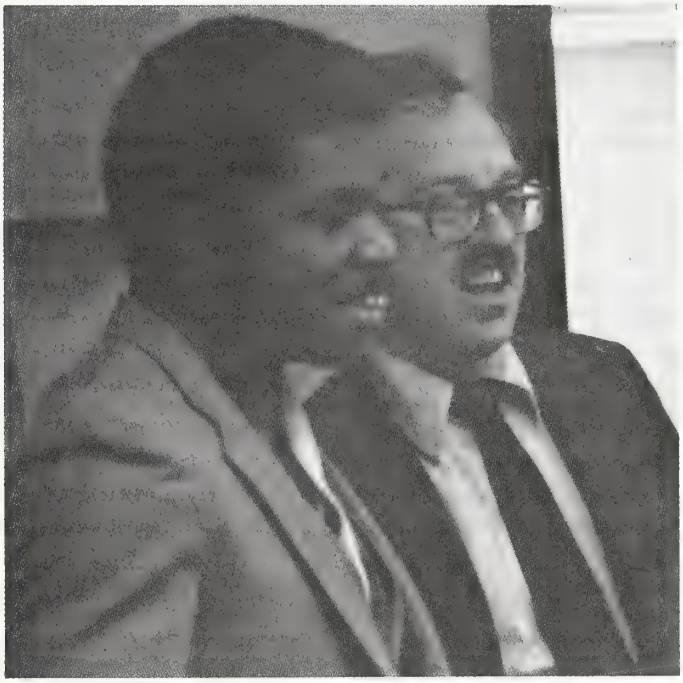
Preaching the gospel of peace

Ephesians 2:14, 17

by Marlin E. Miller



Ronald Sider (second from left) in left photo and Ronald Reagan. Both Ronalds preached peace, but on different bases.

Early last March the National Association of Evangelicals gathered at Orlando, Florida. Among the many speakers and preachers were two Ronalds: Ronald Reagan and Ronald Sider. Ronald Reagan, as we doubtless all know, currently serves as president of the United States. Ronald Sider, as some of us may know, presently serves as president of Evangelicals for Social Action. Both Ronalds came to the NAE meeting with a message about peace.

As reported by the New York *Times* Ronald Reagan admonished Evangelical Christians to speak out against recent demonstrations of anti-Semitism and ethnic and racial hatred in this country. "Use the mighty voice of your pulpits and the powerful standing of your churches to denounce and isolate hate groups . . . preaching ethnic and racial hatred in this country. . . . The commandment given us is clear and simple: 'Thou shalt love thy neighbor as thyself.' "

The first Ronald went on to warn the Christians gathered at Orlando against other Christians who are promoting a bilateral freeze on strategic nuclear arms between the United States and the Soviet Union. He contended: "The truth is that a freeze now would be a very dangerous trend, for that is merely the illusion of peace. The reality is that we must find peace through strength." Accordingly we ought to "pray for the salvation of all those who live in totalitarian darkness." But until "they discover the joy of knowing God . . . they are the focus of evil in the modern world." Until then peace through strength rather than through a bilateral freeze demands the support of American Christians.

Two days later the other Ronald addressed the Florida assembly. He challenged Evangelical Christians to speak out in *favor* of a bilateral nuclear freeze. But he

launched this challenge after sounding several notes which had not been heard in the first Ronald's sermon. He reminded his listeners that Jesus had focused the love of neighbor in the love for the enemy: "Jesus taught us to love our enemies.... Loving our enemies at least means refusing to put them in the category of enemies to be hated or eliminated, refusing to put them in the category of subhuman beings whose lives are less important than ours. Loving our enemies means insisting that even the wicked are still persons for whom Christ died, neighbors to be loved and understood...."

The second Ronald also pointed out that millions who live in the Soviet Union confess the name of Jesus Christ. There are 70 million professing Christians in that country. A higher percentage of them go to church each Sunday than in Great Britain, France, and West Germany. The church of Jesus Christ lives not only in the West, but also in the East. The first Ronald didn't even mention this; the second Ronald made it a launching pad for Christian peacemaking: "American Evangelicals could take the lead in developing a worldwide movement for peace in the church. Since the one we worship is the Prince of Peace who commanded his followers to be peacemakers, surely the place to start working for peace is the worldwide body of Christ."

Two men with the same name both called evangelical Christians to a way of peace. But it was neither the same way, nor the same peace.

Just as the first Ronald, the other Ronald also called upon his listeners to pray. But he focused the appeal to prayer quite differently: "Let's pray for a mighty revival that brings millions of sinners into a living personal relationship with Jesus Christ.... Let's pray for a peace revival in which people see that Jesus is the only way to peace and that peace is the way to Jesus."

Two Ronalds and two sermons. Two preachers of peace. Both cited Scriptures. Both exhorted their listeners to pray. Both challenged them to action. Both proclaimed the way to peace. For the one, peace with military strength is the message, and an expanded nuclear arsenal the way. For the other a peace revival which includes loving the enemy is the message and Jesus is the way. Which peace shall we preach? Which peace will you preach as you take up or continue your ministry in the Christian church?

Two kinds of peace. President Reagan proclaims the kind of peace which has a long and venerable tradition in human history. In Western civilization we call it the Roman idea of peace, the *pax romana.* For the *pax romana,* peace depends on the empire's military strength, a strength superior to all real and potential enemies. This wall of defense is needed to defend the law and order within the empire from the chaos and disorder without. This wall of defense protects the civilization inside from the barbarism which is rampant outside. The *pax romana* assumes that the good is on the side of the empire and the empire on the side of good. The security of the empire, indeed of the entire civilized world, depends on the strength of the *pax romana.* Peace with strength is the message; a superior military arsenal the way.

In fact, there are two major contenders for the *pax romana* in the world today: the United States and the Soviet Union. The *pax romana* has split into a *pax sovietica* and a *pax americana!* Each claims to incarnate the true movement of history. Each claims the ancient role of the Roman Empire as the modern guardian of civilization.

President Sider proclaims the kind of peace which also has a long and venerable tradition, but in a different history. Its source is the covenant history that comes to fulfillment in Jesus Christ. This kind of peace goes back to Abraham and Sarah who were called out of their nation in order that God could make them a blessing for all nations. This kind of peace depends on God's miraculous intervention to gather a motley crowd of slaves into a people and to preserve them as a holy people called to be different in the midst of other peoples. This kind of peace is the *shalom* which includes both a new quality of relationship to God and to human beings. It encompasses forgiveness from sin, a new birth in relation to God and justice and love in human relations. This *shalom* comes to its fulfillment in the Messiah Jesus "who is our peace," who has "broken down the dividing wall of hostility ... who came and preached peace to those far off and to those near at hand." Because this kind of peace comes to its fulfillment in Christ, we can call it the *pax Christi.*

Today I would like to invite you to join the second Ronald in preaching this kind of peace. Just as the apostle Peter proclaimed the "gospel of peace" to the Roman centurion Cornelius (Acts 10:36), let us renew the proclamation of peace to all in our time. Let us be preachers of the *pax Christi* rather than propagandists of the *pax romana!*

Preaching the "gospel of peace" in our time will do at least three things. It will recast our call to conversion. It will renew the priority of Christian community. And it will witness to the cosmic consequences of the *pax Christi.*

Marlin E. Miller is president of Goshen Biblical Seminary. This article is the text of a sermon preached at the "Senior Recognition Service" for the Anderson (Ind.) School of Theology.

GOSPEL HERALD Volume 76 Number 35

Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**

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Comprehensive conversion. Preaching the gospel of peace calls first for a *comprehensive vision of conversion.*

In the Protestant tradition the peace of the gospel has come to mean peace with God. From Martin Luther's anguished conscience in search of a gracious God was born a Reformation emphasizing justification by faith and an inner peace with God. From John Wesley's desire to experience renewal was born a revival which emphasized a change of heart and a vital sense of peace with God. The call to conversion in the Protestant and revivalist heritage has focused on an inner transformation of the heart and on the individual believer's relationship to God.

Unfortunately, the emphasis on an inner transformation of the heart and a personal relationship to God has usually cut the biblical scope of conversion and renewal in half. According to Ephesians 2, Christ is our peace not only with God, but simultaneously with those who have formerly been our human enemies. Gentiles and Jews who previously hated each other have "been brought near in the blood of Christ . . . who has broken down the dividing wall of hostility." Through Christ the heart is indeed transformed. Through Christ there is indeed access to a gracious God. But the same blood of Christ breaks down the walls of hostility between human beings and creates *one* new humanity where there have been enemies. The gospel of peace through Christ envisions a conversion and a rebirth which transforms both our relationship to God and our relationship to our enemies or to those for whom we are enemies. Anything less is a half conversion, half a new birth.

The second Ronald who preached peace at Orlando, Florida, last March proclaimed this vision of *comprehensive conversion.* He entreated his listeners to pray for a revival which would bring sinners into a living relationship with Jesus Christ. He also challenged them to pray for a revival which would convert their acceptance of enmity with others to breaking down the nuclear wall of hostility.

Christian community. Preaching the gospel of peace will secondly renew *the priority of Christian community.*

In the *pax romana,* the national community takes priority over all other communities and groups. On the North American continent the United States became a nation by overcoming particular and regional interests and molding them into a "new world." On the Asian continent, the Soviet Union became a nation by overthrowing a decrepit czarist regime and welding a multitude of peoples and provinces into a world power. In both cases, the nation claims priority over detractors from within and those who threaten from without. The first Ronald who preached peace at Orlando last spring clearly exhorted his listeners to assert this nation's priority against detractors from within and enemies from without.

Unfortunately, this emphasis on the nation's priority in the *pax romana* tradition has usually blinded Christians to the priority of the Christian community in the *pax Christi* heritage. According to our text, Jesus Christ has made Jewish and Gentile believers "both one, and has broken down the dividing wall of hostility . . . that

Marlin E. Miller: The millions of Christians in the United States and the millions of Christians in the Soviet Union belong first to the transnational Christian community.

he might create in himself one new man in place of the two, so making peace. . . ." In the first epistle to the Corinthian Christians the apostle Paul even speaks about three types of human beings: Jews, Greeks, and the church of God (1 Cor. 10:32). Because our peace is in Christ, we are a new people, a new "nation" if you will, whose boundaries are measured by faith rather than by geography. The millions of Christians in the United States and the millions of Christians in the Soviet Union belong first of all to this transnational Christian community and only secondarily to our particular nations. That Jewish and Gentile believers should become a new people in Christ seemed incredible to the first generation of Christians. That American and Soviet believers belong to a community which takes precedence over ethnic and national loyalties seems equally incredible to many Christians today. Nevertheless this priority of Christian community belongs at the heart of Christ's peace.

In the late 40s a young student from Eastern Europe came to the United States to study theology. During his years here, he married an American woman. When the communist party came to power, he and his wife struggled with whether they should remain here or return to his home country. After prayer, counsel from friends and teachers, they decided to return.

The young minister served briefly as a pastor in a large city. They then moved to a small Protestant congregation in a large industrial town. In the early 50s, he was arrested. His arrest came during the Stalin years of repression against the church. He was suspected of being a spy: why else would he return to an Eastern block country after marrying an American woman? During the years he worked in a forced labor camp, his wife held the congregation together in spite of her broken language and the care of two small children.

When he was released, they began to seek ways to incarnate Christian community beyond political and ideological walls. They invited Christians from Eastern countries and Christians from Western countries to their congregation and to the churches in their country. Participants in these encounters discovered a common faith. They discovered sisters and brothers where they had previously written off everyone as either enemies or victims of enemies. The biblical vision of a new people in Christ began to light up the eyes of believers again.

Cosmic consequences. Preaching Christ's peace witnesses to its *cosmic consequences.*

The apostle Paul shares the vision of Christ's peace in Ephesians 2. He goes on in chapter 3, verse 10 to say: "Through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places." These heavenly principalities and powers represent the structures of created order. They guide the social and political institutions. They reflect the balance of national and ideological loyalties which shape human life in this world. Common sense would have seen these principalities and powers preserving the divisions between Jews and Gentiles, between Romans and barbarians. The *pax romana* didn't challenge these divisions or this structured balance between hostile groups. It sought to channel them and to preserve them.

But the *pax Christi* incarnated a new reality that must have startled the principalities and the powers. The peace of Christ changed from within the way reality "really is." The peace of Christ challenged the way things "had always been" by the very existence of this new humanity in Jesus Christ. The peace of Christ demonstrated this new humanity not only by preaching the gospel of peace, but also by the very existence of the new Christian community.

It is fitting that the second Ronald who preached peace at Orlando challenged his listeners to start working for peace in the worldwide body of Christ. The Eastern European-American pastoral couple began to work in precisely this way. They touched the lives of many people both in their country and in other countries.

About two years ago they planned to travel together back to the United States to visit family, friends, and churches. In the more than thirty years since they had left, they had not returned to the States together. Two months before their scheduled trip, the wife took ill and died within a week.

Her funeral became the occasion for a unique gathering of people. People who today do not speak to each other in public, and very rarely in private, because of political and church tensions, came to the funeral. Survivors from the forced labor camp came. Christians from the local congregation and other congregations came. Both government representatives and political dissenters came. Christians and those professing no faith came. All had somehow seen in the ministry of this couple and the church there something which transcended their usual categories. They had seen something of God's wisdom being revealed through the life and ministry of that church. They had glimpsed something of the cosmic consequences which flow from the peace of Christ.

Forgiveness may be a one-way street

by Celeste Bergman

My ears were tuned to the speaker. "Ah! A solution for my problem!" I looked around and noticed the audience was very quiet. Could it be they also had the same problem? I had been searching for an answer for 12 years and never received any satisfaction. Could it be that at last, this speaker would help me?

He continued. "To find forgiveness you must go to your offender, say you are sorry, and with God's help things will be all right. You must thank the Lord for the misunderstanding. That enemy will become your friend."

My ears went limp. "Not again! That just does not work!" The next suggestion was to bake a pie and bring it to the neighbor. I almost snorted when I remembered picking cherries off my nose and custard off my eyelids. And I had tried talking to the person who offended me. He slammed the door in my face and failed to notice my foot dangling painfully in the frame!

"Maybe there is something wrong with me. These things work for everybody but not me. Perhaps the Lord is trying to teach me a lesson and I'm a slow learner. No matter what anyone says," I thought to myself, "twelve years is a long time to keep working on a problem that seemingly has no solution!"

Forgiveness has not been an easy street for me to follow. I find, more often than not, that it is a dimly lit one-way street.

When I was a child I was naive enough to believe that the world was full of loving mothers, catering grandpapas, fun-loving uncles, and a bunch of friendly children. It never occurred to me that there would be anyone in the world who would deliberately choose to hurt or hate me. That is, until my final year in college. I chose a foreign student as a roommate in my senior year. We had gotten along so well up to this time that living together was of mutual consent. But suddenly one day in October she no longer spoke to me. If she came into the room there was utter silence. If she accidently bumped into me, it was as though she had bumped into a chair. There was no apology. Life became unbearable.

Celeste Bergman is a pen name.

The sun came out. One day, late in spring, she crossed the threshold of my room and was the old friend I had known. It was like having the sun come out from behind a cloud. We talked of plans after graduation. She wanted to come to my home before leaving the country. It was while we were oil painting that she suddenly blurted out, "Celeste, do you know why I treated you with such rash behavior?"

I didn't know.

"I was a new-born Christian out of paganism when I came on campus. I heard so much about Christianity and decided to put it to the test. If you would have faltered, I would not be a believer in Jesus Christ today."

I gasped. There was the answer to a yearlong search. Thank God, I had passed that test, but little did I know there were to be others even more difficult just around the corner.

After college I was married and we raised a family. Years later our youngest married and they bought the farm with plans to move in right after their honeymoon. The farmhouse had become an accumulation of everything imaginable and in one week we were expected not only to sort through it all, but to have everything moved out when they returned.

"Some kind of joke," I thought. I tried to be gracious and treat it lightly, but humoring did no good. I suggested that if the carpenter doesn't get our new house done, that they would be welcome to live with us.

Her curt reply was "No way! That will never do. You must be out of the house!"

So to please the new bride, we slaved day and night. When they returned they rushed in and threw their arms around us and said, "You dear people. You have worked hard and we really appreciate what you have done. Thanks so much." Not at all. The only thanks we got was, "I see you still have some items in the corner. You will move them out soon, won't you? Furthermore, I don't wish for you to come to the house without first calling, and I don't expect that will be necessary very often."

My ego was crushed and bleeding. Then I did something I never will be proud of. I stamped my foot in anger and screamed, "I think it's time we got something straight . . . " and let her have a piece of my mind.

What a terrible way to start a new relationship! The ideal mother-in-law I wanted to be was shattered in one night. I felt terrible, and I assume she did too. It took months to feel comfortable around each other.

One day we learned that our daughter-in-law was the victim of an incurable disease. One symptom was irritability.

"Oh, God," I prayed. "Forgive me for not being more understanding. I didn't know and now. . . . " Now we get along. My husband and I are proud of our darling grandson. I try hard not to bother her and she is more accepting of my help.

The last experience I want to share took place over a period of twelve years. I was employed and my work required close connections with my boss. He was a chauvinist, never once made a mistake (at least he never admitted it!) and no matter what I did he did not sense my needs or desires.

This person did more to hurt me than anyone I have ever known. Outwardly I was coping and probably people never noticed how lacerated I felt inside. I visualized myself as a worm and he with his oversized shoe was trying to crush me into the ground!

At this point Satan nearly succeeded in defeating me. I should never have taken all this so personally but I did and I gave in to hatred. I avoided being where he was. I spoke as little as possible when he was around and my joy of living was nearing zero.

Some things right. As a born-again Christian there were some things I did right. First I took my problems to the Lord. My husband helped me pray for my boss daily, and I did not go around talking about him. I had gone to him to ask forgiveness (with no response) and because he was my superior, there was no place to turn. Working for him was like having a faucet drip continuous acid on the head. I did seek Christian counsel, and battled bouts of colitis without much complaining, but the berating did not cease. "You are not the good Christian you profess! You trying to take over my job or something? You don't need to kid me. I know you're talking about me behind my back. What you have just done is insubordination. I should fire you." The list was endless.

One day he appeared by my desk. "Tonight you are to appear before the board."

"The board? Why?"

"To talk about the problem."

"Problem? What problem?"

"I have already met with the board and have discussed it with them. No need to repeat," he said defiantly.

I appeared before the board and for the first time I felt I was given a hearing. I poured out my feelings and the board listened attentively. As I spoke I felt an unseen presence. It was as though an angel had come into the room and had cut the cord of hatred I had for this man!

Restitution did not come overnight. I was too wounded for that. But I began to see that I was dealing with an "irregular person," as described by Joyce Landorf in *Irregular People.* I began to see that the problem was not mine, but his. I would have to accept him just the way he was. What caused him to become this way I could not understand. Perhaps his emotional needs were not met as a child, or perhaps, unknowingly, I was a threat to him. I think it would have been easier to overlook his blunders if he had been blind, or if he had lost a leg and needed to walk with crutches. But an emotional malady was not that obvious. But it was I who had chosen to let him hurt me. That was my fault, not his. If I were to relive this portion of my life I would have a tougher skin and not be so sensitive.

Once I understood this I began to play a game. I did not expect him to act normally. In the morning I began to call out a cheery "Good morning," and felt rewarded if he returned the greeting. I tried ways to compliment him and not to look for any in return. Slowly I crawled out of my shell of self-pity.

There never was much two-way traffic on the street of our relationship. But finally I came to the end of this one-way experience. As I look back I am confident that God knew my situation. It was right to accept these experiences as God's permissive will. If the other person does not respond, one must continue to show love and consideration anyway.

How do you experience the kingdom?

by A. Don Augsburger

Nicodemus wrestled with the question as Jesus tried to break through his preconceived ideas concerning the kingdom. Nicodemus' view was tainted with the physical realities of life. Jesus, in contrast, was trying to get Nicodemus to see that he could not experience the kingdom unless the Holy Spirit enlightened him with heaven-sent comprehension.

John 3:1-8 is a basic and fundamental prelude to meaningful involvement in the kingdom of God. The Spirit and water are distinctly different from the flesh and blood held in contrast in this passage. In this life we are constantly challenged with the task of integrating the spiritual aspects of this passage within our physical limitations.

There is a current trend either to bypass the deeper meaning of this passage all together, or to popularize it in such a way as to incorporate any idea of new insight or direction. "Born again" can mean almost anything one chooses to attach to the term. Even so-called religious persons of the Christian persuasion are prone to water down the transforming, personal implications of this passage. It is evident that Jesus is getting at something far deeper than joining a club, associating with persons who have committed themselves to a noble cause enhancing justice, or just realigning one's value system.

Isn't Jesus saying, "Look, Nicodemus, even though you are a very religious person, a teacher in Israel, isn't there some step you are missing? You must go back to "ground zero" to find that new perspective of which I speak. The religious milieu in which you find yourself cannot comprehend the full impact of this idea. It is made clear only by the Holy Spirit."

Movements that begin aside from this orientation may be beneficial in many ways but ultimately come to naught. Those begun in kingdom relationships of Spirit-directed new life will both comprehend and experience "kingdom" in the way of which Jesus spoke. Faith, an accepting belief manifest in obedience, is the underlying key to this radical and somewhat foreign concept. To believe and accept the transforming power of the good news of the gospel made alive by the Holy Spirit is the basis of the biblical concept of "born again." This experience helps one not only to visualize but to comprehend the reality of kingdom experience in the here and now. This experience may not only be personal but corporate, however the corporate realization cannot materialize unless preceded by the individual encounter of faith.

Kingdom living is God's call to all peoples today. The pattern for such a life is found in the Gospel according to Matthew in chapters 5 to 7. This discourse of Jesus sets the lifestyle for kingdom members. The degree to which this lifestyle can be carried off is determined by one's relational experience with the concepts set forth in John 3:1-8. In fact Matthew 5 to 7 can never be realized in its full intent in any age until John 3:1-8 is recognized and experienced. The secret to spiritual success is the degree to which the individual is committed to allowing that same spirit who begun a good work, to bring it to meaningful function in daily life.

While we all fail, the grace of God is available to make kingdom living, as set forth in the mountain discourse, a greater reality than we often see.

Without the John 3:1-8 experience the Matthew 5 to 7 demonstration will eventually fall on its face. A crying need in the "community of faith" today is a reevaluation of one's orientation, and correction if and where indicated. Otherwise one's contribution may turn out to be wood, hay, or stubble. God's kingdom cannot be built on such.

How do you then experience the kingdom? Certainly, a basic beginning point is through faith in the atoning work of Jesus Christ. This should bring a confession of one's sinfulness and invite obedience to the lifestyle he set forth. After this basic one-on-one relationship, deep personal involvement in kingdom life and participation as a committed member of an alive community of faith is expected.

A proper experience of kingdom will lead to a well-balanced comprehension of kingdom structures and responsibility. This experience includes, as a primary element, a faith relationship with the King of the kingdom. This relationship eventuates in a responsible and disciplined lifestyle. The ultimate purpose of the kingdom is then realized through members who participate deeply in Christian fellowship, serve faithfully through Christian witness, and make themselves available through caring concern.

The spiritual and physical welfare of others both within and beyond the community of faith becomes the prime motivational factor for the people of God's kingdom. When God's people live accordingly, health, wholeness, and peace—the true meaning of "shalom"—is then realized.

A. Don Augsburger is professor of Work of the Church at Eastern Mennonite Seminary, Harrisonburg, Va.

READERS SAY

Samuel B. Nafziger, La Crete, Alta. In "Except It Be for Fornication" (June 14) Philip E. Miller did well in detailing the meaning of the Greek and Latin words. However, his conclusions bear scrutiny.

In Mt. 19:9 he assumes that it is wrong for a man to marry the unfaithful wife but that prohibition applies only to such and not to others. In Rom. 7:3 where unfaithfulness is not involved it says, "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Thus, remarriage while a spouse is living is condemned.

He bases permission to remarry on Jewish practice and understanding. Deut. 24:2 says, "She may go and be another man's wife." Other versions make clear that this is a statement of fact and not permission to remarry. In Luke 6 Jesus commends the unjust steward for his shrewdness, but that does not imply the approval of Jesus on the injustice perpetrated. A statement of fact or the telling of a story does not mean that the author condones every detail involved. Scripture for divorce does not indicate scriptural allowance for remarriage. First Cor. 7:11 tells us, "She must remain single or else be reconciled to her husband." According to this verse remarriage is not an option.

Herbert L. Steffy, Rocky Mount, N.C. I appreciated the article "Serving on the Jury?" by Howard Zehr (July 12). I have also faced that decision, having been called three times in the past four years to appear in Superior Court for jury duty. Each time I asked to be excused for religious reasons. Each time my request was granted. Below is a copy of the letter I used each time to gain that exemption. I offer it as an alternative response to that in the Zehr article.

"Sheriff Ellis:

"I hereby submit my application to be excused from jury duty in Superior Court of Edgecombe County. I am requesting to be excused because of my religious convictions.

"I believe that I am first and foremost a citizen of Christ's heavenly kingdom and I owe him my first allegiance. I yield a secondary loyalty to earthly governments and willfully limit my participation in the activities of those governments. I therefore must obey Christ before secular authorities. (See Ephesians 2:6; Colossians 3:1-2; Acts 4:19 and 5:29.)

"I also believe that since I have been forgiven by Christ, I must also forgive others. My passing judgment on and assigning punishment to an offender is not showing or practicing forgiveness. Christ taught to forgive not to retaliate. (See Matthew 5:39; Romans 12:17, 19; Colossians 3:13.)

"I cannot therefore be a participant in any activity that has the expressed purpose of passing judgment and securing punishment for a person that Christ taught me to forgive. The government has that authority. But I cannot and will not participate in such an activity.

"This is a statement of my personal beliefs. My beliefs are consistent with and are supported by the official position of the Virginia Mennonite Conference of which I am a member. Thank you for excusing me from an activity in which I cannot in good conscience participate."

Roy Bender, Canton, Kan. In reading "To Whom Much Is Given" (Aug. 2), I was heartened with Locust Grove's vision for sharing the gospel. However, this article also raised some concerns about doing outreach. According to the Anabaptists, evangelization was not to be done in the context of the end justifying the means, i.e., do whatever to make believers. Also both the early church and the Anabaptists emphasized quality over quantity of believers. Finally, ethical guidelines should be followed when sharing the gospel.

The Kennedy approach uses "scare tactics," if you will, by the use of the two diagnostic questions. We, who believe the gospel is the good news, should carefully scrutinize this approach before resorting to its use. That isn't to say it has no strengths; only that there are more caring methods. Also, this type of outreach defines salvation too narrowly. Salvation is not only a free gift from a gracious God but also a lifelong process. Both understandings are affirmed by the Apostle Paul. Thus care must be given in using this approach so that the one being witnessed to is not being shortchanged in his or her salvation experience by being given an incomplete understanding of salvation.

A question of ethics is raised when Locust Grove decides to contact every home in Belleville. Is that respecting all of the other churches in that town? Would it not be better to first discover the members or the ones relating to a church and then focus one's energy on nonattenders and unbelievers? This would gain respect for Locust Grove by the other churches and Locust Grove could not be accused of proselyting, or doing that which gives evangelism a bad name.

Perhaps the best method of sharing is the way modeled by Jesus. Before offering them salvation he befriended the people, sought to understand their situation, and then offered them "living water." He refused to build his kingdom by scare questions, such as where would you go tonight if you died? He did, however, on several occasions use harsh words to some who knew the way of shalom but refused to live it. Jesus brought salvation to the whole person and we, as his disciples, dare do no less.

Again, I do want to affirm the vision of Locust Grove for sharing the gospel for it seems that today many churches can give more reasons for not sharing the gospel than sharing it. Nevertheless, while sharing the gospel may be the most important aspect of our vocation as kingdom servants, let us remember that evangelism will truly be the good news for both the believer and the unbeliever.

Ervin Beck, Goshen, Ind. I was interested to see that you used the story of the street-corner evangelist in your Aug. 9 editorial. I got the story from John Ruth; your attributing it to me reminds me that I must mention my sources more often when I tell stories in public. Of course, once told, stories belong to whoever hears them.

The finer punch line for the story is this: "Ask . . . I could tell you anything." It is a profound story, I think, and in the mainstream of Mennonite thought and experience.

Today I received another tract in the mail, from an anonymous sender in Chattanooga, Tennessee. "You don't have a CHANCE!" it says. I don't know what secrets he/she knows about me. It's not even printed by Herald Press.

The editorial was well done.

Earl G. Godshall, Harleysville, Pa., I appreciated very much the timely article, "One Thing Is Needful," by Larry Augsburger (Aug. 9). This has been a growing concern for me as well as for persons around me. It is true that many good activities in which we are involved become the enemy of the best. I'd like to suggest that on a regular basis we evaluate how we spend our time and perhaps rearrange our schedules to allow time for the best. Is there time for that? Is it possible that perhaps a major reason for the breakdown of many families today is that we are too busy doing many good things and neglecting those things that count for eternity.

CHURCH NEWS

The General Board of the Mennonite Church met on Aug. 1 and then again on Aug. 7 and 8. This report covers the first day of meetings. A report on the Aug. 7 activities will appear in next week's special issue dedicated to coverage of General Assembly. The Aug. 8 meeting of General Board was an executive session.

Pre-assembly General Board meeting deals with tough issues

Response to the pamphlet "A Crisis Among the Mennonites" and financial aid for students who choose not to register for the military draft headed issues at the Mennonite Church General Board meeting Aug. 1, prior to Bethlehem 83, at Allentown (Pa.) College.

The board accepted a report on the pamphlet and approved a plan to replace U.S. government aid for nonregistrants.

The "Crisis" pamphlet written by George R. Brunk II is critical of perceived theological error in Mennonite publications and at church schools. The report, written by board member James Longacre, Paul Zehr of Lancaster Conference and associate general secretary Wayne North, finds factual errors and a tendency on Brunk's part to assume the worst of individuals mentioned.

Nevertheless, the report credits the pamphlet with raising "appropriate issues" for the church to consider.

The report calls for churchwide emphasis on the whole gospel—both evangelism and social activism; judicious use of the historical, critical method of biblical interpretation; avoiding intellectual arrogance; and learning to value diversity in experience and viewpoint.

The report, with minor changes, provided the basis for General Assembly discussion of the pamphlet and related issues at Bethlehem 83. (An official response will appear in the *Gospel Herald* next week.)

In board discussion, outgoing moderator Ross Bender suggested that church schools find new ways of hearing constituent concerns. One way to do this would be to set up a regular review with the church, he said.

Such a review could parallel the process of accreditation. It would demonstrate that church schools are accountable to the church as well as to the academic community, Bender said.

Glendon Blosser observed that the pamphlet's concerns were shared via "a copyrighted document signed by an individual" and that the author "bypassed" established channels for sharing such concerns. "We need to keep reminding ourselves that we are the church and we have many channels," Blosser said.

On financial aid to nonregistrants, the board directed the Mennonite Board of Congregational Ministries to establish a special student aid fund. The Mennonite Board of Education will provide staff assistance.

Eligible for aid are all nonregistrants at Mennonite schools and Mennonite nonregistrants at other schools "who have taken this position by reason of Christian calling." Available funds will be distributed in November.

Home congregations of nonregistrants will be given first opportunity to contribute to the fund. Mennonite Mutual Aid has been asked to loan money to replace funds not available from the federal government or as guaranteed student loans from commercial banks.

The Mennonite Church is submitting an application for MMA fraternal funds to cover the difference between commercial interest rates expected by MMA and rates charged by banks for government guaranteed loans.

In addition, all congregations will be invited to share in the fund. Each congregation will receive a letter encouraging prayers for people facing registration and requesting contributions to the fund.

Also at the meeting, the board heard a five-month financial report from treasurer David Mann. As of June 30, the board had an $85,000 deficit.

Mann reported that deficits are not unusual during the summer and do not necessarily point to a year-end deficit. However, the current deficit includes $35,000 carried over from last fiscal year and no plans currently exist to erase it.

Leaving the board are: Glendon Blosser, past moderator; Harriet Burkholder, Indiana-Michigan Conference; Phyllis Good, General Assembly appointee; Harold Hochstetler, Pacific Coast Conference; Carl Kreider, General Assembly; David Mann, Southwest Conference; and H. Duane Oesch, North Central Conference.

New members are: Hubert Brown, Southwest Conference; Vernon Hochstetler, North Central Conference; Harold Mininger, Franconia Conference; Clare Schumm, Indiana-Michigan Conference; Bernard Showalter, Pacific Coast Conference; and Hector Vazquez, Hispanic Concilio, who had been serving an interim term on the board.—Dave Graybill

Students aid hometown

In a cinder block Mennonite church that was once a pool hall, Sharon Pittman and other teachers are telling stories to a group of preschool children in Mizpah, N.J.

Several blocks away, Pittman's foster sister Centenna Erwin rings up sales in the newly opened Mizpah Community Store.

The two are black college students working this summer in their church's community development program. They are a part of Mennonite Central Committee's urban community development summer service program.

The program pays a $1,340 stipend to 41 college-age minority men and women to do 10 weeks of service in their home communities.

Pittman and Erwin work under the direction of their father, Fred Pittman, pastor of the Mennonite church, in areas relating to their majors at nearby Atlantic Community College.

Sharon Pittman, 21, is a certified nutritionist studying culinary arts. She supervises a staff of six at the church's summer program for children, including two cooks who prepare lunches for the children, two teachers, and a custodial crew.

Erwin, 19, is an accounting major and keeps the books for the church. She works at the Mizpah Community Store that the church helped to open in June. Formerly, residents of Mizpah had to drive four miles for a loaf of bread, says Fred Pittman.

Mizpah needs all the help Erwin and Pittman can give it. Nearly 1,000 families—many of them poor—live in the run-down homes scattered in the woods along Highway 40. Many of the homes have no indoor plumbing, says Pittman.

Mizpah's founders were Jews seeking to create an ideal town. But when they could not make the land productive, the rabbi cursed it, and the people deserted it. Now 95 percent of the population is black. The town is known—if at all—for its crime and drug abuse, says Erwin.

Erwin says, "Mizpah has a bad name for all the fighting and drugs and things. But its really not all that bad. I like this community; it's a good place for Mennonites to work."

Young Californians hold retreat at Keola

Nearly 40 Mennonite young adults in California met for a retreat, June 24-26, at Camp Keola near Huntington Lake.

Camp Keola is owned and operated by the Pacific district of the General Conference Mennonite Church. Located

Helena Shultz, wife of U.S. secretary of state George Schultz, on a visit she made to the Palestinian Needlework Shop in Jerusalem. She was impressed by the quality of work turned out by local artisans. This project is supported by Mennonite Central Committee.

7,000 feet high in the mountains, the camp still had traces of snow.

The retreat was led by Doug Basinger, western regional administrator for Mennonite Board of Missions. It was sponsored by MBM student and young adult services.

The retreat attracted people from three areas—San Francisco, Los Angeles, and Reedley/Fresno.

Since most of the participants arrived late on Friday evening, no activities were scheduled. After a period of singing on Saturday morning, a number of people from the Los Angeles group introduced the theme of intimacy, followed by discussion until lunch. The afternoon was free, then some of the participants continued the discussion on intimacy on Saturday evening.

The intimacy theme seemed to touch base with many people. The group talked about intimacy in relation to each other, in small-group settings, and within a larger local congregation.

On Sunday morning, the participants divided into small groups which reflected again on the theme of intimacy. Also, each small group brought back to the larger group items for worship. These included Bible readings, reflections on the weekend, and singing appropriate songs. The worship service consisted of these offerings from the five different groups.

After brief discussion, there was much interest in having a young adult retreat again next year. — Doug Basinger

Maximizing use of church facilities purpose of workshop

"The Meetinghouse of God's People" is the theme of a workshop on church facilities to be held Oct. 7 and 8 at the Prince of Peace Mennonite Church, Corvallis, Ore. The workshop is for congregations interested in increasing the multiple use of their space, in renovating or enlarging, or in building new facilities.

Resource persons will include LeRoy Troyer, architect from Mishawaka, Ind.; Jan Gleysteen, photographer, designer, and historian with Mennonite Publishing House, Scottdale, Pa.; Dale Stoll, planner and program developer, Goshen, Ind.; Lester Kropf, builder, Albany, Ore.; and Harold E. Bauman, staff person for congregational leadership and worship with the Mennonite Board of Congregational Ministries, Elkhart, Ind.

On Friday evening illustrated presentations will be given on "Learning from Church Architecture" by Troyer and "Learning from Mennonite Meetinghouse" by Gleysteen. On Saturday Troyer will speak on how congregations can best work with an architect and the responsibilities of each.

There will be workshops on multiple use of facilities; implications of worship, education, and evangelism for planning facilities; financing renovation or building; and the building committee working with the congregation.

Troyer, Gleysteen, and Bauman will also lead case studies on renovation or building proposals presented by participating congregations.

Congregations of all denominations in the Mennonite family are invited to send planning or building committees. Other denominations are also welcome to attend.

The workshop is sponsored by the Pacific Coast Mennonite Conference and the Mennonite Board of Congregational Ministries. Contact person, Richard Wenger, 9205 Wallace Road NW, Salem, OR 97304; phone (503) 362-3194.

Congregation to be started in Nashville

A new Mennonite congregation will be started in Nashville, Tenn., this fall, thanks to a cooperative effort of Indiana-Michigan Conference, Mennonite Board of Missions, and several Nashville people.

In a preliminary proposal to Indiana-Michigan Conference in July, plans were presented to "see a thriving, self-supporting congregation of approximately 120 persons within five years" in Nashville.

Steve and Penne Driver, schoolteachers in the Portland school system, initiated interest in a Nashville church. Several other people in the area have also expressed interest in the project.

Drivers brought the idea to MBM, after which Ray Horst, director of evangelism and church development, discussed the plans with the Virginia, Ohio, and Indiana-Michigan conferences of the Mennonite Church.

The mission commission of Indiana-Michigan Conference then accepted responsibility for developing the work. "This is typical of the way we are working," said Ray. "Our office becomes an assistant in helping plan resources. We've done similar planning in Miami, El Paso, and New Orleans. We hope this can be a model for other church-planting efforts."

The congregation will be in a northeastern suburban area of Nashville. "With all the population shifts, this is an area that is growing rapidly," said Ray. "Nashville is at the northern tip of the Sun Belt. Industry is moving into the area and it is becoming a growing business center."

The Tennessee congregation will probably choose to affiliate with Indiana-Michigan Conference, since the closest Mennonite congregation, in Morgantown, Ky., belongs to that conference.

In addition, research revealed that middle Tennessee seems to relate more

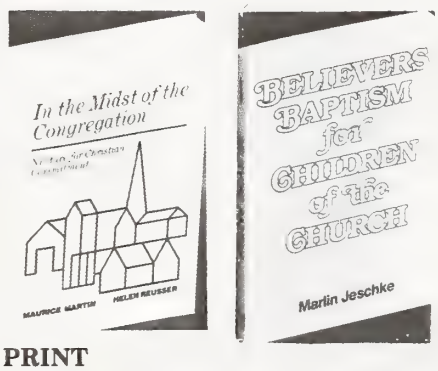
RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

PERSON

The 1983 **One in the Spirit Conference,** with the theme "Responding to the Spirit," will be held Sept. 9-11 at the Maple City Chapel in Goshen, Ind. Major resource persons are Richard Kline and Dan Yutzy. Harold Bauman will chair a pastors' seminar. For more information contact the One in the Spirit Committee, Maple City Chapel, 423 E. Jefferson St., Goshen, IN 46526, or call (219) 533-0327.

Mennonite Marriage Encounter weekends will be held Oct. 7-9 in Denver, *Pa.;* Oct. 14-16 in Wichita, *Kan.;* and Oct. 21-23 at Salem, *Ore.* For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Kan.) Mennonite Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100; (Ore.) Will and Roxanne Lighty, 10107 S. Kraxberger Rd., Canby, OR 97013.



PRINT

In **Believers Baptism for Children of the Church** Marlin Jeschke discusses baptism for children raised in Christian homes. He notes that we have too often made the model of pagan-to-Christian crisis conversion normative for the children and youth of the church. "Such children must, of course, accept this faith for themselves when they come to the age of discretion. But the church must be sure to adapt baptism to their situation." In his foreword J. C. Wenger observes that Jeschke "urges the church to give more attention to happy Christian homes, to being more creative in the nurture of its youth, and to making baptism services occasions for joyful celebration." $7.95 (U.S.)/$9.55 (Canada) from Provident and other bookstores.

In the Midst of the Congregation: Nurture for Christian Commitment, by Maurice Martin with Helen Reusser, addresses the fundamental question of how we faithfully and with integrity lead the children and youth who grow up in our congregations to make Christian commitments. The first part integrates understandings of personal development with believers church theology. The second addresses many specific and practical questions faced by those who nurture children and youth in Christian faith. Chapters include church membership as covenant life, accountability, faith, baptism, and congregational mission. $3.95 (U.S.) from Provident and other bookstores.

The Ethical and Stewardship Dimensions of Rising Health Care Costs, an 11-article, 164-page study sponsored by Mennonite Health Association, Mennonite Medical Association, and Mennonite Mutual Aid, is available for $10. Order from Health Services, Mennonite Mutual Aid, P.O. Box 483, Goshen, IN 46526.

Newly revised **Investment Guidelines,** which provide the ethical criteria for Mennonite Mutual Aid investment programs, may be requested from Financial Services, Mennonite Mutual Aid, P.O. Box 483, Goshen, IN 46526.

AUDIOVISUALS

Hiroshima-Nagasaki, August 1945 is a sobering and powerful film about nuclear annihilation. The film is edited from footage shot by Japanese photographers just after the holocaust which killed 200,000 people and suppressed by the U.S. military for 25 years. Not for children below high school age; prepare for it carefully. The 16-min. black-and-white film was produced in 1970. Rental is $10 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

to its north-south than its east-west neighbors. People in the Nashville area feel more related to Kentucky and southern Indiana than they do to eastern or western Tennessee.

The Lead Group, a project management agency of Leroy Troyer and Associates, assisted Indiana-Michigan Conference with research and planning.

Plans call for starting the Nashville congregation with a group of five households, growing to 120 members within five years. A survey of Mennonite college alumni shows that about 30 live in the Nashville area.

Changes at EMC and S highlight global concerns

Eastern Mennonite College and Seminary will have a new curriculum and calendar when the 1983-84 school year begins on Aug. 31.

The college's "Global Village" curriculum will form a core of 50 credit hours out of the 128 required for graduation from EMC. The purpose of the core curriculum is to give students understanding of their culture, provide for learning of basic skills, and serve as framework for study in the student's chosen major.

Eastern Mennonite Seminary is introducing a Center for Evangelism and Church Planting as part of its general curriculum. The center's purpose is to provide a setting for training in evangelism and church planting, for reflecting on theological and strategic issues, and for assisting congregations and missions agencies in planning their outreach. Lawrence Yoder is the program's director.

During 1983-84 the college will change from a trimester to a semester system. Instead of three 11-week terms with students carrying 8 to 12 credit hours per term, EMC will offer two 16-week semesters with students carrying 12 to 18 credit hours per semester. The semester calendar leaves nearly four months available for summer employment.

The seminary will switch from a trimester to a semester system with a January Interterm. Seminary commencement will be held on May 11.

EMC will also have five new department heads. They are: Stanley Kauffman, professor of art, art department; Calvin E. Shenk, professor of church studies, Bible and religion department; John W. Eby, associate professor of business, business department; Glen M. Kauffman, professor of chemistry, chemistry department; and Vernon E. Jantzi, associate professor of sociology, sociology/social work department.

Josh (Steve Hurst) prepares for action with Wolf, a German shepherd, in a scene from the children's film, Wolfhunter.

'Wolfhunter' in production

Filming for *Wolfhunter*, a children's story dealing with caring and how to treat enemies, began Saturday, August 13, near Harrisonburg, Va.

The 30-minute film, written by Joel Kauffmann of Goshen, Ind., is being produced by Sisters and Brothers, Inc., the Mennonite film group which produced *The Weight* earlier this year.

Wolfhunter is the story of 12-year-old Josh Sanders, whose friends goad him into hunting a stray dog in their neighborhood. As an animal lover, the boy must decide how to treat his supposed enemy.

The story suggests that in spite of risks and responsibilities, caring is the most rewarding way to treat one's enemies, Kauffmann said.

"We hope that at a time when children are shaping their ideas of the world around them, and their relationship to it, this film can challenge them to find solutions that do more to heal than to harm the world they are about to inherit," said Ginny Hostetler, producer of the film.

The six-member cast includes: Steve Hurst of Harrisonburg as Josh; Aaron Hughes of Mt. Crawford, Va., as Robbie; Shawn Biller of Broadway, Va., as Wallace; Randy Stoltzfus of Rileyville, Va., as Chip; Kathy Gehman of Bergton, Va., as Ruthie; and Anna Mae Crist of Harrisonburg as Maggie. Maggie, a mystical woman detached from the rest of her community, is the only adult in the film.

The entire production will be shot northwest of Harrisonburg, and will include scenes at Josh's home, a creek, a dump, and Maggie's house. Many area churches and individuals are donating time, food, props, and locations to the production.

The film is scheduled for release in February 1984.

East German peace discussions continue during Luther Year

Six of the seven East German Kirchentag church conventions scheduled for this Luther anniversary year have already been held. At all of them, peace was the major topic, followed closely by personal spiritual issues.

On the question of pacifism, the East German Evangelical Federation appears ahead of its West German counterpart. Admittedly, both the East German "Federation of Evangelical Churches" and the West German "Evangelical Church in Germany" (EKD) condemn the moral validity of atomic warfare.

At the Dresden *Kirchentag*, July 7-10, the Saxon bishop Johannes Hempel underscored this position with his statement: "Nothing is of so much worth that it needs to be defended by atomic weapons." Yet the federation has moved beyond a simple "atomic pacifism."

While the EKD officially still sanctions "service for peace with and without arms" equally, the federation holds alternative service to be a "more obvious witness" of the Christian love for peace.

At the closing *Kirchentag* session in Dresden attended by 100,000 persons—it was the largest church gathering in East Germany since 1954—a clear call was made for Christians to stand up for their pacifist convictions regardless of possible vocational or educational consequences.

Even this has not been enough for hundreds of categorically pacifistic Lutheran and United pastors. Clergymen such as Probst Heino Falcke of Erfurt have bemoaned the fact that the considerations which need to be taken, for example, of the West German sister church, hamper possibilities of attaining a more radical pacifist consensus within the GDR (East Germany). In contrast to the federation, the EKD is still deeply intertwined with the existing military and political power structures.

In Dresden, the retired leading bishop of the federation, Albrecht Schönherr, spoke movingly of the Christian concern for peace. He stated that "politicians attempt to implant hate effigies (bogeymen), or at least see to it that existing ones don't fade away.... Hate effigies are like priceless old paintings, which one spruces up and pampers. Nothing is ever allowed to be changed or painted over." These, the one-time student of Dietrich Bonhoeffer noted, always arose from generalizations such as "the Jew" or "the Pole." "We all know where that can lead," he added. (Undoubtedly, Schönherr would also include "the communist" among the most dangerous generalizations.) In a play on Ronald Reagan, the bishop noted that "the border between good and bad does not run along religious, political, or idealogical boundaries." Love breaks down borders. "How good I appear, when I can condemn others," he concluded.

At a mass assembly on July 9, it was stated that "your enemy needs peace.... Security is not to be found in a greater stockpiling of weaponry, but rather in the heart of your enemy."

East German Christians display an increasingly disarming degree of frankness. In a dramatic forum in Dresden's Christ Church the following forenoon, questions highly undiplomatic in nature were fired at the assembled church spokesmen.

Questions regarding the arrest of certain youthful peace activists were answered explicitly. Another question expressed well the tinge of suspicion felt by many GDR-Christians during 1983: "The government's concessions during the Luther Year frighten me. You too?" Johannes Cieslak, president of the Lutheran synod of Saxony, basically affirmed the justification of such feelings, yet ended by applying the motto of this year's *Kirchentag* conventions specifically to state channels. That motto makes the appeal "Dare to trust."

Eighteen North Americans also got into the East German peace act just prior to Dresden. On July 2, Paul Wee, general-secretary of Lutheran World Ministries, and members of the Lutheran Peace Fellowship pasted "95 theses" on the Wittenberg church door. Their paper rejects the validity of all weapons of mass destruction. Wee commented further that "the body of Christ must be stronger than nationalistic symbols"; Christians could therefore never aim weapons at other Christians.

Believers need to ask whether they can continue living with the concept of "an eye for an eye and a bomb for a bomb." During their stay in the Soviet Union, this group had spoken out against Soviet intervention in Afghanistan, as well as human rights infractions. The group nevertheless believes that the greatest danger of a nuclear holocaust emanates from the Reagan administration.—Bill Yoder

Goshen College and Mennonite History

Ruth Sherman photo

A few of the items preserved in the Mennonite Historical Library are shown here on the desk of Mennonite publisher John F. Funk.

The Mennonite Historical Library

The Mennonite Historical Library, the largest collection of *Mennonitica* in the world, contains 36,000 documents written by and about Anabaptists, Mennonites and related groups dating back to 1521. Housed within Goshen College's Good Library, the MHL is equally popular among genealogists and scholars of Anabaptism from around the world.

The *Mennonite Quarterly Review*

The editorial offices of the *Mennonite Quarterly Review*, one of the few scholarly journals published at a private liberal arts college, are located within the Mennonite Historical Library at GC. Founded in 1927, the *MQR* has given Goshen College historians international visibility and established a reputation for careful scholarship.

The Archives of the Mennonite Church

Under the auspices of the Historical Committee of the Mennonite Church, the Archives are housed in Goshen College's Newcomer Center. The Archives' holdings include 1,100 personal collections of materials dating from the early 16th century, records of Mennonite Church boards and agencies and official holdings of Mennonite Central Committee and Mennonite World Conference.

The Goshen College Faculty

In the past, the faculty has included such prominent Mennonite historians as C. Henry Smith, Harold S. Bender, Guy F. Hershberger, J.C. Wenger and Willard H. Smith. Today's students learn from historians John S. Oyer, Theron Schlabach, James Hertzler, Shirley H. Showalter and John A. Lapp.

For researchers exploring themes in Anabaptist/Mennonite history as well as for college students seeking to understand their heritage and beliefs, the historical resources available at Goshen College are without equal.

Goshen COLLEGE

Yoder comments on WCC

Evangelicals divided about unity

Although it is a product of revival and missionary movement of a century ago, the World Council of Churches has outgrown its evangelical origins to become an inclusive institution carrying on a host of different services and bringing together Christians of many perspectives. This places today's evangelical Christians before a challenge: how shall they relate to this growingly inclusive community?

An assembly of the World Council of Churches is a sufficiently broad and public event that other groups and agencies cannot ignore it, and many try to use it as their own platform. Some of these are serious organizations dedicated to a precise cause, like the several free-lance organizations morally supporting oppressed people behind the Iron Curtain, or in Central America. Some of them are odd, handing out incoherent fliers to anyone who comes by.

Non-member churches (Mennonites of North America, Southern Baptists, Christian Reformed . . .) have no need to take a stand over against the World Council. But representatives of orientations which are more than denominational do face such a challenge. This is true especially for "evangelicals"; i.e., for those whose understandings regarding biblical authority, conversion, and evangelism set them apart.

Evangelicals in Vancouver were clearly divided in three camps. The noisiest were Carl MacIntyre, Ian Paisley, and Ed Robb, attacking the assembly from outside in the media. They accused the World Council of Churches of being a communist organization and of abandoning Christian belief.

Two other more serious groups worked within the assembly, issuing contradictory reports as the assembly proceeded, after its second weekend, into its final phases.

The two statements agreed on some affirmations about the assembly:

—That there is much use of the Bible.

—That there is much affirmation of classical Christian doctrine (such as the deity of Christ, the Trinity), thanks largely to the presence of orthodox Christians.

—That there is much authentic, creative, joyful worship.

—That there is a deep concern for the suffering of the world.

—That the witness to Jesus Christ as life of the world, which is the theme of the assembly, is a message of hope.

The two statements agreed as well on some criticisms of the assembly:

—The call to the church's missionary responsibility was stated very weakly, embarrassed by the ethnocentricity of past Christian missions and by the vitality of other faiths. What was programmed and drafted in the statements fell far behind the earlier work of the council's division of world mission and evangelism. There was little concern for the need to reach the unbelieving world and there was ambivalence as to whether adherents of other faiths or of no faith need to be told that Jesus is the life of the world.

—Traditional theological concepts, while dominant in context of worship, are sometimes forgotten or denied in other conversation.

Yet the two documents remained opposed. One group, led by Peter Beyerhaus, professor of missions from Germany, concluded that the World Council of Churches is an agency of false teaching and false prophecies. Believers should not support it but should show their commitment to unity through alternative institutions.

The other group, led by Arthur Glasser, former head of the China Inland Mission and more recently dean of the Fuller Theological Seminary's school of world mission was more affirmative. Many of the persons in this group are members of WCC member churches. Knowing that the majority of believers in the member churches outside the North Atlantic world are evangelical in belief and experience, these people discerned a welcome development within the World Council of Churches in the direction of more, not less, respect for evangelical convictions.

They concluded: "Our experience at Vancouver tended to destroy some of the stereotypes we have had of the WCC. Our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them. Hence, we feel pressed to declare publicly our determination to be more actively involved in all efforts seeking the renewal of the church. Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation and parochial isolation that tends to characterize many of us. Should we not be more trustful of those who profess Christ's lordship?"

Thus the three-way dividedness of evangelicals at Vancouver illustrates the inner problem of all committed communities—Mennonites no less—in the face of the growth of ecumenical solidarity: shall our stance be reaction, competition, or qualified participation? Behind that choice lie real spiritual theological differences. Are we self-sufficient and self-righteous or are we part of a body? Does relating to fellow Christians need to be justified on the basis of the good it will do and whether others earn our trust? Or is unity a duty, even where we disagree?—John H. Yoder

Media not necessarily a curse

One hundred and thirty people from across Canada registered for a "state of the art" conference at the University of Calgary, July 7-9, to focus on the practical aspects of education about development in the Third World. The conference, sponsored by the faculty of education, invited Bill Thiessen and Waldo Neufeld of Mennonite Central Committee (Canada) to conduct the plenary session on "Mass Media in Development Education: Friend and Foe."

Drawing on his extensive experience with radio and with the production of films and television spots, Waldo Neufeld tried to demythologize mass media and called for a sensitive portrayal of human need in the North and in the South.

In outlining "media as foe," Waldo identified the problems of objectivity, entertainment, programing, distortion, gloss, contextual offspring, human failings and limitations, sales, and sensorship. The very nature of the media, particularly TV, is destined for distortion of the message, he said.

The media are necessary channels for effective communication of world need. Neufeld developed a series of practical ideas whereby media can effectivly be used.

For this purpose participants were urged to get to know the media they plan to use, to include media education in resource packages, and to narrowcast the message.

MENNOSCOPE

Ron Sider, American evangelical writer and theologian of the Brethren in Christ Church, says he dreams of a "peace revival" in which people could come into a loving relationship with Jesus and reject the "brilliant nuclear realism that has brought us to the brink of destruction." Speaking at a Ploughshares Coffeehouse program organized for participants in the World Council of Churches Assembly in Vancouver, B.C., he called for a civilian defense based on the principles of Gandhi and Martin Luther King, Jr., to replace the "security through violence mankind has sought for a millennium."

Two voluntary service households were closed in July, one in Fort Dodge, Iowa, and the other in Glendale, Ariz. According to Mary Herr, director of service ministries at MBM, the Fort Dodge closing was part of the overall plan for that household. "We've projected closing the household all along since it was started in 1976," she said. When VS households are started, plans include a potential date for phasing out once its services are not needed any more. The Glendale household was started in 1977. Most of the workers there served at Glencroft Retirement Center. "Glendale was phased out because we believed it was the right time for Glencroft to go in a different way to get their volunteers," said Mary.

Gerry Sieber has resigned, effective Aug. 31, as South Central voluntary service administrator for Mennonite Board of Missions. He served in that capacity for one year—following two years as Illinois VS administrator. Gerry will again serve on the Hesston College staff, which he did for 12 years before joining the MBM staff in 1980.

Chandwa, India—June 5-12 was a week of leadership training for Bihar Mennonite Church in India. "We invited youth leaders to the training program," said Sushil Khakha, secretary of the church. "At the same time we called teenagers for a catechism class. There were about 26. During the last meeting, we asked them to confess their sins, ask forgiveness of sin, and accept Christ as Savior. Many responded. Praise the Lord for blessing in this manner." Khakha emphasized that it is important for the young people to receive continued nurture from the church. Bihar Mennonite Church, founded by MBM workers in 1947, has 540 members in 18 congregations.

James and Doris Bomberger, workers in China since 1981, completed their work and returned to North America in late July. They taught English at Sichuan Teachers' College in Chengdu as part of the China Educational Exchange conducted by Sichuan Province and various Mennonite schools and agencies. Bombergers were on leave from Eastern Mennonite College in Harrisonburg, Va. Their new address is 880 Parkwood Dr., Harrisonburg, VA 22801.

New members by baptism and confession of faith: Andrew Potter and Will Newcomb by baptism, and Graham and Sharon Davies by confession of faith at **London Mennonite Fellowship,** London, England. Tony and Shawna Russell by confession of faith at **Yoder,** Kan. Doug Bobenreith, Darcy Knapp, Sonya Shaw, Tammy Dalaba, and Becky Sherwood at **Birch Grove,** Port Allegany, Pa. Ellen Crowder, Gracie Lowther, Emily Staples, Joann Pingley, and Nancy Hartsook by baptism at **Waynesboro,** Stuarts Draft, Va. Michael Lee Sours by confession of faith at **Stuarts Draft, Va.** Bob and Marianne Zuercher by confession of faith at **Germantown** Mennonite Church, Philadelphia, Pa. Chuck Bender, Darryl Roth, Vaughn Bender, Reg Wagler, Kevin Yantzi, Barry Roth, Evan Wagler, Val Steinman, and Phil Bender at **Hillcrest,** New Hamburg, Ont. Roger Campbell, Lawrence, William, and Michael Brenneman, and Miriam Huebert at **Spring Valley,** Canton, Kan.

Change of address: Eugene Garber from R. 4, Box 39, to 709 S. Main St., Apt. 33, Mt. Pleasant, IA 52641; phone: (319) 986-6872. **Eugene Blosser** from Wellman, Iowa, to 6465 SW Whiskey Hill Road, Hubbard, OR 97032.

MARRIAGES

Beam—Naugle.—Douglas J. Beam and Bonnie J. Naugle, both of Elverson, Pa., Conestoga cong., by Merle G. Stoltzfus, Aug. 6.

Hochstetler — Erb. — Elwood Hochstetler, Wolford, N.D., Lakeview cong., and Marilyn Erb, Casselton, N.D., Casselton cong., by Vernon Hochstetler and John Rosenberger, June 18.

Johnson — Morris. — Steve Johnson and Robin Morris, both of Waynesboro cong., Waynesboro, Va., by Roy D. Kiser and Dwayne Satterfield, Aug. 6.

Kauffman—Owen.—Galen E. Kauffman, Glendive, Mont., White Chapel cong., and Betty Jean Owen, Glendive, Mont., Methodist Church, by Norman D. Kauffman, father of the groom, June 16.

Kohmetscher—Cochran.—Ed Kohmetscher, Joliet, Ill., and Marla Cochran, Milford, Neb., both from Beth-El cong., by Ed Wenger, July 23.

Manickam — Miller. — Tim Manickam, Salt Lake City, Utah, Christian Church of Thailand, and Gail Miller, Bedford Heights, Ohio, Friendship cong., by Norman Roadarmel and Leo Miller, father of the bride, July 31.

Musselman—Groff.—Kendall Musselman, Souderton, Pa., Souderton cong., and Jeanine Groff, Telford, Pa., Salford cong., by Richard C. Detweiler and Russell Musselman, Aug. 6.

Östrum — Garber. — Edward R. Östrum and Elaine S. Garber, both of Lancaster, Pa., New Danville cong., by Ivan D. Leaman, grandfather of the bride, July 16.

Sauder — Conrad. — Rob Sauder and Rachel Conrad, both of Richmond, Va., First Mennonite cong., by Bruce A. Yoder, July 23.

Schindel — Weber. — Barry Dean Schindel, Saskatoon, Sask., and Donna Marie Weber, Guernsey, Sask., by Pastor Bhry, July 2.

Sours — Weaver. — Michael Lee Sours, Lyndhurst, Va., and Helen Pauline Weaver, Stuarts Draft, Va., Stuarts Draft cong., by Mervin Shirk, July 8.

Stoltzfus—James.—Kenneth Stoltzfus, Apple Creek, Ohio, Orrville cong., and Susan James, Apple Creek, Ohio, Presbyterian Church, by Jeff Matthews and Robert Keever, July 16.

Weller—Birkey.—Peter Lee Weller, Rockford, Ill., Methodist Church, and Janine Rose Birkey, Pomeroy, Iowa, Manson cong., by Herbert L. Yoder. Aug. 13.

Yoder—Meck.—Kevin Yoder, Pettisville, Ohio, Evangelical Mennonite cong., and Linda Meck, Archbold, Ohio, Central cong., by Charles Zimmerman and Paul Sieber, July 30.

Yoder — Metzler. — Douglas Yoder, Belleville, Pa., Allensville cong., and Vonda Metzler, State College, Pa., Central cong., Archbold, Ohio, by Timothy Peachey, July 23.

BIRTHS

Cadamia, Valenten and Vivian (Hawes), Southey, Sask., second son, Ryan Leonidas Hawes, May 18.

Eberspacher, Kim and Sheila (Yeackley), Milford, Neb., first child, Erin Renae, May 22.

Estrada, Tony and Judy (Steiner), Apple Creek, Ohio, third child, first son, Andrew Bernadino, born Feb. 20, 1983; received for adoption, June 28.

Gerber, Jerry and Pam (Boyts), Harper, Kan., second son, Andrew Nolan, Aug. 8.

Glick, Kim and Mari (Hostetler), Goshen, Ind., second son, Jonathan Andrew, July 11.

Gotwals, Bradley and Susan (Fox), Oley, Pa., second child, first daughter, Andrea Danielle, July 27.

Graber, Barry and Debby (Maust), Kalona, Iowa, first child, Shannon Nicole, July 6.

Histand, David and Nancy (Moyer), Perkasie, Pa., second child, first daughter, Julie Ann, July 22.

Martin, Philip and Anita (Rude), Tofield, Alta., third daughter, Kali Sue, July 25.

Mast-Burnett, Thomas and Tina (Mast), Lititz, Pa., second child, Kathryn, Aug. 9.

Miller, Darrel and Beth (Philson), Milford, Neb., first child, Kelsey Ann, June 17.

Neuhouser, Kevin and Marian (Stone), Leo, Ind., first child, Rebecca Ann, July 18.

Nussbaum, Keith and Cindy (Gable), Orrville, Ohio, first child, Laura Ann, July 21.

Oesch, Michael and Judy (Schlabaugh), Middlebury, Ind., first child, Laura Lee, July 22.

Raber, Firman and Diane (Steiner), Dundee, Ohio, first child, Dustin Michael, Aug. 4.

Roes, Art and Lynda, Sarasota, Fla., second daughter, Amy Nicole, Aug. 6.

Rosenberger, Linda and Philip, Quakertown, Pa., third son, Ryan Philip, Aug. 2.

Ryan, Steve and Carla (Garber), Friend, Neb., first child, Kimberly Dawn, June 15.

Schrock, David and Melissa (Ramseyer), Orrville, Ohio, second child, first daughter, Lauren Suzanne, June 19.

Schrock, Steve and Tami (Hostetler), Harper, Kan., first child, Craig Steven, Aug. 7.

Veemara, Viengkham and Vian, Smithville, Ohio, first child, Khamphouvanh, July 3.

Weber, Dwight and Sherry (Zenert), Guernsey, Sask., first child, Jesse Dane, July 2.

OBITUARIES

Baechler, Lorne, son of Peter and Catherine (Steinman) Baechler, was born in Perth Co., Ont., Dec. 1, 1909; died of a cardiac arrest at Carlinville, Ill., July 24, 1983; aged 73 y. On June 6, 1942, he was married to Anna Yantzi, who survives. Also surviving are 2 daughters (Caroline—Mrs. William Herman and Brenda—Mrs. Ron Hanna), 2 sons (Ron and Glen), 7 grandchildren, 2 brothers (Elmer and Reuben), and 4 sisters (Talma Roth, Edna Zehr, Mabel Erb, and Edith Lebold). He was preceded in death by one son (Dale Peter). He was a member of Hillcrest Mennonite Church, where funeral services were held on July 27, in charge of Steven Martin and Henry Yantzi; interment in 16th line cemetery at East Zorra Mennonite Church.

Culp, George Herbert, son of Clayton and Cora (High) Culp, was born in Vineland, Ont., June 3, 1920; died of a heart attack at his home in Vineland, July 1, 1983; aged 63 y. On May 27, 1950, he was married to Jeanne Shantz, who survives. Also surviving are one son (Ralph), one daughter (Carolyn—Mrs. John Hay), and 2 sisters (Della Culp and Clara—Mrs. Daniel High). He was a member of First Mennonite Church, where funeral services were held on July 5, in charge of Richard Leonhard; interment in adjoining cemetery.

Gingrich, Orpha, daughter of Rufus K. and Mildred (Richardson) Mann, was born in North Dakota; died at the K-W Hospital, Kitchener, Ont., Aug. 1, 1983; aged 72 y. She was married to Wilfred Lorne Gingrich, who survives. Also surviving are 5 sons (Willis, Virgil, David, Donald, and Glen), 5 daughters (Mrs. Miriam Weido, Esther—Mrs. Andre Bisson, Frieda—Mrs. Al Brandon, Marie—Mrs. Benson Wease, and Lois Gingrich), 22 grandchildren, one brother (Harvey Mann), and one sister (Clarice—Mrs. Harry Burkey). She was preceded in death by 3 children (Mildred, Viola, and Louis). She was a member of First Mennonite Church, Kitchener, where funeral services were held on Aug. 4, in charge of Stan Sauder and John Goulet; interment in First Mennonite Cemetery.

Handrich, Edwin Harry, son of Henry and Elizabeth (Lowanberg) Handrich, was born in Donaldson, Iowa, Oct. 10, 1902; died of cancer at West Branch, Mich., July 27, 1983; aged 80 y. On Apr. 28, 1928, he was married to Mable F. Hershberger, who survives. Also surviving are 2 brothers (Harvey and Reuben), and 5 sisters (Mary Oaks, Katie Esh, Elizabeth Troyer, Laura Swartz, and Alma Gingerich). He was a member of Fairview Mennonite Church, where funeral services were held on July 31, in charge of Cleo Yoder; interment in Fairview Cemetery.

Henderson, Jeffrey David, son of William David and Sylvia (Davis) Henderson, was born at Waynesboro, Va., Nov. 5, 1974; died from injuries received from a bicycle-truck collision at University Hospital, Charlottesville, Va., July 14, 1983; aged 8 y. Surviving are his parents, 2 brothers (Robert and Michael Clay), 5 sisters (Mary Riddle, Debra, Marie, Chris, and Lisa), and maternal grandmother (Frances Davis). Funeral services were held at Mountain View Mennonite Church, July 17, in charge of Roy D. Kiser and Charles C. Ramsey; interment in Riverview Cemetery, Waynesboro.

Horst, Leah, daughter of Mike and Melinda (Frey) Brubacher, was born in Waterloo Co., Ont., July 22, 1906; died of a stroke at Kitchener, Ont., July 31, 1983; aged 77 y. On Nov. 14, 1931, she was married to Irvin Horst, who died on May 28, 1975. Surviving are one daughter (Gladys—Mrs. Harold Bauman), one son (Willard), 4 grandchildren, 2 sisters (Hannah Cressman and Melinda—Mrs. Edwin Reist), and 2 brothers (Nathan and Isaac). She was preceded in death by one son (Gerald). She was a member of Elmira Mennonite Church, where funeral services were held on Aug. 2, in charge of Ray Brubacher; interment in Elmira Mennonite Church Cemetery.

Shank, Ada W., daughter of Eli and Lily (Wenger) Witmer, was born in Lancaster Co., Pa., Feb. 21, 1893; died at Harrisonburg, Va., July 28, 1983; aged 90 y. On Nov. 1, 1923, she was married to Samuel A. Shank, who survives. Also surviving are 2 sons (Charles W. and E. Glendon), 3 daughters (Roxie—Mrs. Stanley E. Yoder, Ruby—Mrs. Mervin Sutter, and Rhoda—Mrs. Herman Thompson), 9 grandchildren, 9 stepgrandchildren, 3 great-grandchildren, 9 stepgreat-grandchildren, 3 brothers (Samuel W., Enos and Caleb), and 4 sisters (Anna Brackbill, Esther Landis, Ella Neff, and Eva Martin). She was a member of Pike Mennonite Church. Funeral services were held at Weavers Mennonite Church, July 31, in charge of Eli Slabaugh and John Risser; interment in Weavers Church Cemetery.

CALENDAR

All-New England gathering, "Weekend in the Birches," Plymouth, Vt., Sept. 3-4
New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10
Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Mennonite Publication Board, Chicago area, Ill., Oct. 7-8
Rocky Mountain Mennonite Conference fall assembly, Greeley, Colo., Oct. 7-9
Black Peace Conference, Atlanta, Ga., Oct. 20-22
Inter-Mennonite Bible Conference (Ont.), Kitchener, Ont., Oct. 22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29

CREDITS

Cover picture (first column) by Joseph S. Miller (second column) by Religious News Service, p. 601 by Judith Dick.

ITEMS AND COMMENTS

Church lobbying is effective in halting food program cuts

Heavy lobbying by church groups has produced an overwhelming vote in the House of Representatives against any further cuts in domestic food programs. The House voted, 407 to 16, on Aug. 2 in favor of the "Preventing Hunger at Home Resolution" initiated by the 42,000-member Christian anti-hunger lobby, Bread for the World. The resolution expresses the sense of Congress that food and child-nutrition programs are off limits to budget-cutting schemes and should receive increases according to need.

The concept of the resolution was already embodied in the 1984 budgets passed by the House and Senate, which allow for an increase of $900 million in food programs. But, said Bread for the World spokesperson Paola Scommenga, "Getting a vote like this is one more commitment that there will be no more cutbacks in federal nutrition programs."

World Church Council meeting called uncomfortable place for the comfortable

It's not very comfortable for the people from the United States to participate in the World Council of Churches' assembly in Vancouver, B.C., according to the president of the National Council of Churches in the U.S.A. That's because the United States is rich while most of the people are from poor nations, because the U.S. is regarded as an "oppressor nation," and because it has a foreign policy seen as "increasingly bellicose," it was explained by Bishop James Armstrong. The bishop, a United Methodist, noted that of 40 wars being fought on our planet today, the United States is fueling the furnaces of 20 of those conflicts while the Soviet Union is fueling 13 of them.

"Superpowers provide the arms and fight their proxy wars while the people—the poor, the innocent, the powerless victims perish," he observed. Bishop Armstrong spoke on "witnessing in an affluent society" at the first meeting of an assembly issue group discussing "Witnessing to Christ in a divided world."

Asking how one bears witness to Jesus Christ as "the life of the world" in the context of unprecedented power and affluence, the bishop answered: "not by renouncing one's citizenship. Not with self-contempt or self-rejection. Not by snarling and running on one's own people." Rather, he suggested, that witness could occur in four ways:

The world of affluence must become informed and aware in the presence of the 'underside' of human history.

The world of affluence must read the Bible far more selflessly and take it more seriously than normally it does.

The world of affluence must be confronted with the undeniable fact that the root causes of much human misery are systemic.

The affluent must hear and be challenged to respond to the whole gospel of Jesus Christ, the Christ who literally saves, the Christ who is Lord of history, the Christ who is—in fact—the life of the world.

Franciscan reports that synagogue where Jesus taught has been found

Archaeologists have announced that they believe they have discovered the remains of the ancient synagogue where Jesus worshiped and preached nearly 2,000 years ago. In a 39-page report "The Remains of the Synagogue of the First Century at Capernaum," Virgilio Corbo reports, "We believe we may have found the first-century synagogue in Capernaum in which Jesus taught and healed." The report also says that the presently excavated ancient synagogue at Capernaum, which is visited by many tourists and pilgrims, most probably dates from the fourth or fifth century.

However, further excavations revealed that the restored ruins actually stand above yet more ancient ruins. While the restored synagogue is evidently the work of highly skilled stone masons, the more ancient one beneath is a relatively coarse building, constructed of basalt rock. But this basalt helps to date the lower strata, the report says, because all the other buildings of Capernaum, which are positively identified as having been built at the time of Jesus, are also constructed of basalt. The new find is also the largest first-century building of Capernaum, measuring about 70 by 60 feet.

IRS has a new weapon

The May 24 U.S. Supreme Court ruling against Bob Jones University could have broad implications, says David E. Showalter in *Brotherhood Beacon.* He quotes an attorney who said, "What the IRS now has is a weapon to be used to drive people back into line, and that's the danger of it. . . .

"In the future," observes Showalter, "the ruling could be used against Mennonites in case of war or against Jewish people in regards to their understanding of the Old Testament. . . . There is fear the ruling may be expanded to include other areas than racial discrimination and used to destroy religious freedom."

WCC speaker says 'gross bias' mars U.S. news of Third World

United States news about the Third World is "universally characterized by gross bias," a Sri Lankan broadcaster who directs research at the London-based World Association for Christian Communication said. Speaking at a public program held in conjunction with the sixth assembly of the World Council of Churches, Neville Jayaweera said that less than 0.2 percent of such information in U.S. papers comes from sources other than the major Western news agencies.

He suggested that to understand how Third World people view the dominance of the UPI, AP, Reuters, and AFP, First World people should imagine how they would react if most of their news came from four agencies headquartered in India, the USSR, Kenya, and China.

Baha'i leader says world protests slow, but don't stop Iran's pogrom

A high-ranking official of the Baha'i Faith says protests by foreign governments and leaders have helped slow down, but have not stopped, the persecution of Baha'is in Iran. "We think this has been successful in focusing attention on the situation and slowing down the executions. It hasn't stopped it, but it's slowed it down," said Donald M. Barrett, American-born secretary-general of the Baha'i Faith, whose world headquarters are located in Haifa, northern Israel. "We have appealed to the governments of the world and have been quite successful in getting support from them and prominent world figures," Mr. Barrett said.

36 percent of Canadians go to church

A poll conducted in May found that 36 percent of those Canadians over 18 years of age had attended a church or synagogue in the preceding seven days. Attendance was highest in the Atlantic provinces (53%) and lowest in British Columbia (21%). Also, it was higher among Catholics (51%) and lower among Protestants (21%). These figures have remained approximately the same for three years, but they are much lower than those of 1957 when 87 percent of Catholics and 43 percent of Protestants attended church. The poll also asked whether churches should speak out on political and social issues. Forty-one percent said yes and 50 percent preferred the churches to keep quiet.

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The government as theologian

It was coincidental that two men named Ronald addressed the National Association of Evangelicals last spring. It was so striking that Marlin Miller used the occasion as the basis for his article in this issue. It is not surprising that the two had contrasting messages, nor that the NAE invited the U.S. president to address their assembly. What is most surprising is that Ronald Sider was allowed to speak.

Sider's position as interpreted by Marlin E. Miller is much the same as our church's traditional position. But if there is not much here that is new for us, it is worth hearing it again. For the pressure of the world is always on the church and we need to keep remembering our calling and redefining our role as Christians. If we do not do this, the government will gladly do it for us. That is, the government will gladly become our theologian, defining for us our presumed duty to God—and the government.

The government as theologian will operate from the assumption that might makes right. A variation on the theme was Teddy Roosevelt's "Speak softly and carry a big stick," or as in the example used by Marlin Miller, the *pax romana.* Another way to say it is that "the U.S. must protect its own interests."

In older days the government as theologian operated somewhat differently, but the effect was much the same. The older pattern was for each petty principality to have its own gods. Then each war was a holy war because it was understood as a fight among the gods with the people only helping them along.

Through the efforts of Jeremiah, the Hebrews finally were helped to understand that there is one God and that a defeat of his people is not necessarily a defeat of him. Indeed, insisted Jeremiah, the Babylonian captivity was God's idea! (See Jeremiah 27.)

Some years later, it was God's idea to take the exiles home, according to Isaiah 40—55. In this way the glory of the Lord would be revealed (Is. 40:5). But can a people survive without politics? Can there be a great people without an army? The Jews discovered that they would have to try. Except for the period of the Maccabees during part of the second century BC, they were people with a foreign government, even in their own land. Indeed they began to scatter throughout the world and their rallying point became the synagogue, not the city hall.

The apostle Paul founded churches in cities where there were synagogues, and so Christians have inherited this Jewish scatteredness. We have one God whose agenda includes the whole universe, not just our own little bailiwick, and one Lord Jesus Christ whose sacrifice we understand to be effective in any part of the world. But we still have to come to terms with the government.

The government as theologian will tell us that our first responsibilities are at home and we have to agree that this is partly so. But government operates as if our brothers and sisters in Christ in other parts of the world do not exist as our brothers and sisters. The government as theologian implies that we have no responsibility for them that could supersede our responsibility to our own government. This theology we must resist.

Another difficult issue posed by the government as theologian is the tendency to identify the source of evil somewhere besides among us. It is, of course, a common human failing to see the splinter in another's eye while ignoring the plank in our own. This may be amusing but tolerable when it happens between individuals. It is frightening when it is institutionalized on an international basis.

Those of us who know the evil in our own hearts know that it cannot be true that the Soviet Union is the epitome of evil, but the U.S. government as theologian would seem to want us to believe this. At the same time we know enough about good things happening in the U.S. to be aware that the anticapitalistic rhetoric emanating from the Soviet Union cannot be more than partly true.

"No man can serve two masters," Jesus said. When the government—any government—begins to function as theologian, it is time for us Christians to think clearly about where our ultimate loyalties are. In the third temptation, the devil promised Jesus the kingdoms of this world, and Jesus responded by asserting his higher loyalty.

This loyalty is very hard to keep clear. Many Americans were rightly opposed to the Vietnam War, but not all of them did so on the basis of this higher loyalty. Some had simply transferred their loyalty from Nixon to Ho Chi Minh. He was hardly a happy alternative.

When the government seeks to become a theologian, the Christian needs to put government in its place. The writer of Genesis 1 demythologizes the heavenly bodies. In his day, many worshiped the sun and the moon. These are not objects for worship, he says. They are mere functional entities. Use them; don't worship them.

In Romans 13 the government is demythologized. To many in Paul's time—as in ours—the government served in effect as a god. But the government is functional, says Paul, not divine, and should be viewed as such.

As a general thing, we make too much of government most of the time. We should go along with it as far as we can in good conscience and for the rest give it little mind. For we belong to God and he has a broader agenda.—Daniel Hertzler

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GOSPEL HERALD

SPECIAL
BETHLEHEM 83 REPORT

Business sessions

Mass meetings

Youth and children's events

A report of Mennonite Church business at Bethlehem 83

That they may be one

by J. Lorne Peachey

Roy Umble, professor of drama at Goshen College, presenting the Mennonite Board of Missions report as John F. Funk

When more than 280 delegates from district conferences gathered at Bethlehem, Pa., Aug. 1-7, to conduct the business of the Mennonite Church (MC) in its sixth biennial General Assembly, they found themselves surrounded by what moderator Ross Bender called "a cloud of witnesses" seated in the galleries.

Many of that "cloud" were members of the General Conference Mennonite Church (GC) which held its forty-third triennial sessions simultaneously with General Assembly. Others came from both groups, drawn to Bethlehem 83 by the opportunity for worship, celebration, vacationing, and making new friends plus the excitement generated by the historic meeting. In all, more than 7,000 persons participated in some aspect of the seven-day gathering.

Business sessions were scheduled so that members of each group could watch the other's proceedings. One day was given to conjoint discussion of common issues: inter-Mennonite cooperation, human sexuality, and justice and the Christian witness.

With delegates switching from participants to observers—changing seats from the main floor as delegates to the balconies as observers—the atmosphere was ripe for talk of unity and cooperation.

Should the two be one?

"Our need for unity grows out of our mission," David Habegger, Wichita, Kan., told the delegates in the conjoint business session. His words came in support of a statement on inter-Mennonite cooperation proposed to the delegates of both groups. David said he spoke for the 3,500 members in 47 congregations with ties to both the MC and the GC. He was joined by a chorus of other voices for unity, many coming from these churches.

The statement on inter-Mennonite cooperation calls for delegates of both groups to support and encourage congregations and conferences to find more ways of working together. It sets up a committee "to explore steps of cooperation" between various Mennonite groups and gives support to "similar types of Mennonite meetings as has occurred here at Bethlehem 83."

Not everyone, however, believed that more cooperation, or even eventual union, is the way to go. Several expressed caution, noting—as one MC delegate put it—that "organic union would alienate some of the more conservative fellowships among us." Moderator-elect Myron Augsburger said, "I am more comfortable with an association that doesn't try to reduce our theological differences to the lowest common denominator but keeps the uniqueness of each group." Neither Myron nor anyone else attempted to answer one delegate's question on what these theological differences were.

But the general mood was for support of the statement, led by representatives from dually aligned congregations. Delegates from both groups overwhelmingly approved the statement in separate business sessions, with some offering suggestions on how more cooperation might be done.

Among these were joining the voluntary service programs of both groups, changing the every-other-year schedule of the MC General Assembly to every three years so that the meeting could be held more often with the GC triennial sessions, and combining *The Mennonite* and the *Gospel Herald*.

As the Mennonite Church delegates passed the statement on inter-Mennonite cooperation, moderator Ross Bender called attention to the merger of the Amish Mennonites with the Mennonites 50 years ago and wondered whether the church was again on the threshold of such an event.

Homosexuality, sexuality, and the church

While the mood may have been for cooperation between MCs and GCs, unity tended to strain within each group in the discussion surrounding a preliminary statement on "Human Sexuality in the Christian Life."

The statement, drawn up by a conjoint MC-GC committee, will be completed in two parts. The first, before Bethlehem 83 delegates, dealt with what the Bible says about sex; a second part on sexual expression is to be ready for the next session of each group.

Discussion of the first part, 856 lines in length, took place first in the conjoint meeting and drew the largest attendance of the week for a business session, both on the floor and in the galleries. Delegates from each group later considered and accepted the statement in separate sessions, though it took two tries in two separate sessions before the MC body could come to agreement.

While the statement dealt with all aspects of sexuality, delegates soon zeroed-in on two brief sections on homosexuality. The committee, the moderators, and several delegates repeatedly called for attention to other aspects of the study, but those wanting to discuss the relation of the homosexual to the church would not be denied.

In the conjoint session, for example, GC delegate Tim Epp from Dallas, Ore., raised the question whether some committee members responsible for the statement were not departing from the "historic position of the church on homosexuality" in even noting there are

differences of interpretation of biblical passages on the subject. Tim noted that for GC delegates this matter would not be resolved for at least three years and said, "Many congregations will no longer remain in conference if we wait.... We need to decide now if we will remain true to our historic position."

In the MC sessions, several persons pointed to a Mennonite General Board statement that had preceded commissioning the study: "Speaking for the Mennonite Church, its General Board affirms the historic stance of the church that heterosexual relations outside marriage and homosexual relations are contrary to the will of God." Why, they asked, is there any need for discussion of homosexuality with this statement?

"But why do we tell the committee ahead of time what their conclusion should be?" asked Sam Steiner, Waterloo, Ont. Art Smoker, Goshen, Ind., noted the statement, though supposedly for congregational study, has already done biblical interpretation on homosexuality and leaves little for the congregation to do.

Others differed: "We are all oriented toward sin," said James Hess, Lancaster, Pa. "I fail to understand this special concession [some would make] to the homosexual."

Another Lancaster delegate, Paul Zehr, called for caution and a slow approach. He noted that scientific evidence on homosexuality is in a state of flux, that even Mennonite psychiatrists are disagreed on the causes and the approach to homosexuality. Paul asked the church to move slowly in either condemning or accepting homosexuals until it senses clearer direction from the Spirit.

Mennonite Church delegates accepted the first part of the statement and asked the committee to continue working on the second part. A motion that would have bound the committee to the General Board directive did not pass; rather, delegates asked the persons working on the statement to take into account the General Board's guidelines and the Bethlehem 83 floor discussion in their deliberations.

"If we all agreed, this study would not be necessary," Ross commented in moderating the sessions. He noted that the statement is not a position paper but one for aiding congregational discernment. Delegate Sam Janzen, Harrisonburg, Va., called for the group to work at the question of the sexuality of each member of the congregation, not just those they consider deviants.

MC and GC delegates meeting together also considered and accepted a final statement on "Justice and the Christian Witness." In process for more than six years, the statement "provides guidelines for ethical decision-making" in the use of the law and justice for all, according to the summary Ron Kennel of Wellman, Iowa, made on the floor. Delegates from both groups passed the statement with little discussion.

"A Crisis Among Mennonites"

Discussion was intense and tension most high during an MC session dealing with the pamphlet "A Crisis Among Mennonites," by George R. Brunk II. Originally not on the Assembly agenda, the issue took two hours of business time with the "cloud of witnesses" noticeably absent. The session had been moved to Allentown College, about five miles from Stabler Arena, and held at the same time as a GC business meeting on the Bethlehem 83 complex.

Nonetheless, more than 350 persons crowded into the Labuda Performing Arts Center, so many that part of the audience had to sit on the stage, while others stood around the edges, and delegates and observers found themselves facing each other.

Time out for refreshment during a hot week at Bethlehem 83

"A Crisis Among Mennonites" originally appeared last spring in the *Sword and Trumpet* and *Guidelines for Today*. It calls into question what is being taught in Mennonite colleges and seminaries and what is appearing in some Mennonite publications. Specific concerns of the author are biblical interpretation, particularly use of the historical critical method, and some current interpretations of the modernist-fundamentalist controversy of the early twentieth century.

In response to the "Crisis" pamphlet, Mennonite General Board took note of meetings held with George in Virginia and Lancaster conferences and asked three of its members to prepare a summary and a response to the publication. The statement issued by the three on behalf of the board called for the church to pay attention to the issues raised in George's pamphlet—the need for personal salvation as well as social activism, a changing peace theology, use of higher criticism in biblical interpretation, and the evaluation of current theological perspectives influencing the church. It also noted "with regret ... some misrepresentation and unfairness in the pamphlet" with regards to individuals and their works named directly.

It was to this latter that George reacted most vigorously in addressing the delegates. "I regret the lamentable lack of integrity and fairness of the paper you hold in your hand," he said.

"I am grieved at the manifest unwillingness for a fair consideration of the issue ... especially in the area of education," George went on. Comparing himself to someone on trial before judge and jury, George noted: "So far as I know, this is the first time in the history of this Assembly that a public censure—which I interpret this to be—has been done. I receive this dubious distinction to be the first so disciplined."

He concluded: "Without any semblance of a threat, I submit ... that this [General Board] statement ... may precipitate yet another regrettable split from this denomination."

"One of the things on which we disagree is that this is a court of inquiry," moderator Ross Bender said at the conclusion of George's presentation. Others expressed agreement, calling for an atmosphere other than one of a trial to prevail.

"Words like 'court' and 'jury' and 'exonerate' don't sound like the church to me," said David Thomas, Lancaster, Pa. "Can't we lay aside the mistakes and

the accusations that were made . . . and get on with the issues?" Boyd Nelson, Elkhart, Ind., noted that "the way we test what our schools are doing is by the product they produce."

The session ended with an uneasy truce in which delegates agreed not to act on the General Board statement, and George announced that "the press is at rest" in relation to printing any more copies of "Crisis." After delegates prayed together for understanding and reconciliation, moderator-elect Myron Augsburger gave a statement of appreciation for George's work as an evangelist in the Mennonite Church—to which delegates gave a standing ovation.

George responded by again taking the platform and calling Willard Swartley, Goshen, Ind.—one of those mentioned by name in "A Crisis Among Mennonites"—to stand with him. "I want you to know I love you as a son," George told Willard, embracing him. Many delegates expressed this reconciliation as the highlight of their week.

"I don't think we've been in court," Ross said in summing up the two hours. "I think we've been in church."

On war taxes, Central America, and the tricentennial

More unanimity and like-mindedness prevailed in consideration of three resolutions before the MC General Assembly. In discussing them, reference was repeatedly made once again to "what the other group is doing."

This was particularly true in working through a resolution on "Conscientious Objection to Military Taxes." By the time the MC delegates considered the proposal, they were already aware that the General Conference had passed by a 2-1 margin a much more radical statement authorizing conference officers to refuse to serve as tax collectors for the U.S. government in cases where individual employees ask that their federal income taxes not be withheld from their wages. This move caught the attention of the national media and was being covered by newspapers and television by the time MC delegates considered their resolution.

It calls for continued study and discernment of the issue of war taxes, pledging prayer, study, and caution in relating to the government and its demands. The resolution asks governments to recognize peace tax funds as alternates for conscientious objectors and affirms those "who conscientiously withhold a portion of taxes destined for military use as one way to witness against militarism." Delegates passed the resolution after sending it back to committee once for reworking.

Another resolution called upon the U.S. and other governments to "halt military aid to any government or counter-government group" in Central America. It asked these governments to negotiate settlement of the conflicts there and commended the Canadian government for granting refugee status to those fleeing from that area of the world.

The resolution also affirmed and endorsed "the actions of those among us who have answered God's call to 'give shelter to the stranger among you' (Lev. 19:3) by providing public sanctuary and other aid to persons fleeing violence and oppression in Central America."

Still a third resolution was passed by both MC and GC delegates. It noted that in a proclamation of the tricentennial year, U.S. President Ronald Reagan had aligned the coming of 13 Mennonite and Quaker families from Germany to North America in 1683 with the subsequent success of the Marshall Plan, the Berlin airlift, and the NATO military partnership. The resolution called for the leaders of Germany and the U.S. to recognize in the tricentennial celebrations "a longing for peace, fairness, and justice and a quest for a free church in a free society."

The resolution also asked the U.S. "to halt its deployment in Germany of the Pershing missiles aimed at the people of the Soviet Union."

Discussion of these resolutions was mostly affirmation, with little of the controversy surrounding resolutions to the state characterizing some previous General Assembly sessions. Not all were comfortable, however, with the approach. James Hess, Lancaster, Pa., noted these resolutions had better be done as individuals rather than as a group since for him this action violated the principle of the separation of church and state.

Augsburger and Lapp new assembly leaders

James M. Lapp, Goshen, Ind., has been chosen by General Assembly delegates as their moderator-elect for the next two years. Jim will assist moderator Myron Augsburger in expediting the business of the church for the next two years and will serve as moderator for the 1985-87 biennium. Myron moved from moderator-elect to moderator at the close of Bethlehem 83.

Jim's appointment came through a discernment process conducted by mail with the delegates during the past two years. Also chosen by this method were three new members of the Council on Faith, Life, and Strategy: Duane Beck, West Liberty, Ohio; Bill Detweiler, Kidron, Ohio; and Ruth B. Stoltzfus, Harrisonburg, Va.

Other church leaders for the next biennium were chosen by election. They include:

To the Nominating Committee—Phyllis Litwiller, Washington, Iowa; Kenneth J. Weaver, Harrisonburg, Va.; Dwight J. McFadden, Jr., New Holland, Pa.

To the Historical Committee—Merle Good, Lancaster, Pa.; Lorraine Roth, Kitchener, Ont.; Daniel A. Perez, Immokalee, Fla.

To the Mennonite Board of Congregational Ministries—Victor Mojica, Goshen, Ind.; Charlotte Holsopple Glick, Goshen, Ind.; Sylvia Jantz, La Junta, Colo.; John R. Martin, Harrisonburg, Va.; Dale W. Stoltzfus, Bronx, N.Y.

To the Mennonite Board of Education—Maria Magdalena V. DeLeon, Mathis, Tex.; Sue Clemmer Steiner, Waterloo, Ont.; Faith Wenger, Tucson, Ariz,; Willard D. Conrad, Colorado Springs, Colo.; H. Ralph Hernley, Scottdale, Pa.

To the Mennonite Board of Missions—Eldon King, Eureka, Ill.; James E. Metzler, Goshen, Ind.; Jacob Martinez Tijerina, Corpus Christi, Tex.; Esther K. Augsburger, Washington, D.C.; Dorothy Yoder Nice, Goshen, Ind.

To Mennonite Mutual Aid—Rafael Ramos, New Holland, Pa.; Homer G. Myers, Lowville, N.Y.; Catherine R. Mumaw, Goshen, Ind.

To the Mennonite Publication Board—Arnold W. Cressman, Mt. Pleasant, Pa.; Hubert R. Pellman, Harrisonburg, Va.; Bruce A. Yoder, Richmond, Va.; Alice W. Lapp, Goshen, Ind.; Shirley Yoder, Salem, Ore.

Other business

Both MC and GC delegates learned of a new "Student Aid Fund for Nonregistrants" which will be promoted in their congregations. In response to the recent U.S. government decision to withhold student aid from persons who do not register with the Selective Service System, both churches are setting up funds to make money available to those students.

The plan calls for local congregations to have the first opportunity to supply funds for nonregistrants who are their members. Mennonite Mutual Aid's fraternal funds account is being solicited to provide loans for the fund. And all congregations in both groups will have an opportunity to contribute. The Mennonite Church needs $75,000 and the General Conference $60,000 by November of this year, it was reported.

Cooperation also became a theme when MC delegates heard a report on whether or not to revise the 1963 Mennonite Confession of Faith. "Has any investigation been done on the possibility of a conjoint confession with the GCs?" asked Duane Beck, West Liberty, Ohio.

The discussion on the confession of faith was brought to the floor by the Council on Faith, Life, and Strategy—which has been instructed by delegates two years ago to study the issue. CFLS reported that in a survey of district conferences it found little support for a revision of the 1963 Confession but more for a study of the role of a confession in the life of the church and perhaps the writing of a new confession some time in the next ten or fifteen years. Floor discussion gave general affirmation to this plan.

MC delegates also heard from the committee on women in leadership ministries, set up following the General Assembly at Bowling Green, Ohio, in 1981 "to study and to facilitate the process of the full participation of women in the leadership ministries of the church."

Chairperson Emma Richards noted that the committee has collected materials on the subject of women in leadership for congregational use and study. She also told of the committee's monitoring role and noted that relearning in relation to women "is difficult and sometimes seen as unfaithfulness." Examples cited were the Bethlehem 83 songbook, which tried to eliminate sexist language in hymns, and a women-only caucus during the week. In response to the latter, John Miller, Grand Marais, Mich., said it might be helpful for men to get together and talk about the same concerns as those addressed by the women.

MC delegates also approved a change in the bylaws of the church which puts more emphasis on the district conferences and less on the regional structure. At the same time the new bylaws make it possible for a congregation to relate directly to Mennonite General Board without being a part of a district conference. Parachurch groups now also have a fraternal relationship to the official structures of the church.

And reports

Delegates also heard reports from the General Board and from the five program boards: congregational ministries, mutual aid, missions, education, and publication. These ranged from simple monologues to interviews, chorics, slides, a mock-TV show, and even a one-hour drama.

Though a function of General Assembly delegates is "to review current programs of the church," as Ross put it in moderating the opening session, at the conclusion of the week—after 22 hours of sitting in business sessions—several delegates expressed frustration with the amount of time given to these reports to the exclusion of discussion of other issues. "There's just too much public relations work being done in the business sessions," Sam Steiner, Waterloo, Ont., said.

The Council on Faith, Life, and Strategy, which served as a listening committee during the MC business meetings at Bethlehem 83, seemed to agree. One of its findings called attention to reporting overshadowing discussion and called on the General Board to give attention to this agenda before the 1985 General Assembly, scheduled for Ames, Iowa.

CFLS also commended the delegates for "new levels of maturity in decision-making. We need to model new ways of discussion," it said. At the same time the committee asked for more discernment on when issues are "mature" enough to come to the General Assembly floor.

"The conjoint meeting has been an experience of the celebration of past blessings and anticipation of future ones," CFLS said. "We sense a strong interest in more widespread cooperation in the future" between the Mennonite Church and the General Conference Mennonite Church.

What, when, where, and how

What one delegate called "the greatest Mennonite family reunion in the last 300 years" was held Aug. 1-7 on the campus of Lehigh University in Bethlehem, Pa. It brought together more than 4,200 adults, 650 children, and 2,300 young people for worship, business, seminars, play, discussion, laughter, and reminiscing.

Bethlehem 83, as the event came to be known, was the first time since the Oberholtzer split in 1847 that the Mennonite Church and the General Conference Mennonite Church held their gatherings simultaneously. Worship, seminars, and a day of business on common issues were done together. Most other business sessions were scheduled so that members of each group could watch the others' proceedings.

While the adults met in the two large buildings of Lehigh University's sports complex, young people from both groups held a conjoint youth convention on Lehigh's main campus, two miles away "across the mountain." Youth and adults met for conjoint sessions on Tuesday evening and Sunday morning, when they more than filled Stabler Arena's 6,000 seats. The 650 children who attended Bethlehem 83 had their own activities during the day, Monday through Saturday.

Theme for the seven-day Assembly was "Christ the Cornerstone." Hosts for the occasion were the Franconia Conference of the Mennonite Church and the Eastern District Conference of the General Conference Mennonite Church.

Eastern Pennsylvania was chosen as the site for the "reunion" for historical reasons. Three hundred years ago the first Mennonites in North America settled in what later became Germantown, Pa. Tours to Germantown, Mennonite meetinghouses, and other historic spots in the area 20-30 miles south of Bethlehem were a popular part of the week's activities. Also included were litanies, a cantata, and drama recognizing the 300th anniversary of the coming of Mennonites to North America.

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Impressions

by Melanie Zuercher

It would probably be about as easy to describe Bethlehem 83 in a short article as it would have been to participate in every activity at the conference that sounded interesting.

A mixture of Mennonite children, youth, and adults, "MCs" and "GCs"; a potpourri of seminars and interest groups; a myriad of issues before the delegates, ranging from response to handgun legislation to a resolution on sexuality; and a full spectrum of attitudes and opinions combined to produce a new kind of casserole. Some liked it, some didn't, and it tasted just a bit different to everyone.

To those who attended, then, one synonym for "Bethlehem 83" could have been "diversity." But "unity" was of equal importance in this, the first-ever combined assembly of policymaking groups from both the Mennonite Church and the General Conference Mennonites, timed to coincide with the anniversary of the coming of the first German Mennonite/Quaker settlers to America in 1683.

And as far as the meetings themselves went, it was the mass sessions, all but one held in the evening, which were intended to pull everything together. These services sought, through worship, music and singing, reading of Scriptures, drama, audiovisuals, litanies, storytelling, and sermons, to gather somehow the loose gravel from daily delegate sessions, full-group morning Bible study on Ephesians, special interest seminars, and the constant, impromptu, spontaneous discussion that went on everywhere as people met people into "Christ the Cornerstone," overall theme of Bethlehem 83.

Bell ringers played joyful music for celebrative mass sessions (top); Jacob Tilitsky, president of the GCs, and Ross Bender, Mennonite Church moderator, bring stones together for the electrifying conclusion of their dialogical sermon on the opening night

Out of these mass sessions came three lasting impressions of the conference as a whole, as well as this question: "This has affected our futures, we GC and MC folk—where do we go from here?"

First, although I come from a generation which increasingly sees only "Mennonites" rather than "Mennonite denominations," one thing I could not help but be aware of was diversity—amazing, overwhelming, at times almost staggering. It's a diversity due largely to being two bodies, GC and MC. This was especially evident at mass sessions because of the number of people who collected each evening, because of the patchwork of names—Gingerich and Wiens, Bender and Tilitzky, Kauffman and Loewen; Swartzendruber and Schrag, Wiebe and Oyer—that appeared in the programs, and because of the length of the services.

On Thursday evening, Mary Oyer led in singing, "Precious Lord, take my hand/ Lead me on, let me stand/ I am tired, I am weak, I am worn. . . ." At the close of the hymn, worship leader David Mann, a Mennonite Church General Board member, noted the feeling with which the congregation had sung that chorus. With good reason. Because the adult meetings for Bethlehem 83 were held on Lehigh University's athletic campus (four miles across a mountain from the main campus, where the youth met), there was no on-campus lodging for adults. As a result, most people arrived at the adult campus around 8:00 a.m., some from as far as 30 or 40 miles away, and stayed until 9:30 p.m. with no place for rest or retreat.

It was sometimes a bit difficult, by the end of an exciting but exhausting day, to give the evening program the attention it deserved. The aforementioned collage of names (and, no doubt, the credentials that were attached to them) proved that the planners of the mass session programs were careful to draw from "both sides of the church," as well as to include children, youth, and a variety of musical and dramatic talents.

Second, unity as well as diversity was a Bethlehem 83 theme. Even as there were differences among the Mennos at the mass sessions, so there were similarities. For example, the singing was superb and participants all tended to be familiar or unfamiliar with the same hymns and songs, no matter what part of the country or the church they came from. In addition, relatively few were in a hurry to leave following the evening service (except Monday night when it rained) despite tired feet and sleepy brains.

Girl with a balloon helps Mennonite Publishing House celebrate its 75th anniversary

Most people stood a good chance of meeting a cousin, college friend, or former pastor on the way in or out of Stabler Arena. People mingling before the services, reaching across aisles or rows of seats to shake a hand or slap a back, milling happily on the pavilion in front of Stabler after the services couldn't be identified as GC or MC.

Bethlehem 83 pointed out to me again how ethnic we Mennonites—of both groups—are. We were, after all, celebrating the landing of some of our German ancestors on American soil 300 years ago—most of us are of Swiss and German (many via Russia) descent.

Along this line, the makeup of the evening programs provided a rather interesting contrast to the five morning Bible study sessions. Speakers for the latter were, in order, George R. Brunk III, Wilma Bailey, David Chiu, Samuel Hernandez, and Gertrude Roten—an admirable cross-section of the church. Persons who played major roles in the evening services, however, were predominantly white, male, and (apparently) "ethnic Mennonite."

At a gathering like Bethlehem 83, particularly at mass sessions, our native American, black, Chinese, and Hispanic sisters and brothers could easily be swallowed up by the white majority if they were overlooked or taken for granted. Henry Schmidt, Mennonite Brethren, told a story about a man who said that when he went to a Mennonite church, he often felt like he was at somebody else's family reunion. The entire arena was very quiet following that.

This leads into my third observation with regard to the mass sessions. I found the small number of women with major responsibilities during the mass sessions particularly noteworthy. There was only one female worship leader, although she did perform this task on two different nights (I'm not including the Wednesday evening WM/WMSC presentation in this tally). There was only one female song leader (again, not counting the WM/WMSC program). There were no female main speakers.

Bethlehem 83, the mass sessions in particular, made me more aware of the role of women in the Mennonite church. Attending a meeting of the Women's Caucus was part of it. Altered language in some hymns was part of it. ("Heart with Loving Heart United," for example, has always been one of my favorites, but the language has also always bothered me. No matter how well meant the phrase is, "That the brother for the brother/Will not hesitate to die," biologically I am not and can never be a brother, so that phrase does not include me. I was overjoyed to find the graceful and sensitive altering of language in that hymn and several others.)

Bethlehem 83 was a revelation for me in many ways. For the first time, I realized what it felt like and meant to be a part of a big church family. I don't mean that ethnically, although for me, with Gingerichs, Roths, and Kauffmans in my near background, it meant that, too.

We were all there, together in one place, praying together, singing the same well-known and loved hymns. I found worship in such a large crowd hard and yet there was a unique sort of joy in that oneness of spirit and activity.

I also realized—and the historical emphasis all week during the mass sessions was a big plus here—what a rich heritage I have as a Mennonite. I didn't go on any Germantown or meetinghouse tours, but I felt like I definitely discovered some long-buried roots. Hearing Elaine Sommers Rich, Mary Lou Cummings, and Gladys Goering tell stories of Mennonite women at a morning seminar and then watching *The Plow and the Sword*, listening to John Ruth, and singing hymns with words and/or music written by people like Felix Manz, Menno Simons, and Christopher Dock were significant for several reasons.

In retrospect, now I'm glad I went and stuck it out from start to finish. I have a picture of where the church—both GC and MC—is right now, which I couldn't claim before. And I look forward to seeing where we go in years ahead.—Melanie Zuercher

What was Daniel Kauffman really like?

Was Daniel Kauffman a mean spirited autocrat as implied by the old curmudgeon photo above? Not at all, say most people who knew him. According to A. J. Metzler, "He was the most humble and objective man that it was ever my privilege to work with."

You can read more about Kauffman "The Patriarch" of the *Gospel Herald* in *Not by Might*, a memorial volume published by Herald Press on August 1, 1983.

Included in the book are profiles of the editors and samples of published material from each year of the *Herald's* history.

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Viewpoints

We are more "family" than I thought

by Bernie Wiebe

GC observer comments on MCs

Some say General Conference (GC) Mennonites have more union than unity. After all, the GCs began by uniting Mennonites who somehow were unhappy with what they considered less than progressive—in liberal arts and in Christian education, in missions and in customs like dress and polity.

When I—coming out of a small Mennonite group (Sommerfelder, then Bergthaler) in "wall-to-wall" Mennonite southern Manitoba—first learned of what were then called "Old" Mennonites (MCs) and of GCs, it seemed like many of the MC characteristics fit us in southern Manitoba more closely than did GC characteristics (e.g., the bishop system). I graduated from Goshen College (1961); then was glad to study at both Goshen and Mennonite Biblical seminaries.

My Dutch-German-Russian heritage provided stronger bridges to the GCs. They are my people. I graduated from Mennonite Biblical Seminary (1965).

My GC family feelings grew stronger as I served our circles. Sometimes I wondered about the MCs. From the six publications listed in the report book, plus a prolific Herald Press, I often experienced inferiority feelings. When I compared the layer of MC press releases from the various information services over against the tiny stacks from GC institutions—as both came across my editorial desk—it was sometimes embarrassing.

I believe in cooperation but admit to skepticism when I first heard of proposed joint Bethlehem 83. It somehow smacked of mixing apples and bananas with the hopes of finding an orange in such a salad. Or, of mixing Friesens, Wiebes, and Dycks with Yoders, Wengers, and Benders, in the hope of finding Menno Simons.

Well, Bethlehem 83 came to pass. And this GC attended joint GC-MC sessions plus most of the MC business sessions for the purpose of sharing some impressions. So here goes.

I was surprised many times over. 1. It surprised me to learn that GC delegates outnumbered MC delegates. Yes, I knew MCs chose delegates from 22 conferences rather than from 1,000 congregations. But it somehow is still hazy to me how such a representation makes a 93,000-member MC have less delegates than a 66,000 member GC. I'm sure it's in the MC constitution. The unusual effect this had on me was to feel somehow the "bigness" of the MC is not so "big" after all.

2. Even though we GCs often speak of "Old" Mennonites, I have tended to view MCs *ahead* of us in creative theologians and theological discussion/writing; in preaching evangelists; in putting the church's evangelism statements to work; and in comprehensive programs for total Christian life (papers for special needs, a spectrum of programs for children, youth, adults, seniors, handicapped, mutual aid, medical and nursing and health associations, mutual aid, higher education, voluntary service).

Imagine my surprise when I sensed the caution among MCs about the church giving up its role as a tax collector for the government. And the fears—homophobia?—expressed about studying human sexuality in the Christian life. I expected it in our younger and "looser" GC family but not among MCs.

"I am impressed by the MC style of operation."

3. My greatest surprise came when the Council of Faith, Life, and Strategy shared the challenges to MC faithfulness brought from one of its evangelists, who has served the whole Mennonite family. He influenced my life considerably in his 1957 sweep through Manitoba.

We GCs—who have, in my opinion, deliberately avoided buildups of strong leadership personalities in all areas of our church—expect outbursts of frustration from time to time by those who recognize that Anabaptism actually requires greater instead of less leadership than other church styles.

But I thought your MC leaders could settle their anxieties more freely and peaceably within your structures. For him, it didn't seem to work. That puzzles me considerably.

Some continuing affirmations. 1. I am convinced MCs show more respect for authority and leadership than we GCs do. While I believe in the priesthood of *all* believers, I also believe that God gives some among us the essential gifts of wisdom which must be honored. Please don't lose that respect in our rudderless world.

2. I believe that MC delegates generally spoke from a better informed background than did GC delegates. My hunch is that this is because MC delegates represent conferences and get wider consultation than do our delegates. But I like the idea of being prepared for conferences.

3. I am impressed by the MC style of operation. The delegates voted to appoint people to apostolic ministries churchwide, to support nonregistrants, and to provide more congregational leadership resources. Each vote was followed by an implementation discussion.

Regrettably, I am critical of our beautiful GC 1980 statements adopted on evangelism and on abortion. I have seen too little implementation.

This time we GCs passed good statements on tax withholding and justice. I pray we will implement them among us.

Two coincidences I believe are signs from God. 1. When the MCs reported on work with blacks and Hispanics, it struck me that God's Spirit has moved GCs to work more with Native Peoples and with Asians. It symbolizes a beautiful complementarity.

2. GC delegates may not all be as well informed as MC delegates. But the most passionate statements on delegate floors generally came from GCs. It too seemed more than coincidence. Couple the GC passion with the MC discernment and implementation and once again we see a beautiful family complementarity.

Summary. I come away from Bethlehem 83 convinced we are more "family" than I would have thought. As a counselor, I have often said that the best relationships are those with a sure and common foundation but with enough unique qualities to continue stimulating one another.

While I'm not one to urge quick organic unions, I believe we GCs and MCs are a twosome with beautiful potential for growing, dynamic spiritual relationships.

An outlander's view

by Daniel Hertzler

MC observer comments on GC's at business

It began on Tuesday, Aug. 2, with the rapping of a gavel and the declaration by president Jacob Tilitzky that the General Conference was in session. As a regular attendant at the Mennonite General Church Assembly, it would be inevitable that in viewing the business sessions of the General Conference Mennonite Church, I would compare what they do with what goes on in the Mennonite Church general assemblies.

I had been told that the General Conference style was more confrontational than ours—that in their triennial (every three years) assemblies they let their disagreements hang out, and we are more inclined to mute them. It could be, but I did not observe it at the Bethlehem assembly.

The business time of both churches was constricted because of the conjoint Assembly. They took turns with the space in the Stabler Arena at Lehigh University. But then the time ran short and concurrent business sessions were required. So the delegate body of the Mennonite Church found other quarters since, although the church is larger, the delegate body is smaller. This is because the General Conference is an organization of congregations and each congregation has direct representation to the triennial assembly. In addition, proxy voting is permitted on the basis of one vote for 30 members in a congregation. Thus the total number of votes on a specific issue could approximate 1,500.

A major part of the first delegate session was the presentation of 26 congregations which had applied for membership. Each had representation present and some brought banners. After all were presented, they were accepted as members by the delegates rising and reaching out toward them. This brought the number of congregations in the GC to 352 and the membership to 65,640. There was a net gain of 2,507 members in the past three years.

The most intensive early discussion in these business sessions came with the presentation of an issue which had been on the General Conference burner for several triennials. The problem was precipitated by paid employees of the General Conference in the U.S. who asked that their federal income taxes not be deducted by the conference to allow them to deal directly with the government on taxes for war.

The discussion I heard came at the end of a long process and so I suppose it was less impassioned than earlier in the study. The reason for the delay, I learned, was to provide an opportunity to pursue all possible administrative and legal avenues as solution to the problem. This had now been done with no success and so the general board brought a resolution calling for "the conference officers to test the constitutionality of the withholding requirements in the United States and to assert the higher claim of Christ's law of love, by refusing to serve as tax collectors in cases where individual employees have asked that their federal income taxes not be withheld from their wages, in order that they may conscientiously refuse to pay for war preparations."

Duane Heffelbower, a Mennonite attorney from California, commented on the proposal: "We could scarcely devise a softer 'velvet glove' to cast at the feet of the IRS. But it shows in a powerful way our corporate willingness to stand with our people. What might the government do? We don't know." But he observed the responses could vary from a simple levy of the bank accounts to putting conference officers in jail.

The resolution was discussed in a vigorous and orderly fashion. The arguments for and against were scarcely new ones. In opposing the resolution John Voth of Oklahoma noted that Jesus called upon us to love our enemy. Today the government has become the enemy. Jesus, he observed, called for going the second mile with a soldier. In support for the resolution, Lois Barrett of Kansas asserted that in the U.S. disobeying the law is a time-honored way of changing the law.

After an hour's debate, the resolution was brought to a ballot vote and passed by approximately a 70 percent majority.

Nothing this pointed came to the General Conference delegates during the rest of Bethlehem 83. Instead, the delegates listened to reports, discussed, made motions, and voted alternatively. At the end of the week I asked myself what was the cumulative impact? Several hundred persons spent parts of five days in meetings. What did they accomplish?

They heard reports from their denominational agencies. Church organizations normally follow a modified corporate model. Each institutionalized activity has a board or commission to guide its work, but the churchwide assemblies are seen as the bodies for final review. As an employee of a church board myself, I observe that although these reviews generally tend toward one-way communication, the integrity of our system calls for them. The delegates to the General Conference sat patiently through hours of reporting and most responses were affirmative.

Listening to these reviews, I observed a whole set of organizational titles with which I was not entirely familiar. Functions similar to those carried out by the Mennonite Church are done by the General Conference under different headings and combinations. As a member of the Mennonite Church I am familiar with the following program boards: MBE, MBCM, MBM, MMA, MPB.* As an observer of the General Conference business sessions I needed to come to terms with COE (Commission on Education), COM (Commission on Overseas Mission), and CHM (Commission on Home Mission).

I found also that the General Conference organization is in certain respects more integrated than ours. There is a division of administration which prepares a combined budget for all of the above plus Mennonite Biblical Seminary. The seminary, on the other hand, in contrast to our own colleges and seminaries, is an organization apart from any of the commissions.

All of these reports were given with vigor—and some with special effects—and received with reasonable interest. Most of what was presented was what one expected, but there were occasional surprises. The COM, for example, featured Humberto Flores from the Baptist Seminary in Cochabamba, Bolivia. He addressed delegates in good English and summarized the issues facing Latin-American churches: 1) the brain drain to North America; 2) poverty, with 20 percent undernourished; 3) lack of a good self-image. They look to North America as the best place in the world, and to light skin as the one thing most able to help one get richer. Flores is spending the next school year as a student at Associated Mennonite Biblical Seminaries.

Another surprise was the CHM proposal to place 50 Anabaptist witness points in cities across North America during the next three years. In their proposal, they asked, "Is it time to launch a serious effort to find at least 300 self-supporting people in 1983-86

*Mennonite Board of Education, Mennonite Board of Congregational Ministries, Mennonite Board of Missions, Mennonite Mutual Aid, Mennonite Publication Board.

willing to pursue their vocations and form inter-Mennonite congregations at the same time in whatever location their witness is needed?"

With this and other proposals, this commission alone came up with a price tag calling for $200,000 per year above what they are now receiving. Included among the proposals was a plan to look for 500 people who are ready to give $100 as often as twice a year for facilities for these new congregations.

They "processed" recommendations. In addition to the resolution on the withholding of taxes, the General Conference delegates responded to at least three other resolutions and two conjoint committee reports: 1) A Mennonite Tricentennial Resolution; 2) A Resolution on Central America; 3) A Statement on Inter-Mennonite cooperation in North America; 4) Report of the Joint Study Committee on "Justice and the Christian Witness"; 5) Human Sexuality in the Christian Life, Part I. These resolutions and reports were also processed by the Mennonite Church and most were first presented in joint sessions of the two delegate bodies.

Discussion of these documents gave delegates a chance to speak their minds on matters they considered important and a number did. But as happens in a delegate body of several hundred, relatively few people spoke a number of times and a good many were not heard from. Nevertheless, some contrasting points of view came forth and others that sought to pull the contrasts together. Among the latter was a remark from Reuben Siemens of Saskatchewan who called for placing the statement on justice beside a statement on evangelism adopted three years before in an effort to have a combined emphasis.

My mind sometimes wanders during discussions by delegate groups, especially when the discussion drops to the level of public editing of documents. Yet, on reflection, I believe there is a place for statements on Christian doctrine and practice. Many ignore them, and some fail to understand them, but specific statements, like confessions of faith, may become rallying points in our search to put our beliefs into language suitable for the day.

I am quite confident that we in the church borrow our models for activity from the patterns of our time. The General Conference Mennonites at business—like most Protestant churches—use a pattern that is partly based on political and partly based on business patterns. No doubt there are theological and pragmatic considerations also. However, if we are to judge their efforts on strictly political or business bases, their work may be found wanting. Meeting only once every three years, they are together too infrequently and not long enough to keep on top of their agenda. Too much of the work is done by staff.

Yet we need not use business or political models alone to evaluate what we seek to do in the church. It is our conviction that when Christians come together to discuss the work of the Lord, the Lord himself is present in the form of the Holy Spirit. This is a mystery we should not try too hard to explain. But we should be alert, for as the writer of the Revelation put it: "He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 2:7a).

They followed "Robert's Rules." For myself I tend to be easygoing on the use of formalized rules in conducting the work of the church. Indeed, in the Mennonite Church General Assembly we have gone through a period when "consensus" was considered adequate, or even preferable to formal motions, seconds, and votes. Recently, we are becoming more formal.

In the General Conference it was clearly formal. President Jacob Tilitzky announced at the beginning that they would follow "Robert's Rules" and that in case of questions, an interpreter of the rules was provided for. So I found myself witness to not only motions and seconds and amendments to motions, but in at least one case, an amendment to the amendment. It got pretty complex, but it certainly was one way to keep the meeting orderly.

In addition to observing these sessions, I attended the Mennonite Church business sessions except when they overlapped with those of the General Conference. Though there were diversities of emphasis and differences in style, much that happened was common to both groups. Except for the separate moderators and different organizational titles, a stranger would have had difficulty knowing which meeting he was attending. Especially since in both assemblies were members of congregations which belong to both the GC and the MC.

So what have I learned from the General Conference at business? That they take business seriously, surely. That their pattern of congregational representation to the general assembly provides a more direct tie between people and the general church than we can match. That there are disagreements among the General Conference members possibly more marked than we could tolerate among us.

Yet there was manifest an intention to work together in spite of disagreements. Some of the persons who expressed the strongest disagreements affirmed their love and concern for the assembly which, I understand, is what Christians in discernment situations must do. I will keep listening to hear how many employees ask that their taxes not be withheld and what the Internal Revenue Service does about it.

Good sales noted at assembly bookstore

Provident and Faith and Life bookstores worked together to provide a bookstore at Bethlehem 83. The location of the bookstore, on the second floor of Stabler Arena, was convenient, and the space was adequate to display the hundreds of titles selected for the occasion.

According to Brent Sprunger, Faith and Life manager from Newton, Kan., "People were hungry for books." Sales of more than $40,000 attested to this.

Managers and buyers from all Provident Bookstores and the home office, along with Faith and Life Bookstore managers, helped to set up and staff the store. Family members of employees gave freely of their time and energy, too. Ken Reinford, manager of Souderton Provident, gave overall direction to the project.

Some of the books most in demand were the new *Minister's Manual*, published jointly by Faith and Life and Mennonite Publishing House; *I Heard Good News Today:* Stories for Children, by Cornelia Lehn; *Slavery, Sabbath, War, and Women* by Willard Swartley; *A Reason to Sing:* Devotions by Mennonite Students, edited by Terry Stutzman; *Mennonite Women* by Elaine Sommers Rich; *Weaving Wisdom*, a collection of sermons by Mennonite women, and many others.

Because the young people were separated from adults by several miles, a separate bookstand was set up at the youth campus. Tapes and records were popular, as well as books by featured speakers.

Larry Dixon, manager of the Faith and Life Bookstore in Berne, Ind., said, "The spirit of cooperation that was evident has brought me personally much joy and satisfaction." Although tired from the long hours of supervising such a large project, Ken Reinford said he felt good about the experience.

—Dorothy Cutrell

Official response

Report to the church by the General Board

Ross Bender

The Mennonite Church General Board at its Aug. 1 meeting at Bethlehem, Pa., reviewed further developments in the church as persons have responded in a variety of ways to the publication *A Crisis Among Mennonites* by George R. Brunk, II. A proposal which had been drafted by Ross T. Bender, Myron Augsburger, Ivan Kauffmann, and Wayne North was received and adopted. The proposal included the following:

1. That the General Board acknowledge and help the church to recognize the theological diversity which exists in the Mennonite Church. Further, that we affirm that diversity can be healthy and creative provided that we address one another with mutual respect and avoid disparaging those with whom we disagree and their point of view.

2. That the General Board arrange for a consultation to examine these diverse theological streams at the point of their divergence and to test them to see that they are authentic expressions of the Mennonite/Anabaptist faith as we seek to interpret the Bible in our ever-changing world. We believe that testing needs to be done at the points where the various theological streams flow separately (though they share a common riverbed for the most part) and that the Bible is the authority and norm by which they should be tested.

3. That the General Board affirm the work of the Mennonite Publication Board and the Mennonite Board of Education. We believe that we have the administrative structures and persons in place in whom the church can have confidence. We ask that they continue to maintain open relationships with the church constituency and develop additional channels as needed. Concerned individuals and groups are asked to work through the appropriate channels to seek redress of their grievances.

4. A number of persons were asked to examine the various documents which had been published (the "Crisis" paper and responses to it) and to set forth the central issues for the General Board's consideration. The General Board is concerned that the issues be clearly identified so that they can be worked at in a responsible manner by the church. It is also concerned to assure fairness for those whose reputations may have been damaged through the controversy which has developed.

The central issues were identified as these:

a. The danger of imbalance in promoting particular emphases without at the same time recognizing the wholeness of salvation in such matters as the new birth *and* discipleship, accepting Jesus *and* joining the faith community, being prepared for eternity *and* doing justice.

b. A loss of fervency to proclaim salvation in Jesus Christ brought about by the emerging concern for social activism.

George R. Brunk II

c. A changing peace theology which calls for greater confrontation of the governments under whom we live.

d. The role of biblical criticism in our study of the Bible and its impact on our acceptance of the authority of the Bible as well as the faith development of students.

e. The impact upon the church of the various currents of theological perspective which are influencing us.

5. A delegation of General Board members met with representatives of the Virginia Conference, including Brother Brunk, to inform them of these proposals and actions and to discuss with them the resolution of the various concerns. This meeting was held on Aug. 3 during the week of the General Assembly at Bethlehem.

6. The General Board reported its proposals and actions to the General Assembly and the church and called on the church for its support in prayer and in other ways. This report was given during one of the sessions on Aug. 5. Brother Brunk was present and addressed the delegates and visitors as well.

At the conclusion of the Aug. 5 discussion, the Spirit of God moved mightily among us as we confessed our faults to one another, experienced the beginnings of reconciliation and healing, and spent time in praying together that the church be edified. Of particular significance was the suggestion by Willard Swartley (and strongly endorsed by George R. Brunk II) that there be a weeklong meeting of those persons named in the "Crisis" document with Brother Brunk in order to clear up misunderstandings on a personal and theological level and to attempt to resolve differences to the fullest possible extent. The General Board endorses this proposal and offers its resources to facilitate such a meeting.

Further developments, including plans for the larger consultation, will be reported from time to time. It was agreed by those present at the delegate meeting that the time has come to stop the circulation of printed documents on these issues and for face-to-face encounter to begin. The General Board calls upon the entire church to continue in prayer so that in this process we may all be truly open to hear each other as we speak the words of mutual admonition so that we may all be built up in the faith and the Lord of the church may be glorified.

Ross T. Bender, past moderator
Myron Augsburger, moderator
James M. Lapp, moderator-elect
Ivan Kauffmann, executive secretary

Youth at Bethlehem

Youth report varied experiences AIR values

by Carmen Schrock

Tony Campolo

"Adults should be aware that this is not a lost generation. There's a great bunch of kids here that will be instrumental in the church's future. I think they've got what it takes," said Wanda Wagler of Tavistock, Ont. (MC), as she reflected on her week as a dorm counselor for youth at Bethlehem 83.

After raising money through bike-a-thons, car washes, bake sales, chili suppers, rock-a-thons, and other creative means, General Conference (GC) and Mennonite Church (MC) youth traveled by bike, car, van, bus, plane, and train to Bethlehem, Pa., for the first joint North American Mennonite Youth Gathering, held Aug. 1-7. Over 2,300 youth (1,618 MC, 514 GC, and 93 dual conference) and their sponsors met at scenic Lehigh University Campus, over the mountain from the 4,227 adults who were meeting simultaneously at Stabler Arena on Saucon campus.

While conference planners had hoped for a more integrated program between youth and adults, the logistics of the distance between the campuses led to separate, concurrent programming for youth and adults. Two joint worship services were held and shuttle buses ran throughout the week for those participating in both programs.

Arnold Fast, a GC youth who served as a co-moderator for the week, pointed out that the youth gathering was probably "the climax of most people's summers." And the youth responded with enthusiasm. Kay Goertzen, GC from Newton, Kan., called the week, "a mountaintop experience. . . ."

Throughout the week creative programming and a high-energy crowd contributed to lively, spirited mass meetings. Doug Krehbiel and Jude Krehbiel (not related) of the GC group "Road Less Travelled" led music while the youth proved that they not only love to sing, but are capable of singing a wide variety of expressive songs. Selections ranged from the "Ping-Pong Ball Song," to "The Building Block," to "What a Friend We Have in Jesus." Other creativity included a live trumpet call which preceded announcements in mass meetings, in order to focus attention. And "Amos" (Doug Caskey) helped to bring Scripture readings and speaker introductions to life through his humorous dramatizations.

Although the heat in un-air-conditioned Grace Hall was often oppressive, applause and standing ovations were frequent, as were cheers for different colleges, geographic regions, and specific dorm groups. Jo Bontrager, Youth Gathering Coordinator, observed, "There is a real dichotomy between evening mass sessions and what these youth experience on Sunday mornings in their home congregations. If this is how they like worship . . . then maybe they can help us look at some new expressions."

Built around the theme "Christ Our Cornerstone," youth morning worship services included speakers Joy Lovett, Dave Schroeder, Leroy Friesen, Charles Christano, and Beulah Hostetler.

Evening worship speakers and topics were: Dave Schroeder, "Who Was Christ?"; Jep Hostetler, "What Do We Hide Because We Fear Rejection?"; David Augsburger, "Love as a Lifestyle"; and Tony Campolo, "Christ-the Stone on Whom We Are Built Together."

Throughout the day youth could choose from a wide variety of seminars (which varied daily), workshops (that lasted throughout the week), recreation, and films. AIR (Action, Interaction, Reflection) groups of approximately 10 people from the same dorm floor or fraternity met on Monday, Wednesday, and Friday. SHAIR groups (two AIR groups combined to form a coed group) met Tuesday, Thursday, and Saturday. Late-night activities included films, music recreation tournaments, drama, and a feature seminar, "Rock Music—(How) Should We Listen?" by Dennis Benson. The youth campus also included a display area, with representatives from various church colleges and service organizations, and a joint Provident/Faith and Life Bookstore.

Tuesday evening, in a massive transportation feat, 30 school buses shuttled the youth over the mountain to the Saucon campus for a joint session with the adults. In what Julie Spicher (editor of the Youth Gathering newssheet, *the building block*) called an "evening's imagistic look at discipleship," youth added their clapping and enthusiasm to the normally more sedate adult meeting.

Tuesday evening's program included pre-service music by youth from Mennonite high school choirs, congregational singing led by Harry Loewen (music coordinator for the Youth Gathering) and accompanied by "Road Less Travelled," and a song by Chuck Neufeld. Richard Kauffman, editor of *With*, the joint MC/GC youth magazine, read segments from the Sermon on the Mount interspersed with responses from four youth who shared personal reflections on the Scripture. Hesston

College Players concluded the evening with a series of vignettes portraying human quests for God.

Saturday the youth celebrated the 300th anniversary of German Mennonites arriving in North America with "Heritage Day." Described by its planners as "a day to explore our inheritance—our heritage as members of the Mennonite Christian family," the day included plays, storytellers, outdoor musicians, choirs, films, seminars on the historic theme, and tours of Germantown. Adults were also invited to participate in Heritage Day.

On Sunday morning youth were once again shuttled over the mountain to help fill Stabler Arena to the rafters, this time for a joint youth-adult worship celebration. Here the mass youth choir provided the call to worship and also meditative music for the communion service. Other parts of the program included the sermon, "God's People and God's Missions" by Charles Christano, president of Mennonite World Conference; a celebrative oratorio, "That We May Be One," written for the occasion by Esther Wiebe and Urie Bender; and spirited congregational singing.

Youth responses to Bethlehem 83 were as varied as the youth themselves. While some complained it was "boring," others found "too much to choose from." Shared complaints seemed to be the heat and humidity, the layout of the campus which required walking long distances up and down steep grades (in sharp contrast to Bowling Green 81), the fraternities' uncleanliness, the institutional food, and a mix-up with the computer printouts. But others focused on the positive dimensions of the week:

"A lot of the youth here really are dedicated. It helps me to feel more one."—Dean Mast, East Petersburg, Pa. (MC)

"Adults seem always to hear the bad things and assume the worst just because it's youth. I wish the adults could see the closeness and unity that we do have here. It's so neat when we can get together and experience God's love for us."—Deb Schweitzer, Shickley, Neb. (GC)

"It's been a learning experience, with a lot of fun!"—H. Dan Joachin, St. Catharines, Ont. (GC)

"I'm learning a lot about myself. It's good preparation for college."—Brian Schrock, Colorado Springs, Colo. (MC)

Bethlehem 83 was a turning point for both adults and youth in that the programming was joint GC/MC, but most youth seemed oblivious to this distinction. Ruth Boehm, an MC youth who

Deb Schweitzer

Beryl Jantzi

Jo Bontrager

was a co-moderator for the event, said, "Whether someone is GC or MC is not an issue. We don't even talk about it." Ruth predicts, "In the future there will be unity between the people, but the structures will need to change." Co-moderator Arnold Fast, GC, adds, "The youth will not stand against unity between conferences." Other Youth Gathering participants commented:

"I don't think they know it (GC/MC differences) even exists!"—Levi Schrock, MYF sponsor, Elkhart, Ind. (MC)

"There's no distinction noticeable at all. Basically, everybody is a young person; whether they're GC or MC hasn't been discussed. I like to think we are all a common people. Conference distinctions should not be played up to the extent that they have."—H. Dan Joachin, St. Catharines, Ont., (GC)

Making the effort to get 2,300 Mennonite youth together for a weeklong gathering is perhaps a sign of hope for the future of the church. It's also a resource from which the larger church can learn. Norma Schrock, MYF sponsor from Elkhart, Ind., said that "most youth feel there isn't enough communication between the youth and the adults." Just what do the youth want the adults to hear? Let's listen:

"The main thing I want them to know is that we as youth do care. We have a lot of growing and learning to do. They as adults set examples for us."—Deb Schweitzer, Shickley, Neb. (GC)

"Don't stereotype us. We're not all the same."—Ann Birkey, Denver, Colo.

"There may be a generation gap, but there's one thing in common—our same belief in God."—Doug McNicoll, West Liberty, Ohio (MC)

"Music is part of a teenager's life. The church will need to accept that."—James Powell, Aibonito, Puerto Rico (MC)

"We are basically in agreement with what our Mennonite heritage has built us up to. The majority of us are also in favor of the principles the church stands for."—H. Dan Joachin, St. Catharines, Ont. (GC)

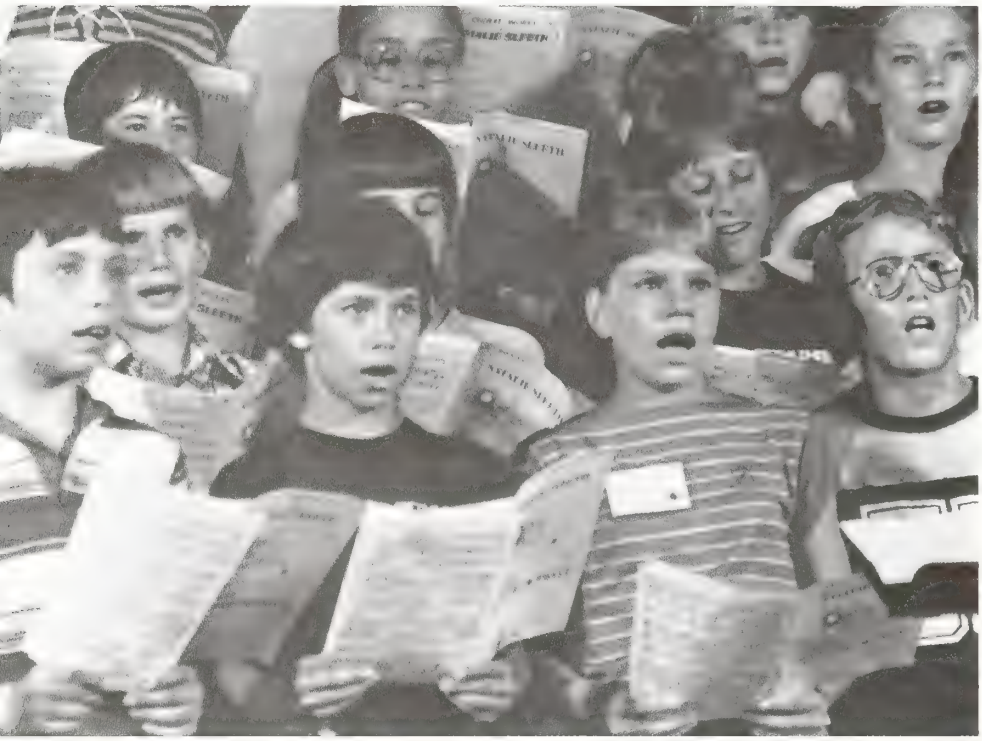
"I think it's an excellent testimony to the church about the willingness of the youth to come here. It says something to the church about where it ought to be putting its money. Youth *are* interested and should be taken seriously."—Jo Bontrager, Youth Gathering coordinator

Reflecting on the whole week, Beryl Jantzi, youth pastor of Akron (Pa.) Mennonite Church (Dual), shared, "One negative aspect is that a lot of kids were skipping sessions because they simply were not there spiritually. But the positive aspect is that the planners did well to include social and physical options for those who aren't struggling with faith issues. There's been a wide gamut of offerings. This builds a positive impression of churchwide gatherings. That's a major step in itself. In that, it's (Bethlehem 83) been successful."

Children at Bethlehem

More than fun and games

by Helen Alderfer



Boarding bus for an excursion (top); singing is important to Mennonites and begins in childhood

More than 400 children registered for the children's activities at Bethlehem, Assembly 83.

For Margaret Brubaker (11), it was a journey of about a mile from Hellertown to Stabler Arena, where the adult and evening meetings were held. Her family (parents, Marvin and Barbara) is moving to Grantham, Pa., where her father, Marvin, will teach at Messiah College after having taught mathematics for 17 years at the Moravian College of Bethlehem. He said, "We stayed for Assembly." Margaret was happy they did. "I liked the recreation program—kickball, soccer, and swimming, and I was glad for the chance to be in the bell choir."

Celena Walter (11), daughter of Arlene and Ted Walter of Fort McMurray, Alberta, had a longer journey, about 3,000 miles. She and her parents were on their way to Kampala, Uganda, where Ted will serve as an educational consultant under the Association of Canadian Community Colleges, while on sabbatical from Kenyano College.

Rosie Stoltzfus, on the staff at Christopher Dock High School, Lansdale, Pa., for a number of years and on her way to the Associated Mennonite Biblical Seminaries, served as the overall coordinator for children's activities. The satisfaction of the participants is a testimony to her ability to select staff and direct them effectively.

I asked her what children do at Assembly, and without hesitating she said, "They have fun." I found her in mid-flight in her office, between checking with John Munro of Harleysville, Pa., who was putting together a slide set of the week's activities for a Saturday morning showing to which parents were invited, and taking an ill child back to Stabler Arena, where the adults were meeting, for a doctor's opinion.

(Watch for further word on the slide set. It may be available for showing to interested churches and schools.)

Rosie chose a strong team of five to assist her: Kathy Bowman (preschoolers), Marilyn Studer (1-2), Bonnie Zieset (3-4), Ruth Graybill (5-6), and Karen Nofziger (7-8). A staff of volunteers, about 150 for the preschool program and about 200 for the grade schoolers, gave long hot dedicated hours with good cheer.

For the preschoolers there was a nursery "suite," a toddlers' room, and "rooms" for the 3-4s, and the 5-6s. The "rooms" were areas in the halls of Stabler, blocked off by large wooden partitions. They were supplied with toys, books, and other equipment, much of it gathered from local day care centers or supplied by those who helped with the children.

The children, after a morning of recreation—various outdoor games and water play in a tub with toys or under sprinklers—took afternoon naps. Their day also included arts, crafts, songs, and stories. A special of the week was a visit to a nearby game preserve.

Kathy said it was difficult to get a volunteer staff together, so despite her hopes, she was unable to take in any of the daytime adult sessions. She feels that preregistration is crucial. One morning, 41 turned up in one group and there were only two adults to work with them.

The smallest preschoolers didn't travel far for their activities, but when they did they traveled in style in a large red wagon equipped with safety belts. Wherever it traveled the small riders left a wake of smiling observers.

Clowns were on the grounds one evening to entertain the smallest. And helium-filled balloons, celebrating the 75th anniversary of the Mennonite Publishing House, Scottdale, Pa., added a colorful note.

There were a few tears during the week but mostly the spirit of the children was sunny and relaxed, unlike the shopping malls where small children often appear to be reluctantly accompanying adults. Mennonite parents gave a clear message, too, that they enjoy their children.

Children in grades 1-8 boarded a line of yellow school buses at Stabler at 8:45 and arrived back at 5:00 each day from

Cedar Crest College at Allentown, a half-hour ride away. (Waiting for latecomers did disrupt the well-planned schedule of activities.)

Grades 1 and 2 listened to storyteller Eve MacMaster, author of *Story Bible Series*. Marjorie Waybill, editor of *Story Friends*, had periods of music, recreation, and crafts.

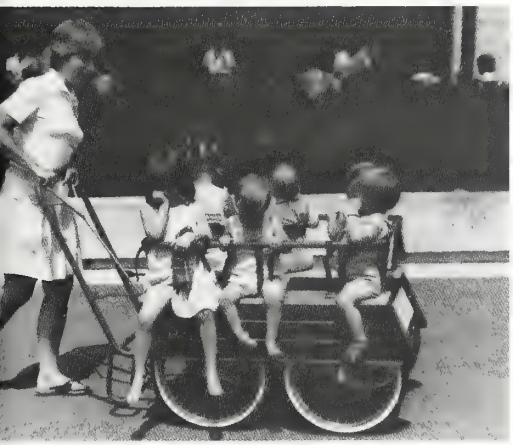
Grades 3 and 4 had some of the same activities, plus visits from missionaries Anna Marie Kurtz, Dave and Karen Powell, Ken and Natalie Shenk, and Bob and Fran Gerber.

Grades 5 and 6 had a period of worship—storytellers Elaine Rich, Anna C. Eby, and Ernest Clemens; a creative writing period, with Helen Alderfer, editor of *On the Line;* lessons in Mennonite heritage; and an opportunity to be in a chorus or handbell group. The drama group "Sneetches" and the Goshen College and Hesston College players performed for them. The banners they made in crafts were given to the churches of the children whose names were drawn from among those who had worked on it. They went to the Plains Mennonite in Lansdale, Pa., Burrton (Kan.) Mennonite, Kan., Parkview Mennonite, of Harrisonburg, and Calvary Mennonite of Washington, Ill.

One feature of the program for grades 5-6 was a "Special Needs Workshop." For this, children and their leaders were brought in from Indian Creek Homes, a facility for special children. Their taking part in the activities for a period of time each day helped the children understand better what it is like to have a handicap.

The 7-8-graders had a varied program, too, with a campus tour which included a role play. Recreation on campus included two-ball soccer, and swimming off-campus was another popular feature.

The facilities at Cedar Crest were good, much of it air-conditioned and pleasantly decorated. The college staff was impressed with the children's cooperation and their care of the buildings and grounds.



Having a good time at Bethlehem 83 was not limited to youth and adults

Capable adults took part in the children's activities as teachers, sponsors, and in many other ways.

But, as with the preschool group, the biggest headache seemed to be with registration hassles. For instance, problems occurred in the grades 5-6 art and crafts section, where Kathleen C. Pfeiffer was presenting *Fraktur Schrifter* (Fraktur writing) and Scherenschnitte (scissors' cutting) in the Pennsylvania German tradition. Forty-nine turned up on Wednesday morning, 17 more than the day before. Ten of them had no chairs, and some had no scissors. But I noticed that everyone seemed to take it in stride.

In fact, throughout the week most of the children demonstrated that they came from a long line of people who can "make-do."

One day the lights went out for a half hour. It caught grades 1-2 sitting with their counselors for a talk period so they kept right on; 3-4 were in the lounge where LaDeen Biller pulled out her guitar and sang with them; 5-8 were playing in the gym and continued playing, using emergency lighting.

Every afternoon buses took the children to six different swimming pools in the city. In the light of temperatures in the high 80s and 90s and humidity in the 80s, it was an oasis in the day and ranked high on the list of favorite activities.

How did children feel about Bethlehem 83?

Some of them looked forward to it because they had attended other assemblies. Daniel A. Zehr, (12) Lancaster, Pa., who attended Estes Park, Waterloo, and Bowling Green assemblies, said, "I go to all the evening meetings, too."

Jeremy Smith (11), Palmer Lake, Colo., said, "We are on a two-week vacation trip. We are going to visit my grandparents in Ohio and an aunt and uncle in Indiana City, and also we are going to New York City and some other places."

Is it easy for children to make friends in an Assembly setting?

The answer is "yes" for most of them. Naturally there was competition and sometimes vying for first place in line, but there was also helpfulness and caring. When a third grader stubbed her toe playing kickball, another one reached in her pocket for a Band-Aid, which she had brought along just in case it was needed.

Mark Hiebert (12) from Delta, B.C., near Vancouver, said, "I knew only one person—but not my age—before I came, but it's not been too hard to get acquainted."

John Esau (12), Swift Current, Sask., said that his family took five or six days to get to Bethlehem and that they will take longer going back. "I've made new friends. It's easy to get to know people here."

Shelia Rohrer (13), Orrville, Ohio, said, "It's all just lots of fun. I've made new friends here."

Susan Miller (12), Wellman, Iowa, said, "I have a friend here but I didn't get into her group. That was kind of bad, but I met a lot of new people. I might write to some of them."

Most of the parents were enthusiastic about the program, although a few felt it did not meet their particular child's needs. One said her child had been in advanced art classes so the craft program bored him.

Shirley Hege of Stockbridge, Georgia, said, "I thought the program was excellent. Our children Diane (11) and Dean (9) enjoyed it. Diane found a friend quite early."

Deanne Semer of West Unity, Ohio, said that his children, Shaun (9) and Brian (13), really enjoyed the children's activities.

Rosie Stoltzfus wondered if the overall theme of Assembly, "Christ the Cornestone," could have been incorporated into the children's activities in concrete ways so that when they attended the evening services they might have been better able to put it together and get a feel for the whole.

Is there someone who can take the lessons learned in children's programming in each Assembly and make them available for building on for the next Assembly?

This was a first for General Conference and Old Mennonite children (as it was for their parents) to meet in a conjoint session. It wasn't a big deal for the children. They accept persons just as they are and without labels. Perhaps that is a lesson adults can learn from the children at Bethlehem 83.

Personal opinions

Do you think the MG/GC churches are ready for a merger?

Letha Froese, president of the MC Publication Board, talked to people about their opinions on a MC/GC merger.

Abraham Davis, Jr.
Harrisonburg, Va.

I don't see why we cannot merge if we can agree on basic biblical doctrines such as authority of the Scripture for faith and practice. If that's accepted, that includes faith in Christ, second coming of Christ, and belief in God. Then the peripheral differences can be worked out.

Hugh Springer
Newton, Kan., and Hong Kong

I'm not as concerned about organization as about working together. We work with both the General Conference and the Mennonite Church in Hong Kong. It's like going together when you are dating. After you've gone together, why not get married? When we work together so closely overseas, why not work together at home?

Ruth Quenzer
Fresno, Calif.

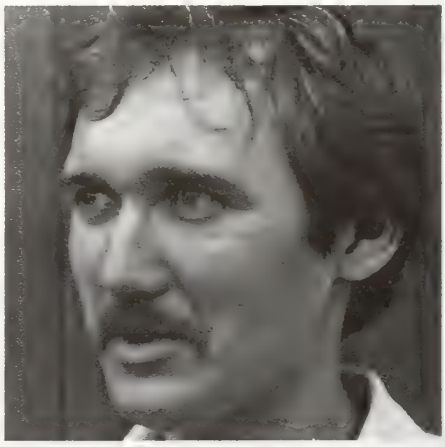
It would be a very good idea. I'm from a dual membership church. However, I feel this group (Bethlehem 83) is too large. The singing is gorgeous, but the seminars are too large to take part in. I feel there is a good spirit here among people, but across the country there are many differences.

Marian Nolt
Harrisonburg, Va.

Yes, I would like to see a merger. I don't think there would be problems at the grassroots level. The problems would come at the top (administrative) level.

Merle Good
Lancaster, Pa

If it would cause people to withdraw from either denomination because of a merger, then I would be against it. The plus side is that it brings us together. The danger is that it gets us farther from the "precious" place where faith became real.



Keith A. Miller
Kokomo, Ind.

Yes, I think it would be great. This meeting has been good since the very first night. There's no need for two separate denominations.

Mood of Afro-American assembly: Celebrative

"Exemplifying Our Vision of Peace" was the theme of the first Annual Assembly of the Afro-American Mennonite Association (AAMA). Meeting July 29-31 at Cedar Crest College in Allentown, Pa., participants in the 1983 AAMA Assembly experienced worship and fellowship, conducted Association business, and celebrated God's acts among us.

Let the peace of Christ rule ... Assembly participants were given an opportunity to examine their understanding of peace and the way in which we practice our understandings of peace. Al Brown, director of the High-Aim Program for the Board of Education, spoke to the main session on Friday evening. James White, Professor of Sociology at Calvin College was the main speaker for the Saturday evening banquet. Sam Walters, pastor of Burnside Mennonite Church, Bronx, N.Y., closed the sessions with a consideration of how to "Put Peace in One Piece!"

Workshop sessions focused on information sharing and "how-to's" and included consideration of positive ethnic models, community economic development, selective service, development of effective community Bible studies, time management, and ministry in the urban black setting. (Tapes or manuscripts of most of these sessions are available upon request.)

Celebration was a major part of the proceedings. Accomplishments of the previous year, as well as the contribution of individuals to the development of the association, were highlighted. Eugene Seals was given special recognition for his development and editorship of the *United Action Newsletter*. Raymond Jackson and Richard Reese were also given recognition for the work contributed to the Black Council executive board during their terms of service. The choir from Seventh Avenue Mennonite Church provided special music.

Business, business, and more business ... History was made during the business session, in the establishment of a covenant statement between the association and its members. A commitment was made to disciple one another in love; encourage each one's gifts; share one another's burdens, joys, and sorrows in practical ways; practice faithful stewardship; nurture congregations; and practice a nonviolent approach to the solution of problems.

The "vision" adopted at Bowling Green in 1981 and affirmed at the 1982 Assembly at Franklin and Marshall in Lancaster was reaffirmed during the business session of the 1983 Assembly. The growth and strengthening of existing congregations, developing new congregations in black and integrated communities, and developing strong leadership for black and integrated congregations continue as the main thrust of the association goals. Community and economic development were added to the goals as a fourth area of concentration.

More than a little satisfaction was experienced in the progress reported on projects initiated during the past two years. Projects concerning pastoral leadership training, study guides for black/urban youth and black men, family-life seminars, women's conferences, and youth conferences were identified as completed, near completion, or in progress. The projects were undertaken in response to priorities established by the delegate assembly at Bowling Green in 1981. Also highlighted during the delegate business session was the AAMA-sponsored conference, "The Black Church, The Third World, and Peace." The congregational economic development projects, being conducted by the association, in the South Bronx and North Philadelphia, received attention as well.

The need for fellowship, mutual support, sharing, and resourcing were given prime importance as delegates made the decision to continue meeting annually rather than once every two years.

In other business, the delegate assembly elected two new members to the executive board: Carliss McGhee, a schoolteacher from Inglewood, Calif. and Leslie Francisco III, youth pastor at Calvary Mennonite Church in Newport News, Va. The budget for the 1985 fiscal year was approved.

Another feature of the Assembly was the attention given to the discernment of need among individuals and congregations. Assembly participants were asked to respond to questionnaires which would enable the executive board to match more closely their planning and programming to "the real world." The role of the executive board of the association was described as that of a "chisel to be used by assembly delegates to hammer out the shape of the association and its programs."

Lark Award presented to Millers and Hackmans

Two couples received recognition for outstanding work in North American missions during an August 2 ceremony at Bethlehem 83.

Mennonite Board of Missions presented the James and Rowena Lark Award to Vern and Helen Miller for 1982 and Linford and Ada Hackman for 1983. Ada's brother, Ernest Moyer, accepted the award on behalf of Hackmans. Linford died in April.

The Lark Award recognizes creative leadership in evangelism and church development in North America. The award was named after the late James and Rowena Lark, in memory of their outstanding work in church planting. James was the first black ordained pastor in the Mennonite Church.

Both Millers and Hackmans have been energetic leaders in the North American Mennonite Church.

Vern and Helen have worked in urban church ministries for 32 years. From 1951 to 1956 they were involved in the Bible Mission in the Gladstone area of Cleveland, until the area was cleared out for urban renewal. In 1957, the Millers founded Lee Heights Community Church, and he has been its pastor ever since. The Millers have been vocal in representing urban concerns in the Mennonite Church.

Lee Heights is now one of the largest Mennonite urban congregations in North America.

Hackmans' church work started at Rocky Ridge, Pa., in 1931. Linford was superintendent of the Rocky Ridge Mission, where James and Rowena Lark were also involved.

In 1939, Linford and Ada moved to northern Minnesota, where they pioneered mission work among Native Americans.

Linford was ordained in Minnesota in 1944. The next year he and Ada moved to Alberta, where Linford served as an itinerant pastor for scattered groups of Christians on and off reserves for native people.

Ada lives in Edmonton, Alta.

Informal fellowship was as important as the formal sessions to many conferees

Reflections on the Assembly and the future of AAMA . . .

Delegate from Rehoboth Mennonite Church: "This is my first time at Assembly. What I see is something that I'm very proud of. I'm going to put this on my prayer list to encourage the executive board to keep on working and shooting for goals. As a delegate from Rehoboth, I'm going back home and really speak to our congregation about this Assembly, but mostly I'm going to push about the black leadership that we need in our congregation . . . and support. I'm really going to push that. I think this is what we all need to do as delegates—get our congregations and each congregation involved."

Hubert Brown: "The AAMA meeting marked a new beginning in the life of black and integrated congregations. This was the first time we met as an association, and while there are snags to be worked out, I think support and interest will grow. The entire Mennonite Church will be strengthened by this new association. We have no place to go but up."

Raymond Jackson: "The AAMA meetings certainly represent a new beginning with a new purpose, a new meaning for all of the church. I suspect that some will sit along the sidelines silently observing. Some will cheer and some will jeer. Others will put their hands to the plow and will work, no matter how hard and difficult the new ground which is experienced."

Bill Scott: "We have a good vision for the church in that we're doing something which speaks to the specific needs of our country. The church is doing a lot of studies on human sexuality, women in leadership positions, and so on, but none on how Reaganomics is affecting poor people. One illustration is that the church is driving through the ghetto to get to the post office to mail a check for overseas missions and not really seeing the needs around us. Even though AAMA has the vision, it doesn't have the resources to meet the needs that we see and unless the total church is able to share the same vision, I wonder how effective we can be in our ministry. The church has the responsibility to continue the work that Jesus began while he was on earth. I am excited about our vision. My hope is that the total church will share that vision with us as we open our hearts and resources to the spiritual needs in our own country."

Bind us together, Lord. We are family! We stand together! These were the fervent prayers and affirmations of Assembly participants.

—Joy Lovett

Christano on Bethlehem 83 and World Conference

Charles Christano

If you asked most participants at Bethlehem 83, the General Assembly of the Mennonite Church (MC) and Triennial Session of the General Conference (GC) Mennonite Church, to describe the event, many would call it something like "one great big family reunion." Charles Christano, in his presentation to the joint delegate sessions, put it this way: "It sometimes seems," he said, "that you don't have enough hands to shake with."

Later in the same speech, Christano, from Kudus, Indonesia, and president of Mennonite World Conference, added, "It warms my heart to see MCs and GCs [as the groups were distinguished during the week] together like this."

But in a subsequent interview, he tempered his positive words with caution. Although the fact of common roots and 300 years of similar history for North American Mennonite groups is significant, "I hope our reason for this joint assembly is not *only* because we are celebrating that history," he said.

"When is the next joint conference?" he asked. "In 50 years? In another 300?"

Christano does, however, see Bethlehem 83 as a step toward "unity in diversity" in which, he told reporter Dave Graybill during the week, "each one has its own identity and yet they are one." Indeed, one of the overarching themes of the assembly was unity and biblical "oneness in Christ."

However, "sometimes we forget the woods because of the trees," Christano said. The many seminars and special meetings offered daily during the assembly provided ample opportunity for different interests to develop, he noted, but he also hopes there will be "room for a forum in which the varied groups and interests can be united.

"I'm not talking about *uniformity*, but *unity*," he continued. "A thing may be good in itself, but interest groups should be balanced—coordinated like an orchestra which plays the same piece by blending different sounds. You can't have a good orchestra with all violins!"

Christano is concerned as well that when a certain action begins at the grass roots, it often ends up in an executive committee with only a few members for a final decision. "As an administrator, I know it is easy to act on what *I* think is important," he said. "But what about the people in the pews? What they think is important is often completely different.

"I would rather spend more time rehearsing and have good symphony, a good, clean show, than get immediate results," he went on, although he recognized that sometimes action must be taken quickly.

He called Bethlehem 83 "a good start" in working for unity in different ways and areas, and hopes other groups, such as the Mennonite Brethren (MBs), Brethren in Christ, and other Mennonite groups around the world, can learn from the example set here.

"The experience here can be contagious at Mennonite World Conference," he said. "I really hope that the European groups will feel even stronger confirmation of their efforts to get closer, because of what happened here."

"I would rather spend more time rehearsing and have good symphony, a good, clean show. . . ."

In addition, Christiano hopes that "when MCs and GCs from North American go to Strasbourg [France, site of the 11th assembly next year of Mennonite World Conference], they will encourage Asian Mennonites who have been compartmentalized to get closer." For example, he said, "the Japanese GCs get along better with North American GCs than with Japanese MCs." A similar situation exists in India between MBs and GCs.

"We have to be realistic," he said, and realize that neither the GC and MC groups nor Mennonites worldwide will merge overnight. "You can't have something good in a short time," Christano said. "A fine art takes time."

—Melanie Zuercher

High marks accorded Bethlehem 83 by joint boards following the event

The joint Mennonite Church and General Conference Mennonite gathering at Bethlehem 83 received high marks in an inter-Mennonite evaluation Aug. 7 at Allentown (Pa.) College.

The GC and MC General Boards, meeting with Brethren in Christ and Mennonite Brethren representatives, praised the weeklong event in another first-of-its-kind session held hours after the assembly closed.

General Conference board member Ben Sprunger said he felt "a sense of wholeness" at the Aug. 1-7 gathering. "If there would be some way [to hold another joint GC-MC assembly], I would be the first to vote for it."

Robert Zehr of the Mennonite Church board said, "I ... found it difficult to contain my emotions" during the assembly's concluding communion service. "I could have cried tears of joy."

Brethren in Christ representative Frank Kipe said he felt "a beautiful spirit of oneness among you" at the sessions he attended.

Mennonite Church board member Luke Stoltzfus said he would like to see the MC and GC denominations meet again in 1989 when their assembly schedules next coincide—"if not before." But he cautioned both bodies to listen to the concerns of those members who "are not at that point."

Several participants suggested that the Mennonite Brethren and Brethren in Christ join the GC and MC groups in a future assembly.

Mennonite Brethren moderator Henry Dick noted a schedule problem. The MB triennial calendar—with assemblies in 1984, 1987, and so on—never coincides with the Mennonite Church and General Conference calendars. Thus, a special meeting would be necessary.

"But I'm not saying that isn't a possibility," he said. "I'm more interested in that today than I would have been a week ago."

Brethren in Christ representative John Byers noted a similarity in issues facing denominations in the Mennonite family: "I sensed that you struggle with the same sorts of things on your conference floors that we do in ours."

Dick agreed, but said that "if unity means uniformity," it isn't likely to occur. If conference differences are becoming less important, differences of outlook have the potential to divide Mennonites and Brethren in Christ in new ways, he said.

As for overcoming historical differences, "many times it will take our young people—our children—who don't understand the things that divided us," Kipe said.

Other participants pointed out logistical problems in joint meetings. When the MC and GC denominations meet together, "we bring a lot of people," Mennonite Church board member Carl Kreider observed. "There just aren't too many places available" that can handle a group of 7,000 (including children) at reasonable cost.

Myron Augsburger, incoming MC moderator, said that a meeting of the four largest groups in the Mennonite family would require a site like the Wichita convention center used for the Mennonite World Conference assembly in 1978.

Don Steelberg of the General Conference board suggested a joint meeting in a major city. In addition to having the necessary facilities for a large gathering, an urban setting could help more Mennonites and Brethren in Christ to appreciate the city, he said.

Criticism of the assembly centered on response to the joint GC-MC report on sexuality. Ross Bender, outgoing Mennonite Church moderator, "was very disappointed" that delegates addressed themselves almost exclusively to the sections of the report that deal with homosexuality.

Further, Bender reported that homosexuals at Bethlehem felt "hatred" rather than acceptance as people. One can respect the humanity of homosexuals without condoning their activities, he suggested.

"I know that homosexuality is not contagious. People could have talked with them without catching it." On the other hand, "Christian love *is* contagious."

On other matters, Mennonite Church staff member Joy Lovett reported that some Canadians at the youth assembly felt "misunderstood" by young people from the U.S. Perhaps future youth conventions should offer seminars on Canadian concerns, said Lovett, who is associate general secretary for black concerns.

MC board member Hubert Brown would have liked more presentations on history. (The assembly was held in eastern Pennsylvania to commemorate the 300th anniversary of the first permanent Mennonite settlement in North America.)

Jim Lapp, Mennonite Church moderator-elect, said sessions for young adults were good. Hector Vazquez of the MC board expressed appreciation for the youth convention.

The joint board meeting continued August 8 with Bible study and sharing of denominational concerns.

—Dave Graybill

Pittsburgh church declares sanctuary

Sunday, Aug. 14, the Pittsburgh Mennonite Church became the first congregation of the Mennonite Church in the U.S. to declare itself a public sanctuary for refugees from conflict-ridden Central America.

Markham, a General Conference Mennonite Church near Chicago, and now PMC join over 60 churches from various denominations offering hospitality to refugees.

At a public service dedicating the Pittsburgh church a sanctuary, members and friends from the area met Gabriel and Maria, a young couple from El Salvador, who were the first guests of that community. They are members of the Assembly of God. They were working as traveling salespersons when word came to them that they were suspected of being leftists, and that they were marked for death by one of El Salvador's militarily backed death squads.

Fearing for their lives, Gabriel, 35, and Maria, 28, didn't return home. They left their nine children (from two previous marriages) plus their 14-month-old baby with relatives and fled into the night.

Making their way along various back roads, the couple was able to cross through Mexico and into Arizona, where they contacted members of a national railroad. Gabriel and Maria could have taken the "railroad" to Canada, where the government is willing to grant refugee status, or they could seek sanctuary in the U.S. and join the movement trying to change U.S. immigration policy. They chose the latter and are staying in an apartment in the PMC basement.

Gabriel and Maria are part of an estimated 300,000 refugees who have fled to the U.S. from Central America in recent years.

Over 600 churches have publicly supported the sanctuary movement, including the national Church of the Brethren as well as the Mennonite and General Conference Mennonite Churches at their conjoint assemblies held Aug. 1-7 in Bethlehem, Pa. Church groups are helping to provide food, clothing, money, and are spending time with refugees. Ten religious groups have endorsed the congregation's decision. They include Sisters of Mercy, the Association of Priests, several United Methodist Churches, the Thomas Merton Center, and the Friends meeting. Local lawyers and doctors have also volunteered their services. —Adapted from a report by Robert V. Peters, a PMC member.

New voices at Bethlehem 83, young women speak out

At Bethlehem 83 we heard a lot of talk about rocks—"Christ the Cornerstone," no other foundation, the church of living stones. At the same time, some of us encountered rockier images. We felt the hurt of stones hurled in anger and indignation. We brushed against the walls of tradition, stones more strongly mortared than those of the temple at Jerusalem. Our ideals were bruised by the blunt weight of reality.

Thus, out of love we confess our alarm. We share concerns and challenge the church to consider our suggestions. These have grown from numerous discussions throughout the week. At its end, four of us met to collect our ideas and consider the consequences. We are Susan Huber of Akron, Pa., a volunteer worker with Central American refugees; Rebecca Rittgers from Imlay City, Mich., a Goshen College senior; Melanie Zuercher of Hesston, Kan., a writer; and myself, a New York University junior from Irwin, Pa. There have been many other young women who contributed valuable observations during the week. We speak, in part, for them and submit a synthesis of our collective voice.

First, we ask to be identified fairly. We are not our mothers. While we owe much to the Women's Caucus and similar groups, we are other than they. Some of us have been their students; all of us have benefited from their struggles. We feel a certain solidarity with them, yet we cannot share their kinds of anger. We are the next generation.

We have grown up *assuning* our position as valuable members of the "body." We do not feel a need to react as strongly as our mothers because we can not fully understand the injustices they feel. In addition, our generation was not forced to extremes. We have neither the traditional nor reactionary feelings of our older sisters. We look to ourselves and the future church for a new vision of justice and change.

This week we saw that vision weakened or blurred at best. While our male counterparts took the microphone and were heard, we were silent. While young men served on committees and benefited from mentoring, networks, and the respect granted for their causes, we stood by. While our nonregistrant brothers spoke to faithfulness, a vocal young women's group would most likely have been seen as a reactionary stab at the structures.

Yet, we risk such misunderstanding and trust the church will see and hear us for what we are. We commend the General Conference Mennonites for calling young women to important responsibilities. Sue Flickenger, for example, served on the sexuality resolution committee, and Wilma Harder served as a delegate from Minnesota. We ask the planners of our next Assembly to notice the contributions of these and other young women. We trust their competency and commitment is proof enough that more young women must be considered for similar positions.

In addition, we ask Young Adult Services and other Mennonite organizations to invest in inclusive activities and writings. We ask the church to open positions to train young people, especially young women, and to give them visible roles in church work.

We are here, we have gifts, and we are willing to be used. Real change will happen when women are qualified, confident, and trusted. We must learn skills in our youth rather than wait for the anger of middle age and a lifetime of exclusion to destroy our peace.

"We are a pragmatic generation without the baggage of reactionary anger."

Furthermore, we believe the church cannot afford to ignore half its young talent. Because our scars are not as vivid, nor our hurt as profound as the wounds of our mothers, we will not batter a closed structure for long.

We are a pragmatic generation without the baggage of reactionary anger. We are educated and creative. The world offers challenging outlets for our abilities. If the church will not recognize and use our gifts, we probably won't invest energy in Bible translation or activism to prove our worth.

Finally, we address the young women, our sisters in Mennonite colleges, secular universities, and places of informal education—job and home. We challenge you to prepare yourselves for a Mennonite Church open to your gifts. We ask you to consider church work as a valid career, to look beyond the hospitality committees and ladies auxiliaries. We call you to take our hands, to organize, to commit yourselves to learn God's way with us, and to emerge as a worthy presence in faith and humility at the next Assembly of the Mennonite Church.—Julia Spicher

Convention types

During General Assembly (Bethlehem 83), Dan Shenk from Iowa, who likes to keep an eye and an ear open for the lighter side, as well as for the more serious, took some candids of the various types of people who attend such meetings. You may have met, or be, one of them. News Ed

(1) *Hit and run.* This approach is characterized by short encounters of the businesslike kind. "You'll get that into the newsletter then? Good." These people usually carry a briefcase (as they make their brief cases for getting things done).

(2) *Flower to flower.* Like honeybees, these folks flit through the people garden looking for familiar faces. "Why Janet, I had no idea you were going to be here!" A few minutes later they move on. Most of their buzzing around happens outside, near the snack tents.

(3) *Reception line.* The idea here is to stand rooted to one spot, preferably at a high traffic intersection. The challenge is to keep from being washed away by the tidal wave of people flowing past. "So nice to see you; so nice to see you." These people usually wear a glassy-eyed expression, especially after the first 15 minutes.

(4) *Heart to heart.* Quality not quantity sums up this style. A grassy, secluded spot on a table apart provide the setting for intensive interaction. "It would be really good if we could sit down for a while and do some catching up with each other." These people are "into" eye contact.

(5) *Hide and seek.* Individuals playing this game tend to be frustrated most of the time. Why? They're looking for specific persons with whom they need to communicate specific messages. "You say Bob was here just five minutes ago? Which way was he heading?" These people walk very fast and squint a lot.

(6) *Go with the flow.* The "mellow minglers" have little agenda, hidden or otherwise. They mosey along, soaking up the experience, wondering as they wander who they'll run into next. "Hey, what's happening?" These folks give and receive hugs as often as smiles and handshakes.
— Dan Shenk

READERS SAY

A. J. Metzler, Elkhart, Ind. Thanks for your editorial "Flailing Fundamentalism" (Aug. 2, p. 544).

For nearly twenty years we have heard an increasing criticism and depreciation of the influence of Fundamentalism upon our church and her leaders of earlier generations.

We believe the present and future generations also need to know the positive and biblical influence from other religious movements upon our leaders of that era which challenged, stimulated, and guided them in leading the church, which was rather ingrown and not fully aware of her opportunities and responsibilities for missions, evangelism, nurture, and service.

Those leaders believed, loved, and taught the New Testament message of the church. They were also deeply concerned for a slumbering church. They discerned both the weaknesses and strengths of the religious movements of their time. With dedidation and courage (in spite of opposition) they were the Spirit's agents for renewal and thus further enriched the heritage we enjoy today.

Dorothy McCammon, Goshen, Ind. ". . . North American Mennonites a mere pimple on the face of the worldwide church . . ." (Aug. 16, p. 576). What a miserable metaphor!

David Hiebert, Scottdale, Pa. Bob Baker's "Sorry, Jesus, You're Number Two" (Aug. 16) has prompted me to think and talk about what he says. I've decided that some of the spark and fire of my first love to God after conversion and joining the church is still alive. One indication is that I'm now employed by a Mennonite institution, where we took a cut in pay when first employed and are now earning about one third the per capita income (1981) of other Pennsylvanians. Yet we feel that God has called us to the job here of communicating the way he's interacting with Mennonites and others of our world.

On the other hand, I'm also spending a lot of time with James, Addi, and Jeni, the others in my family. I know that I will not help advance the frontiers of missions the way Bob's generation did, but I hope that our children will not be the cause of Third World people considering America one of their frontiers.

Willard E. Roth, MBM, Elkhart, Ind. The unidentified person on the picture of students at the 1954 joint seminary session which appeared on p. 380 in the May 31 issue of *Gospel Herald* is Raul Garcia from Argentina.

A special offer from the Every Home Plan

Bethlehem 83 . . . 300 years of Mennonites in North America . . . days of work, worship, fellowship . . . yours in these pages to enjoy and use. Welcome to the possibly 30,000 new readers who are receiving complimentary copies of this issue—with an invitation to your congregations to consider an Every Home Plan subscription offer. You're invited to one week, to a year, and to more of pleasurable and profitable reading.

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*Students and nonresident members may be included also.

MENNOSCOPE

New members by baptism and confession of faith: Bill Fish, Donna Pratt, Matt Pratt, and Darlene Pratt at **Community Mennonite Fellowship,** Corning, N.Y. Rick Bowman, Duval Denlinger, Vernon Denlinger, Steve Hershey, Lee Kauffman, Mary Ann Kauffman, Amos King, David King, Kathy King, Laurie Sauder, and Leonard Stoltzfus at **Paradise,** Pa. Grace Hartman by confession of faith at Zion, Broadway, Va.

Change of address: Erma Grove from Ghana to c/o Box 370, Elkhart, IN 46515. **Paul and Margaret Wyse** from Peru to Box 248, Waxhaw, NC 28173.

Barbara Brubaker wishes to dispose of her copies of *Gospel Herald* from 1964-80. Anyone needing them may contact her at 136 New Street, Hellertown, PA 18055.

BIRTHS

Hershberger, Keith L. and Marilyn (Miller), Kokomo, Ind., second son, Kyle Wade, Aug. 11.

Hunsberger, Kevin and Karolynn (Roth), Baden, Ont., first child, Trevor Willis, Aug. 10.

Jackson, Sammy and Rebecca (Levell), Amboy, Ind., second son, Todd Eldon, July 12.

Martin, Le Roy and Cathy (Bewley), Narvon, Pa., second child, first son, LeRoy Dallas, Apr. 5, 1983.

Miller, Kenneth L. and Dolores (Heatwole), Harrisonburg, Va., first child, Kristen Renee, Mar. 30.

Ozor, Chibuzor and Chima (Nwobi), Ann Arbor, Mich., fourth child, second daughter, Chigozie Nwannediutor Amarachukwu, Apr. 13.

Robbson, Richard and Sharon (Baechler), Missassauga, Ont., second son, Daniel Ryan, July 17.

Schrock, Steven and Tami (Hostetler), Harper, Kan., first child, Craig Steven, Aug. 7.

Shank, Duane and Ellen Kennel, Washington, D.C., first child, Celeste Grace, July 9.

Thornburg, John and Ann (Plank), West Liberty, Ohio, first child, Emily Jo, July 25.

VanderMolen, Randi and Lolita (Miller), Decatur, Mich., first child, Nicholas Randall, July 26.

Wenger, Nelson and Alma (Becker), Manheim, Pa., fourth son, Troy Sean, Aug. 6.

Wideman, James and Kathy (McCoy), Akron, N.Y., first child, Bonnie Mae, Aug. 6.

Zehr, Dwight and Donna (Witzel), Bright, Ont., third child, second son, Scott Edward, July 14.

Zehr, Ray and Laurel (Roth), Shakespeare, Ont., third daughter, Franseine Venessa, July 14.

MARRIAGES

Berger — Wieler. — Jeffrey Berger, Perkasie, Pa., and Barbara Wieler, Hatfield, Pa., both of Line Lexington cong., by Kenneth Seitz, Sr., Aug. 13.

Boehs—Headrick.—Jay G. Boehs, Greeley, Colo., and Rachel A. Headrick, East Holbrook cong., Cheraw, Colo., by John Kreider, June 11.

Boyer — Landis. — William Boyer, Wooster, Ohio, and Marlene Landis, Orrville, Ohio, both of Chestnut Ridge cong., by Glenn Steiner, July 30.

Brenneman—Soukup.—Timothy Branner Brenneman, Broadway, Va., Zion cong., and Karla Sue Soukup, Arlington Hts., Ill., Lutheran Church, by Harvey Yoder, June 18.

Cassel — Godshall. — Galen Cassel, Souderton, Pa., Souderton cong., and Loralee Godshall, Souderton, Pa., Calvary Church, by Robert Smith, Aug. 13.

Eby—Liechty.—Kurt Eby, Elkhart, Ind., North Main St. cong., and Rachel Liechty, Archbold, Ohio, West Clinton cong., by Rocky Miller and Milton Janzen, July 16.

Good—White.—Gary Good, London, Ont., Valleyview cong., and Deborah White, London, Ont., United Church, by Keith Hawkes, July 9.

Holowell—Bontrager.—Bert Holowell, Cochranton, Pa., Community Church, and Dorothy Bontrager, Cochranton, Pa., Sunnyside cong., by _____ Sedano, June 18.

Isaacs—Brunk.—Carl Dean Isaacs, Angola, Ind., and Kathleen Brunk, Akron, Pa., Akron cong., by Truman H. Brunk and Truman H. Brunk, Jr., father of the bride, Aug. 6.

Koch—Epp.—Robert Laverne Koch, Craig, Colo., Mennonite Church, and Linda Anne Epp, Clearbrook, B.C., Mennonite Brethren Church, by Roy S. Koch, father of the groom, June 25.

Kulp—Oswald.—James Kulp, Souderton, Pa., The Branch Church, and Joan Oswald, Hatfield, Pa., First Mennonite, Lincoln, Neb., by Leland Oswald, father of the bride, July 9.

Lehman — Witmer. — Michael Lehman, Zion cong., and Marjorie Witmer, Hagerstown, Md., Cedar Grove cong., by Nelson C. Martin and Roger Martin, Aug. 13.

Miller—Boyd.—Randy Miller, Goshen, Ind., Sunnyside cong., and Nancy Boyd, Conneaut Lake, Pa., Catholic Church, by Ed Zeitler, Apr. 23.

Rhodes—Ranck.—Raleigh D. Rhodes, Dayton (Va.) cong., and Patricia S. Ranck, Strasburg cong., Strasburg, Pa., by Charles Good and Isaac Frederick, May 28.

Ropp — Donkers. — Willard James Ropp, Tavistock, Ont., East Zorra cong., and Mary Dianne Donkers, Hesson, Ont., Catholic Church, by J. Henry Cassano, July 16.

Stutzman—Stutzman.—Reid Stutzman, Holmesville, Ohio, Martin's Creek cong., and Marcia Stutzman, Berlin, Ohio, Berlin cong., by Roman Stutzman and Paul Hummel, May 28.

Stutzman — Yoder. — Donald Lynn Stutzman, Sandy Lake, Pa., Sunnyside cong., and Karen Ann Yoder, Hartville, Ohio, Hartville cong., by E. Ike Porter, July 23.

OBITUARIES

Ebersole, Amanda, daughter of Henry and Emma (Stauffer) Ebersole, was born at Sterling, Ill., Nov. 28, 1885; died at Foulkeways Home, Gwynedd, Pa., July 15, 1983; aged 97 y. Surviving is one brother (Harry Ebersole). She was preceded in death by 2 sisters and one brother. Interment in the Science Ridge Cemetery on July 24, in charge of Leroy Kennel.

Ebersole, Harry, son of Henry and Emma (Stauffer) Ebersole, was born in Sterling, Ill., May 29, 1892; died in Sarasota, Fla., July 16, 1983; aged 91 y. On Aug. 8, 1971, he was married to Gladys Fletcher, who survives. Also surviving are one son (Byron S.) and 4 grandchildren. He was preceded in death by 3 sisters and one brother. Interment in Science Ridge Cemetery on July 24, in charge of Leroy Kennel.

Gehman, Nora, daughter of Abram and Sarah (Lapp) Gross, was born in Bucks Co., Pa., Feb. 17, 1894; died at Souderton, Pa., Aug. 14, 1983; aged 89 y. On Jan. 26, 1954, she was married to John Gehman, who died on Jan. 20, 1969. Surviving are 2 stepchildren (Edith Martin and Minerva Gehman), 2 brothers (Joseph L. Gross and Phares L. Gross), and 2 sisters (Priscilla and Elizabeth Gross). She was a member of Swamp Mennonite Church. Funeral services were held at Eastern Mennonite Home, Souderton, Pa., Aug. 17, in charge of Noah L. Kolb, Winfield Ruth, and Paul Glanzer; interment in Swamp Cemetery.

Landis, Dayton C., son of Henry M. and Lizzie (Clemmer) Landis, was born in Harleysville, Pa., Apr. 2, 1900; died at Grand View Hospital, Sellersville, Pa., July 17, 1983; aged 83 y. On Apr. 24, 1920, he was married to Mattie Landes, who survives. Also surviving are 5 sons (Heber, Henry, Floyd, Mark, and Stanton), 2 daughters (Minerva—Mrs. Stanley Godshall and Mary—Mrs. Wm. Leatherman), one brother (Samuel C. Landis), and one sister (Eva Landis Detweiler). He was preceded in death by one son (Dayton, Jr.). He was a member of Salford Mennonite Church, where funeral services were held on July 20, in charge of John L. Ruth and Willis Miller; interment in Salford Mennonite Cemetery.

Stringer, Dewey, son of Walter and Cora Belle (Gargus) Stringer, was born at Christopher, Ill., May 15, 1898; died of cancer at Eureka, Ill., Aug. 6, 1983; aged 85 y. On Jan. 7, 1919, he was married to Ida May Bachman, who survives. Also surviving are 3 daughters (Lorene Dingledine, Jewell Spriner, and Iris Speck), one son (Ivis Stringer), 10 grandchidren, 11 great-grandchildren, and 2 sisters (Pearl Rice and Mary Hopp). He was preceded in death by 3 brothers, one half-brother, one sister, and one grandchild. He was a member of Roanoke Mennonite Church, where funeral services were held on Aug. 9, in charge of Robert Harnish, Walter Dyck, and Melvin Robey; interment in Roanoke Cemetery.

Thomas, William O., was born at Clinton, Ind., Aug. 29, 1897; died at Sarasota, Fla., July 30, 1983; aged 86 y. He was married to Lorraine Spurgeon, who died in July 1981. Surviving are 2 daughters (Betty Jean McLean and Ruth Mae Fauver), one son (William C. Thomas), 8 grandchildren, 11 great-grandchildren, and one sister (Lillian Wiggins). He was a member of Bay Shore Mennonite Church. Funeral services were held at Hawkins Chapel on Aug. 2, in charge of Stanlee Kauffman.

Weaver, Alma Esther, daughter of Perry and Myrtle Shenk, was born near Oronogo, Mo., Oct. 10, 1900; died at Trinity Lutheran Manor, Mirriam, Kan., Aug. 2, 1983; aged 82 y. On June 20, 1920, she was married to Elmer R. Berkey, who died on Oct. 29, 1955. On Aug. 10, 1970 she was married to Levi A. Weaver, who survives. Also surviving are 2 sons (Clayton Samuel and Lloyd Norton Berkey), 2 daughters (Margaret Etta Buerge and Catherine Elizabeth Swanson), 15 grandchildren, and 25 great-grandchildren. She was a member of Sheridan (Oreg.) Mennonite Church. Funeral services were held at Simmons Funeral Chapel, Kansas City, and at Simson Funeral Chapel, Webb City, Mo., Aug. 8, in charge of Leroy Gingerich; interment in Weaver Cemetery, Webb City.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Sept. 10

Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15

Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18

Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2

CREDITS

Cover by Ron Meyer; pp. 3, 21 (ad), 614, 615, 619 (bottom), 622 (middle), 623 (left col.), 626, 627, by Ron Blaum; pp. 2, 619 (top), 621, 622 (top), 623 (middle col.), 624, by D. Michael Hostetler; p. 615 (ad), by D. S. Harnley, Jr.; p. 620, by Randy Shenk.

ITEMS AND COMMENTS

Task force says 45 church sites offer Latin political sanctuary

Forty-five individual church congregations have declared themselves public sanctuaries for Salvadoran and Guatemalan refugees, according to Lee Holstein, senior staff member of the Chicago Religious Task Force on Central America. Those 45 sites, he said, are being supported by more than 500 publicly endorsing congregations and several national denominational bodies. In addition, Mr. Holstein said, there are more than 100 congregations involved in sanctuary organizing committees in more than 40 cities.

Condemned North Carolina inmates allowed a choice of death methods

North Carolina lawmakers have adopted a law allowing death row prisoners to choose how they will die. The law offers a choice of death in the gas chamber or by a lethal injection. Before it was passed, a requirement that the lethal drugs be obtained from a licensed pharmacist and be administered by a licensed physician were removed after the state medical society objected.

Lutheran officers renewing appeal to Reagan, Andropov on disarmament

The Lutheran World Federation has renewed its appeal to President Reagan and Soviet leader Yuri Andropov for world peace and mutual disarmament. In a message that was delivered to the Soviet and U.S. missions in Geneva, the officers of the Lutheran federation urged both governments to "make mutual concessions at the Geneva negotiations, thereby helping to halt the acceleration of the nuclear arms race."

Rising price of land hurting Indiana Amish community

Indiana's Amish population is faced with two problems that threaten this tight-knit community—the soaring price of land and the decreasing availability of Amish marriage partners. For generations, Amish have lived in tight-knit communities. Amish newlyweds would receive a farm from the parents of the groom that would be located as close as possible to his parents' home. The newlyweds would settle on the farm and raise a family.

But in recent years Hoosier farmland, especially in the north—where the Amish population is concentrated—and central parts of the state, has become so expensive and hard to obtain that the custom is dying out. As a result, many young Amish couples are forced to move to other areas, usually with poorer quality soil, where farms are not so expensive. But the relocation has also resulted in new Amish communities. Three years ago three Amish families moved from Adams County to the hilly country of southern Indiana, near the city of Salem. The new settlement became established quickly and at least 15 more families from northern Indiana have joined the Salem community in the past 15 months. At Salem, the Amish can buy two or three acres of land with the same money needed to buy one acre in northern Indiana.

Churches in Africa said to add 6 million Christians annually

Churches in Africa are growing by an average of 6 million people a year, the general secretary of the All Africa Conference of Churches reported to the World Council of Churches assembly in Vancouver, B.C. Maxime Rafansoa, speaking at a program for visitors at the World Council of Churches assembly, noted this growth is the equal to the total population of the Ivory Coast. He said in the perspective of many Africans, "Jesus is a homeless Palestinian bearing a South African cross." Africa, he said, is also a battlefield and conditions of life are "very difficult." He said the country's heritage from colonial times expresses itself in exploitation through multinationals, increasing militarization, violation of human rights, and corruption. Sithembiso Nyoni, a rural development worker from Zimbabwe, said the church in Africa is often very timid and "usually we let the political powers dominate our lives."

Wealth and real fullness of life are incompatible, says theologian

Wealth and fullness of life are incompatible, West German theologian Dorothee Soelle told World Council of Churches' delegates at Vancouver, B.C. She said people in the rich nations sit in their "tin cans" in rush-hour traffic, look out at each other in frustration, and turn vainly to psychology to solve the emptiness of their lives. They suffer "stretched deaths," while people in the poor countries suffer lives shortened by hunger, disease, and a lack of bare necessities.

She said the empty rich can renew their lives by giving away their money and working for the liberation of the poor in the Third World, where, Dr. Soelle said, two thirds of the world's people live with "no fullness of life" because they live in poverty and "see no way of getting their oppressors in the rich world off their backs.

"Jesus rebuffs the pious middle-class hope" of material wealth and a deep spirituality, she continued. "Fullness of life does not come when you already have everything. We first have to empty ourselves to receive God's fullness. . . . If we hide ourselves from God behind the barrier of our many possessions so that God cannot touch us, we die.

Two-pronged review of Vietnam War

The August number of *Indochina Issues* gives a preview of public television's 13-part history of the Vietnam War, which begins in October. The 12-page special issue, titled "Vietnam: Television Takes Another Look at the War," includes a review of the series, highlights of each program, and suggested background reading. The magazine observes that politics is too much ignored in the television series. "In avoiding politics, the series slides into a fascination with the technology, the techniques, the tactics of the war. But the major debates during the war were . . . about the role of the United States in the world—questioning the way American power was used, and whether the exercise of that power really advanced the ideals we proclaimed in public."

Single copies of the August issue are $1.00. Quantity discounts are available. Write to: Indochina Project, Center for International Policy, 120 Maryland Ave., NE, Washington, DC 20002. Ask for *Indochina Issues*, number 39.

Pro-lifers form insurance company that will exclude abortion coverage

A group of anti-abortionists has started a fraternal insurance society that will not pay for an abortion as part of its coverage. Jack Hansen, an adviser to the newly incorporated American Pro Life Assurance Society of Park Ridge, a Chicago suburb, said group members had found it nearly impossible to find a commercial insurance company that directly or indirectly did not use policyholders' premiums to pay for abortions. "If you don't like abortions, you don't like paying for them," Mr. Hansen said.

The group will be able to operate for one year with a temporary certificate of authority from the state, by which time it will have to have signed up 500 members in order to become eligible for a permanent certificate. If successful, the society will be one of three dozen companies refusing to fund abortions, according to a list compiled by Pro-Life National Group Trust, an insurance agency in Oak Brook, Ill.

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Scribes and photographers

A special issue of *Gospel Herald*, such as this, does not randomly fall together any more than does a watch from pieces of quartz, digital readout, and steel. It takes planning and lots of hard work. I'd like to take this week's editorial space to introduce the contributors to you and to say something about how they worked.

The backbone article is the one on Mennonite Church business, "That They May Be One," by J. Lorne Peachey, editor of *Christian Living*. He had to sit through 22 hours of sessions, including both Mennonite Church (MC) and conjoint business with the General Conference (GC) Church, and then write the story. He claims he enjoys this, and I believe he does, because just as he covered Bowling Green 81 with finesse, so he has covered this assembly.

Melanie Zuercher, from Hesston, Kan., has had experience in journalism with the Goshen College *Record* and has been published in other periodicals. She shares her personal impressions of the mass meetings and does an interview with Charles Christano on the significance of Bethlehem 83 with relation to Mennonite World Conference, of which he is president.

Bernie Wiebe reveals a bit of himself in "We Are More Family Than I Thought." In addition to his counseling and journalistic interests, he reports on health care concerns to the broader church. Bernie lives in Winnipeg, Man. He takes careful aim at the MC as a GC observer and gives us some personal impressions.

Daniel Hertzler, editor of *Gospel Herald*, returns the favor to the GCs and tells them how they look to him as an MC observer. Dan is a beekeeper, a gardener, and a churchman. If you don't watch for Dan's wry humor, you might miss it.

Books are important to most of us. This is especially true for Dorothy Cutrell. She has been a bookstore manager and edits the *Provident Book Finder*, a highly respected review service in Mennonite circles and beyond. She is married to Mennonite Publishing House publisher, Ben Cutrell.

"Report to the Church by the General Board" appears above the names of four church leaders. It is a solemn response to George R. Brunk II's booklet *Crisis in the Church*. . . . More on the controversy generated by Brunk may be found in the lead article by Peachey.

Carmen Schrock spent a lot of time talking to young people at the Lehigh University campus in town in order to write about youth at Bethlehem. A graduate of Eastern Mennonite College, Carmen has had experience as a leader at Diakonia, an Allegheny Conference project in Ocean City, Md., and in San Francisco as a VSer.

Children couldn't find a better advocate than Helen Alderfer. She has been editing *On the Line* since its beginning in 1971. Besides caring for children in this way, she has gone to bat for them in other publications. She is always concerned they may not get their share of the limelight. It was a natural for her to do this story on children, as she did at Bowling Green 81. She lives in Pittsburgh, Pa.

Letha Froese, of LaJunta, Colo., has the distinction of being one of two women to head up major MC boards—she is president of the publication board. She also edits the Rocky Mountain Conference paper, *Echo*.

Joy Lovett, who wrote "Mood of the Afro-American Assembly" is associate general secretary for black concerns at the General Board. She has training and experience in administration and brings to her task a vision of how black and white Mennonites can work together for the advancement of the kingdom. Though her work has to do primarily with black and integrated concerns, she also serves as a liaison to Latins and whites in the church. She is active in the affairs of the Afro-American Mennonite Association, the organization (once known as the Black Caucus) which sponsored the assembly on which she reports.

Dave Graybill, who wrote "High Marks Accorded Bethlehem 83 by Joint Boards," is not a new writer to *Gospel Herald* readers. He did some pinch-hitting in news while the editor was on sabbatical. He works in the information services at Eastern Mennonite College, Harrisonburg, Va.

Robert Peters has also written for *Gospel Herald* before. He lives in Pittsburgh and is a member of a Mennonite church which has given sanctuary to a Central American family. Rob took a leading role at assembly in the all-night vigil against nuclear arms.

Julia (Julie) Spicher studied at Goshen College for two years and has been writing for as long as she can remember. Her article speaks for itself and many who feel like she does. Her home is Irwin, Pa., between Pittsburgh and Scottdale. Poetry is an interest of hers.

Dan Shenk is a longtime contributor to periodicals at MPH. He is a copastor in Cedar Falls, Iowa. He listened for the lighter tones.

Photographers Ron Blaum, of Christopher Dock, Lansdale, Pa.; D. Michael Hostetler, a free-lancer of Harrisonburg, Va.; Ron Meyers, Fresno, Ohio; and Randy Shenk, Harrisonburg, Va., made significant contributions through the eyes of their cameras.

That's the roster. We trust this special issue, then, will better help you understand what happened at Bethlehem 83. Happy reading.—David E. Hostetler, news editor

September 13, 1983

GOSPEL HERALD

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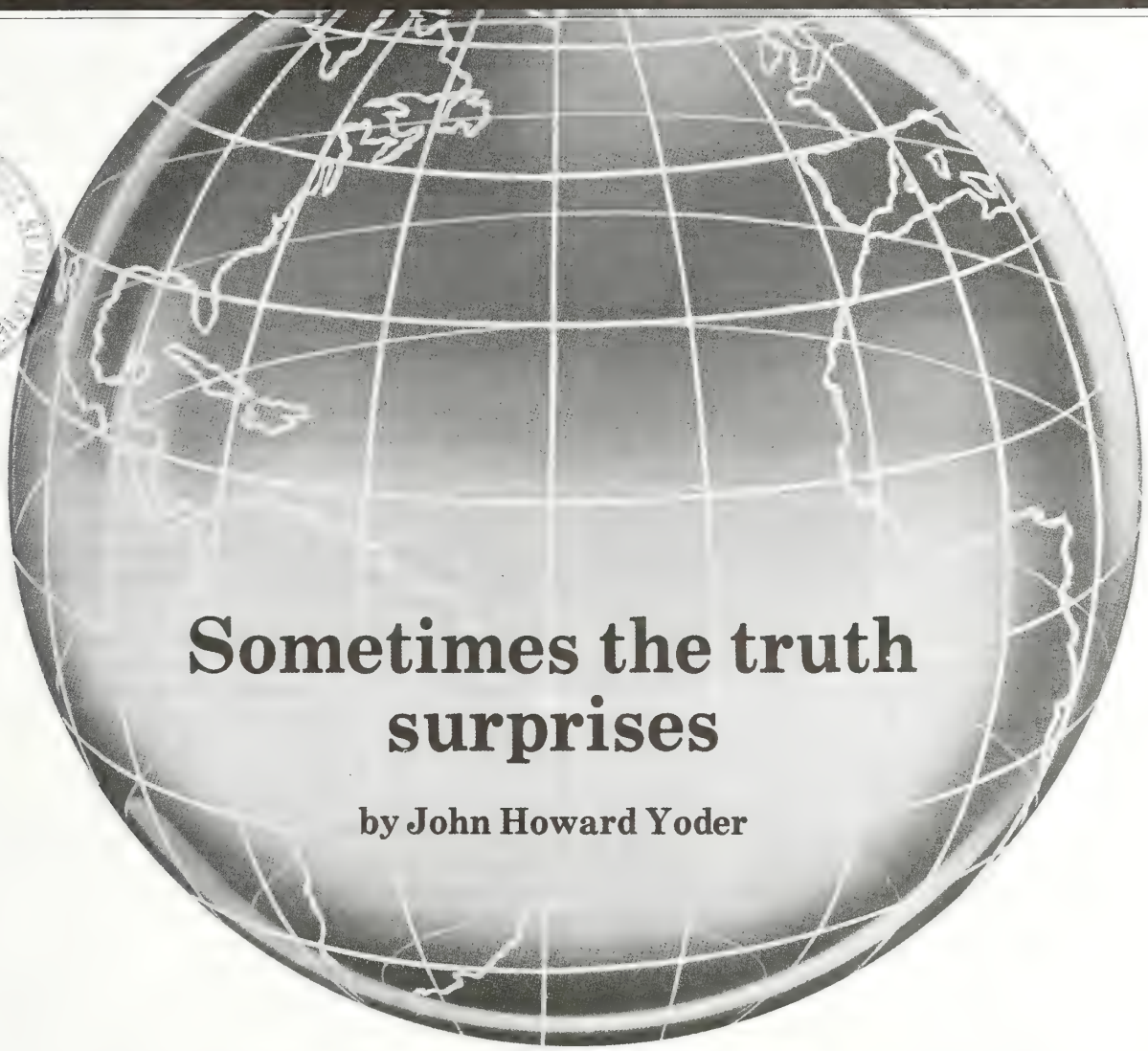

Sometimes the truth surprises

by John Howard Yoder

The Eastern Orthodox churches have such a "high" view of the sacrament of the Eucharist that no non-Orthodox can participate in its celebration, except as spectators.

So as not to appear sectarian and irrelevant, when they share in an interchurch event like an assembly of the World Council of Churches, the Orthodox rummaged around in their theological attic and found a ceremony of "the breaking of bread," which they were theologically free to insert in the plenary worship program of the World Council without even asking who would be present. Its form was simple enough that many "low church" Protestants could almost have called it a Lord's supper. Yet it was so shaped that the Orthodox could say that it was not what they call Eucharist:

a. The gospel text was read from the feeding of the five thousand, not from the upper room supper.

b. The connection between the breaking of bread and the hunger of the world was explicit. The prayer asked God's blessing on "wheat and rice, oil and wine . . ." and is representative of the productivity of the earth.

c. Ordinary large loaves of bread were used. Each communicant broke off his or her own portion. No priest was needed.

d. The distribution was done after the closing benediction.

e. There was no wine.

Thus—blessed paradox—the most "low," informal, inclusive communion ceremonies which took place at the Vancouver Assembly were led by Eastern Orthodox bishops. This contradiction of course only adds confusion to the "properly theological" debate about the Lord's supper "as such"; nonetheless it represents a backhanded recognition that the traditional categories, hallowed by the centuries and represented by a ponderous Episcopal establishment, need to be leapfrogged in order to connect with the current reality of fellowship in Christ.

The majority of Christian bishops and theologians, since the fourth century, have found it necessary, in order not to be unrealistically out of touch with their people, and in order not to sacrifice the common values

of national survival, to abandon (with regret) the early Christian rejection of war. Careful theologians developed the theory of the just war in order to deny that governments were being given a blank check. Meanwhile peoples and governments did what they pleased, usually claiming the positive blessing of God for their national selfishness, including massacres and wars in materialism.

Since its earliest beginnings, the World Council of Churches has been the arena for a witness against the traditions which bless war. Quakers, Brethren, and Fellowship of Reconciliation members have always been present in the World Council of Churches commissions and corridors out of proportion to the strength of their constituency. Yet the assemblies and study groups have regularly avoided facing the issue of war head-on and an issue dividing Christians concerning which they should try to come closer together.

Gracious paradoxes of cross-cultural fellowship based on observations at Vancouver, British Columbia.

In most parts of the world church there are no peace churches. It was feared that there could be no understanding for such a far-out theme. Thus church leaders, in order to stay by their people and not be socially irresponsible, made no room for a serious challenge to the majority tradition of the just war, even though that tradition had never been adopted by the World Council of Churches, stands in none of the ecumenical creeds, and is rejected as a matter of conviction by some member churches.

But now there have been changes "in the world." The nuclear threat has led to massive protest movements—some of those mostly Christian and some of them involving Christians in leadership—so strong that the World Council could not afford not to make space for this theme in its preparatory studies and on the program. Dr. Helen Caldicott and Coretta Scott King were invited. The Ploughshares Project, a Canadian network for peace witness and action cosponsored by the Mennonites of Canada, was invited to organize a "peace and justice center" with a strong parallel program of lectures, panels, films, and entertainment throughout the Assembly. A special "peace and justice" plenary session on August 4 was devoted to a special message on that theme. Thus—blessed paradox—in order not to lose touch with the vanguard of their people, in order to be relevant and realistic, a nonpacifist bureaucracy has scheduled a wide treatment of concern for peace.

This contradiction only adds confusion to the necessary deep debate about the cost and basis of peace according to the gospel. It leapfrogs over the problems of the cross and power. Nonetheless it represents the recognition that the traditional categories need to be bypassed in order to tackle the moral imperatives of our times.

John Howard Yoder teaches theology at Goshen Biblical Seminary and at Notre Dame University. He was an observer at the World Council of Churches assembly at Vancouver, British Columbia.

Most Christian thought leaves the Bible behind, by conviction, as a norm for church life. Eastern Orthodox churches take the creeds as the established church life of the fourth through the eighth centuries as their norm. Roman Catholicism assigns central teaching authority to an agency which has never finished updating the truth. The majority churches in the Reformation are formally bound to creeds from the sixteenth century. Dominant theological development in the West, called "liberal" or "modern" or "critical," has sifted traditional and biblical thought through the filters of what the educated modern mind can accept. So most people at Vancouver believe (responsibly) that the Bible should not be taken straight.

Yet when people from all over the world meet, they cannot impose on each other their own separate historically colored glasses. As a result the Bible tends to be taken straight: it is read extensively in worship, often without commentary. It is the subject of direct study by small groups as a regular part of the program. Neither creedal language nor critical analysis counts in these settings except as they help a mixed group to gather around the text. The "report of the general secretary" with which the Sixth Assembly began was a meditative word study on the biblical imagery of "the house," the root *oikos* from which come our terms "economy," "ecology," "ecumenical."

Thus—blessed paradox—an assembly of believers, most of whose member churches are committed to separate evolved visions of how the Bible must be interpreted, when and by whom, were helped by one another to read the text itself, together, for what it says directly to their own lives.

This does not bypass or resolve the classic issues of teaching authority in the church. It does demonstrate that the renewing power of the Bible can still reach into the gathering of believers to create among them common ground and direction.

This pattern which we have observed three times could be discerned elsewhere: in areas of worship, concerning the roles of women and youth, concerning mission, evangelical identity.... Might it be not an accidental juxtaposition but a fitting characteristic of interfaith encounter, that it reverses our alignment, that newness sneaks up on us from our blind side? Might it be a reason to place more hope, and therefore to invest more energy, in such conversations with believers of other faith families?

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It's the life that counts

by Helen Good Brenneman

Each Wednesday groups of patients at Greencroft Nursing Center in Goshen, Indiana, meet in "Chit-Chat" groups to discuss anything from favorite recipes to pet peeves. A minister friend suggested that we discuss our baptisms, and this turned out to be a rich and varied discussion.

I told the group how, at the age of nine, I missed being baptized with my class because of illness. When the bishop came to our home, I was so small that I sat in his lap to be baptized. And I added that I think my young age at that time contributed to spiritual problems later in my life.

Lita told how the pastor and his wife at the First Brethren Church in town were both instrumental in bringing the young people into the church and when she was about twelve years old the minister's wife took her by the hand and in a pool in the church and she was baptized three times forward. She commented that she believes the Lord doesn't care which way a person is baptized, but that's the way she was and she joked, "And I've been a good girl ever since." After she married, Lita became a Presbyterian.

At this point the group discussed why people are baptized three times and concluded that it is done in the name of the Father, Son, and Holy Spirit.

Pherris said, "I belonged to the Quaker Church and they didn't have baptism, but I was very active in the church from the time I could walk. When I came to Goshen, people hadn't heard of the Quakers, so I joined the Presbyterian Church."

Ruth said, "I belonged to the First Brethren Church on Second and Clinton. I was fourteen years old when I was baptized in a stream in Missouri, and it was a warm day when I was baptized." She belonged to the Christian Church before she moved to Goshen and joined the church of relatives, who took her word that she had been baptized. She remembers that at her baptism she wore a white middy blouse and navy blue skirt, standard dress for the occasion.

Stella recalled, "I was baptized in a lake in the hills of Wisconsin when I was nineteen. It was the Missionary Church and I have stayed with that church since I was married and expect to die there." She chuckled.

Another participant told that she was sprinkled in the United Methodist Church when she was ten years old, staying there until she got married, when she joined the First Brethren Church with in-laws.

Not all participants belonged to the same church as their spouses. One lady said, "I was a member of the Christian Church and my husband was a Baptist until about two years before he died. Then he joined the Christian Church with me in Portland, Oregon."

A leader in the Activity Department of Greencroft said, "My mother says that I was baptized as a baby in the Presbyterian Church. As a child, I attended the Missionary Church until I started dating. Then I met a Catholic young man whom I truly loved and I joined the Catholic faith. We have five children, all of whom were raised in the Catholic Church."

Lizzie, a member of the Amish faith, told how a bride and groom were sprinkled together before they were married. Although Lizzie drove in a horse and buggy at that time, she has since become a Conservative Mennonite. Another member of the Amish faith told of being a member of a class of seven between the ages of fifteen and twenty-one and being baptized in a home service.

We discussed the importance of a mother and father raising children in the same faith. One person told of joining the Christian Church when she was twelve, then joining a Congregational Church which baptized differently. At this point we discussed the meaning of becoming a Christian and living a changed life.

Probably the most unexpected testimony came from Samuel, a Mennonite Central Committee trainee from the little country of Nepal. "I was seventeen years and in high school. In Nepal baptism must be done secretly. There is a law in Nepal that if you are arrested taking part in a baptism, you have to go to prison for six years. There were seven young people baptized together in a shallow stream. My pastor father thanked God and prayed in the name of the Father, Son, and Holy Ghost as we were baptized backward. It was cold, as it was in the winter, but it was a nice experience." He told about a ninety-six year old man who was immersed. "He was so happy, he was jumping and praising God. Instead of calling it baptism, we called it going to the Jordan."

Whether baptized backward or forward, baptized with pouring or immersion, in the hills of Kentucky or in Nepal, it was obvious that the Christian life which was symbolized by baptism was meaningful and indispensable to all.

Helen Good Brenneman is the author of *Learning to Cope*, Herald Press, 1976.

Reality

by Lee J. Miller

After several weeks of severe illness, and a series of tests and X-rays, my doctors gave a diagnostic report that identified my present illness, its stage of development, and the possibility that it is terminal. I accepted the prospect of departing this life soon, and it all seemed desirable and in order. The many years of preparedness and anticipation of departing to be with Christ had given me a familiarity with a reality that held for me no emotional disturbance or disappointment. There was no searching for new and more sure foundations for the security of my soul. Everything pertaining to my spirit seemed calm and serene.

I found myself instinctively and intuitively breathing in prayer the familiar lines: "Nothing in my hands I bring, simply to thy cross I cling." To me, anything more or other than that, would have seemed to be excess baggage, encumbering paraphernalia, useless apparatus. The cherished memories of the reality of this life were giving place to the reality of redeeming grace and the coming glory.

When John was commissioned to write the Revelation he was instructed to set forth in writing the things that he saw, the things that are, and the events that were to take place later (Rev. 1:19). "The things that are," here, is very likely a reference to the realities that are symbolized in the visions that were given to John; they are eternal principles that underlie and shape all human history. The word "reality" may be defined as follows: That which in fact actually exists as opposed to that which is merely illusory or existing only in someone's imagination. There is reality that is seen and there is also reality that cannot be seen. Reality that can be seen and perceived by our physical senses is temporal; it can last for only a relatively short time and then it shall pass away. Reality that is not now seen is eternal; it is timeless and everlasting, always going on and never stopping (2 Cor. 4:18).

When the cherished memories of this life begin to give way to the reality of redeeming grace and coming glory

The reality which we are unable to see, as mentioned in the above passage, is not unseen because it cannot be seen, but because the time has not yet come for its manifestation to us. The reality of that which cannot be seen, however, can be presently understood as the Scriptures also firmly declare: "Now faith is being sure of what we hope for and certain of what we do not see" (Heb. 11:1). It is faith that gives us our present understanding and assurance of the eternal reality that we are not yet able to see. The word "hope" as it is expressed in the New Testament implies that reality as it is presently seen, must pass away before the divine purposes of our lives can be fulfilled. Many earthly hopes turn out to be pipe dreams, either unfulfilled or of no enduring or eternal value. But the Christian hope is a "living hope" because it does not end at death; instead, it is bound to the risen Christ who "brought life and immortality to light" (2 Tim. 1:10).

We may regret that much that is beautiful in the present order of things is to perish; such as the beautiful sky, flowers, and the beautiful landscapes. But we must remember that the present creation is of God and he can change it. He made a world suitable for the probationary state of mankind, and he can, and will, make a world suitable for mankind in a state of righteousness. He made a world suitable for his people in their present imperfect state, and he will make a world suitable to them when he sets them free from their present "slavery to corruption into the freedom of the glory of the children of God" (Rom. 8:21).

There will be a great conflagration at the end of time that is to embrace the whole earth: "The heavens will pass away with a roar and the elements will be destroyed with intense heat, and the earth and its works will be burned up" (2 Pet. 3:10). The "works" must be understood as including man's works. Some works outlive the workers. Artifacts and works of art may survive for centuries. But, however long they survive, they will at last be burned up. We need not wonder at this being the destiny of man's works on earth, when it is even to be the destiny of God's works on earth. Prophecy clearly tells us that it will be so. Spots and blemishes attract the fire of divine judgment. This very earth and even the heavens have to be subjected to fire because they have been connected with the sin of mankind. Therefore, we must give all diligence to have all spots and blemishes removed from us by constant recourse to the blood of Christ, in a constant endeavor to conform our life to the life of Jesus Christ our Savior.

How shall I account for that sense and impression that I had of the earth receding and of heaven drawing near? How was it that my awareness of the reality that is seen had diminished while at the same time my awareness of the reality that is not seen had become more vivid? It must be that at that time my heart and mind did with natural aptitude greatly incline to its affection to my Savior, the ascended, glorified, and sovereign Christ; and to his enthronement with the Father and their government in this present world; and as it shall be in the new heaven and new earth throughout the eternal ages to come.

Lee J. Miller is a member of the Portland (Ore.) Mennonite Church.

Some relatives and friends raised this question with me, "When is it appropriate to give up the desire to live?" Then it occurred to me that I may not quite yet be finished with present reality and certain responsibilities that pertain thereto. At that point I shared Paul's ambivalence: a lingering desire to go to be with Christ, and a sense of some work not yet finished. There was also a conviction to call for an anointing with oil as assurances kept coming that Christians in many places were praying that the Lord would raise me up. I have now taken up my pen to write again, and also with this prayer, adapted for my own personal use some years ago from a poem by John Oxenham.

Lord, when you see that my work is done,
Let me not linger on,
With failing powers,
And be burdened with weary hours—
A workless worker in a world of work.

But, with a word,
Just bid me home,
And I will come
Right gladly—
Yes, right gladly
Will I come.

When the doctors discovered my cancer in January, the malignant cells had already metastasized to the bone marrow. That is what caused my intense pain and suffering. One doctor said that death was imminent, and he advised my family to avail themselves of the counseling services provided at the hospital to prepare for that event. The medication prescribed was estrogen.

Soon after I was anointed, my pain suddenly left me. Although I have not fully recovered my strength, I have been able to rototill two gardens, and plant and keep them cultivated. I am able to work almost as usual, and I feel well. The blood tests reveal that the cancer cells have been destroyed and that the red blood cell count is satisfactory. The doctor's comment has been, "Marvelous, marvelous, I have never seen anything like this before." Last month I made a 5,000-mile trip to visit relatives and friends in Colorado, Kansas, Tennessee, Indiana, and Illinois with my two college-age granddaughters who assisted me with the driving.

I am disappointed, however, that now that I am active again with my normal life responsibilities, that I have been unable to retain the intensity of that former experience. My view of "reality" is unchanged, but being caught up with the normal flow of events in this life has allowed some of the spiritual essence of that former experience to dissipate.

Now that I have washed your feet . . .

by Jerry Stutzman

Each time I attend a foot washing service, my mind goes back to Kenya and to the foot washing services that I attended there.

A Kenyan foot washing service is very similar to the ones we are used to here in America. There are a few minor differences however. Instead of a waterline bringing the water to the church building, it is usually carried in a bucket balanced on the head of one of the women, and after washing feet, the water (which by then is considerably changed in color) is often flung through an open window.

I was deeply moved as I participated in my first African foot washing service. My family and I drove to church in our Toyota, passing a number of Africans walking along the dusty path toward the church. Not only did we arrive by car, but we also had both shoes and socks on our feet. Our Kenyan friends usually wore shoes to church but often without socks. Many of the shoes had holes or cracks in them or had been patched by a local cobbler. Feet were seldom clean after the walk to church.

The economic differences were conspicuous as we gathered for worship: my family and I, the rich North Americans, our Kenyan friends so poor they did not wear socks. That the man I washed feet with was also the man I hired to do yard work at a wage of about one dollar per day only served to highlight the differences.

As we washed feet that day, the economic differences did not disappear but, to me, they did become less important. All of us in the church that day were sinners saved only by the grace of God. My economic advantage was no advantage in Christ. All of us were called to serve Christ by serving each other. To wash the feet of my African brother, in water that was fast becoming muddy, was a reminder that I was his servant.

As I think of what Jesus did that evening when he washed his disciples' feet, my own experience pales in comparison. This was God washing the feet of man. He was the Creator not only of the earth but of man himself. No one has ever had any more right to have others wash his feet, but he was voluntarily taking the role of a servant.

Jesus was aware that he was soon to die and that in his death he was serving mankind. By this act of washing his disciples' feet, he was showing them his love and at the same time he was showing them something of his servanthood role. This was a lesson that would later become clear as they began to understand the nature of his death.

Can we, as we wash each other's feet, say that we are willing to serve each other? Would we be willing to die for each other? Far too often the question is, can we even work together, within the church, as we serve God?

If I had been there with Jesus that evening, would he

Jerry Stutzman is from Aumsville, Ore.

have washed my feet? Most assuredly so. He served me in an even greater way just a few days later. He died in my place.

Yes, Jesus would have washed my feet and he would have washed yours. As we wash each other's feet, I challenge you to reflect on that fact, and on what he did for you by his death. At the same time, I challenge you to respond by committing yourself to being a servant.

Jesus said, "Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you" (Jn. 13:14, 15, NIV).

Christianity's roots are pro-life

by John W. Oliver, Jr.

A knowledge of early Christian thinking about abortion is important for a broad or historically informed understanding of the current furor over abortion rulings by the United States Supreme Court. It is especially important to Mennonites, who are heirs to the gospel of peace and nonviolence.

Abortion and the Early Church by Michael J. Gorman, published by InterVarsity Press in 1982, explains the pro-life character of this ethical tradition and the indifference of classical (Greco-Roman) civilization to human life and human rights.

Two thousand years ago abortion or infanticide was recommended if the mother was under 20 or over 40 years of age (Plato), if the child was deformed (Aristotle), or, frequently, if the child was female.

Individuals, whether born or unborn, had no absolute rights. All human rights, including the right to life, were subordinate to the welfare of the state or, in early Rome, to the wishes of the father. In general, classical culture was as uninterested in the rights of children and the unborn as it was in the rights of women, aliens, or slaves.

So how can Protestants today condone abortion?

A minority view by the later Stoics, as well as by Cicero, Seneca, and Juvenal, condemned abortion as an offense against the gods, state, family, or father—but never against the unborn child. Also, if somewhat inconsistently, it was expected that physicians be ethically impeccable and swear by the Hippocratic oath to never "cause abortion."

In contrast to this casual regard for human rights, the ancient Jews rigidly insisted upon the sanctity of human life. Historian Edwin Yamauchi of Miami University of Ohio observes that "the distinction between the two Jewish schools, Alexandrian and Palestinian, does not refer to any disagreement over deliberate abortions, which were always condemned, but rather over accidental or therapeutic abortions." Consistent with this, the Jews also condemned infanticide, which further evidences their special care for the weak and powerless.

The historic Christian teaching on abortion is rooted in the Mosaic doctrine that man (male and female) is created "in the image of God." The gentle early Christians were not permitted to watch, much less participate in, taking a human life. The Christians consistently condemned abortion as murder, but they also counseled "forgiveness and grace for those who had obtained abortions."

Personally, as a Christian historian with Presbyterian roots who teaches in an evangelical Quaker college, I am concerned at the inability of much of American Protestantism to recover a holistic Christian ethic that protects both human rights and human life.

Why did some denominations adopt a "pro-choice" position on slavery in the 19th century, and why do some assume a similar stance on abortion in the 20th? Why is modern Protestantism quick to condone a practice which the first Christians condemned as murder? Why do certain Quakers abandon nonviolence to advocate abortion?

In part, our cultural conformity is a consequence of our neglect of our religious heritage and social history. We have despised tradition, and we are divorced from the humane heritage of the pioneers of the Christian faith.

Presently, however, I am encouraged by Michael Gorman, and by other bright young Protestant scholars, who are discovering that the early church offers "a Christian paradigm for avoiding and opposing abortion, war, and any other affront to the sanctity of human life."

Abortion, infanticide, euthanasia, hunger, capital punishment and war—these issues of life and death are too important to be neatly categorized (and thereby dismissed) as "liberal" or "conservative."

Many separate peace and justice, protesting a potential nuclear holocaust as they protect the present holocaust of abortion.

Michael Gorman invites us to embrace a consistent pro-life ethic which "from Jesus to Constantine . . . pleaded for the poor, the weak, women, children, and the unborn."

John W. Oliver, Jr., teaches history at Malone College, Canton, Ohio.

READERS SAY

Response to Dennis Esh from **Cynthia Jo Simpson,** Downey, Calif. Your letter in the Aug. 2 "Readers Say" section of the *Gospel Herald* caused me deep concern, on several counts. First, I have a feeling that many persons missed what I believe to be the main point of your letter, namely, that "it is not God's nature to let his people off easy." Readers may have missed your point not only because it was the last sentence in your letter, but also because you introduced your argument with an emotionally charged and erroneous interpretation of the history of the Holocaust.

If I can understand your main point to be that God disciplines those who believe in him as sons (Heb. 12:7), then I can agree with it. Would it not have been better to say that from the standpoint of Hebrews 12:7?

It seems to me that Christians are too fond of using the Jews as an example of "God will punish you if you are bad" or what I think of as the "God-as-celestial-killjoy" concept. It has historically been that Christian fondness for holding up the Jews as a bad example that has led to centuries of "Christian" persecution of the Jews. Surely Hebrews points up the fact that our position as "sons" qualifies us for discipline, apart from the actions of any other people.

My second objection is made in reference to your statement that "it puzzles [you] to hear educated men blame Hitler and the Nazis for the Holocaust. . . ." The connotation I receive from that statement is that these "educated" men are wrong. If education has any merit, it would be that it allows us the opportunity to see things as they really are, and hopefully, to try to keep evil things from happening again. And from this standpoint, men who say that Hitler and the Nazis were responsible for the destruction of six million Jews are seeing things as they really were. Six million Jews were killed by Hitler and the Nazis. That is an incontrovertible fact. If you don't believe it, I suggest that you read any one of the many eyewitness accounts of the Holocaust.

It may interest you to know that your statement that Jews became wealthy in pre-Holocaust Germany "at the expense of those who were unskilled in the handling of money" was an argument used by Hitler himself as an excuse for the wholesale destruction of an entire people, apart from the fact that the statement is manifestly untrue.

My third objection to your letter is that I fear it will do untold damage to the witness of Mennonites, should any Jewish people and/or survivors of the Holocaust read the Aug. 2 issue in which the letter appears. There are innocent people still walking the earth today, who have the numbers of Nazi concentration camps tattooed on their bodies. My husband and I grew up with Jewish people, who are sensitive, as are most Jews, to the genocide of their own people in the Holocaust. My husband, John, is working on a doctorate on the "Future of Israel in Romans 9-11" and in his work has done much reading and corresponding with Jewish scholars. We would be ashamed for any of these people to read your letter in the *Gospel Herald.* It does not speak well of our Mennonite, and biblical, gospel of peace.

Enough, I hope, said. I would urge you to read accounts of the Holocaust. A very readable book is *Hasidic Tales of the Holocaust,* published last year by Yaffa Eliach. It will give you a real picture of the personal suffering of the Hasidic Jews during the Holocaust.

John Howard Yoder, Elkhart, Ind. "Sex for elderly poor" (July 19, p. 511) is a dirty-minded misinterpreted twist on a real social issue. What these people do is not sex without marriage. It is common law marriage; forming one household, without a marriage license, because tax and social security regulations discriminate against the legally married. These people want to avoid aloneness and to save expenses; it is not even clear that there is usually intercourse involved. Instead of showing pastoral sensitivity to a prejudicial legal setup, this title seems to accuse Lutherans of morally lowering standards.

Les Troyer, Sugarcreek, Ohio. Isn't it wonderful? Long before the great Carl Jung with his analytical psychology speculations on the "shadow of evil that stalks all of us" and Michael H. King's references to Walter Van Tilburg Clark's rather far-fetched and strange story about cowboys (*Gospel Herald* Aug. 23) the psalmist gave a clear and succinct description of the heart of the matter, with the apostle Paul later making reference to it in Romans 3:10-15. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God." Then note what he found: "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Ps. 14:2-3). This surely would be a dismal picture for us, wouldn't it, were it not for the atoning work on Calvary. Christ has now made available for us light, life, hope, and PEACE from the "dark underside"—or better yet: personal salvation from total depravity!

N. Gerald Shenk, Evanston, Ill. I enjoyed the Aug. 23 issue, especially the lead by the pastor who would like to hit his wife. Will she write a sequel: "How I Handle My Husband/Pastor When He Feels Like Being Violent"? But the novel he cites in the first line, I think, is The Ox-Bo*w* Incident. Typos will be typos.

(Mrs.) Beth Ann Keener, Dry Run, Pa. The Evangelical Free Church of America did not pass the resolution on the nuclear freeze as reported in "Items and Comments," Aug. 16, p. 575. The resolution was dropped from a package of resolutions by a motion from the general delegation because it did not reflect how the delegation felt on the issue. The other resolutions in the package (i.e., opposing abortion; approving biblical inerrancy and the "Year of the Bible"; and opposing governmental interference in religious activities and institutions) were passed, but the freeze resolution did not pass.

The conference did, however, approve two resolutions on the subject. The first resolution that was approved stated that our "true hope" was not in the possession *or prohibition* of weapons, but in Jesus Christ. God did, however, establish governments to perform duties, one of which was defense of its citizenry, therefore, the "resolve of government to restrain evil and to punish aggression" should not be weakened "by voluntarily and unilaterally giving up weapons of defense and deterrence."

The other resolution passed on the subject did call on the nation's leaders to pursue peace by "seeking in concert with governments of other nations, mutual and multilateral limitation and reduction of weapons of mass destruction, subject to mutual verification.

These were not the "mad dash" resolution reported in your magazine. But don't feel bad! Our own denominational magazine, the *Evangelical Beacon* made the same error, and corrected it in the next issue.

CHURCH NEWS

Information on Mennonites sought by thousands

The Mennonite Information Center will celebrate 25 years of service by an open house at 2209 Millstream Road, four miles east of Lancaster city, one half block off route 30. Mennonites and Mennonite related groups are invited on Sunday, Sept. 18, from 1:30 to 5:00 p.m. The general public is invited on Monday, September 19, from 6:00 - 9:00 p.m. Staff persons will give mini-presentations about the ministry and serve light refreshments.

Nelson Kauffman sparked the vision for this kind of ministry at a worldwide missionary conference in 1958. Local persons together with Eastern Mennonite Board of Missions caught the vision, resulting in the opening of the center on Aug. 18, 1958, in the basement of the First Deaf Mennonite Church. The center moved into the Mennonite Historical Society's building in 1964 and expanded in 1975 into the present building on Millstream Road.

The center's ministries include tour guide service, a documentary film, a live lecture in the full scale reproduction of the Hebrew tabernacle, assisting people to find lodging in Mennonite homes and area motels, literature by and about Mennonites and Amish, answers to questions about Amish and Mennonite faith and life, and helping tourists find their way in the area. One full-time and twelve part-time staff persons provide these services. In addition thirty persons are on call as tour guides—they guided 1,400 car tours and 230 bus tours in 1982. The center estimates 60,000 visitors in 1982, and a total of 167,000 visitors to the tabernacle since its beginning in May 1975.

Mennonite nurses report on services

Chapters of the Mennonite Nurses Association (MNA) from Lancaster, Pa.; Scottdale, Pa.; Northern Indiana; Northeastern Ohio; and Hesston, Kan., reported completion of numerous projects to the annual MNA meeting at Laurelville Church Center on July 29.

An Ethiopian boy was sponsored for heart surgery; an obstetric teaching mannequin was sent to India; nursing textbooks went to Dhamtari, India; magazine subscriptions to Indore, M.P., India; support toward the OCEAN project; textbooks and magazines to Shirati in Tanzania; pediatric scales to Haiti; transport money for cataract patients from Lesotho, Africa; video cassette to nurses in Bolivia; and further support for the Shirati scholarship fund.

Mary Liechty Smucker (right) of Goshen, Ind., accepts the 1983 Nurse of the Year award from Nancy Conrad, president of the Mennonite Nurses Association. She was recognized for her many contributions as a nurse and nursing educator.

Inspired by past accomplishments and the personal presence of those who worked at MNA projects, plans were made to adopt new challenges. The book, *When There Is No Doctor*, will be sent to Bolivia where needed. A teaching mannequin will be provided to Ethiopia. And a variety of options were to be taken home for local chapters to choose from.

Because of a growing relationship to the Mennonite Health Association, MNA voted to adjust its fiscal year to the calendar year in the future.

Plans were announced and help invited for an MNA fellowship at the Mennonite World Conference in Strasbourg, France, next year.

The next annual MNA meeting is scheduled for Aug. 11-14, 1984, at Bluffton (Ohio) College.—Bernie Wiebe

Medical convention focuses on ethics and stewardship

When are medical costs too high? What do you have left if you take away health and life? Why are people willing to pay high prices to get well but will pay little or nothing in order to stay well? We give discounts on car insurance for good driving; is it time to give health premium discounts for good lifestyles? Is it more important to cure or to care? Do all people have a "right" to the best in health care? Have our health care professionals become "technicians"?

About 150 Mennonite doctors and nurses—together with a smattering of other health care related people—met from July 28 to 31 at the Laurelville Mennonite Church Center on the theme, "Ethical and Stewardship Dimensions of Rising Health Care Costs." Within minutes of the opening speech, the above questions and others were being asked and addressed.

Laban Peachey, Mennonite Mutual Aid minister, began the process by reviewing the conjoint study on rising health care costs done over the last two years by the Mennonite Medical Association, Mennonite Health Association, and Mennonite Mutual Aid.

Peachey said the study was to help us see how our faith and heritage speak to health care; to help health care workers be more sensitive; to help consumers become more aware of their own responsibilities for their health; and to encourage health care agencies to do more effective preventive work and carry out more careful curing ministries.

At the annual combined banquet, Earl Stover of Souderton, Pa., was named Doctor of the Year by the medical association, and the MNA cited Mary Liechty Smucker of Goshen, Ind., as Nurse of the Year.

Statistics showed a total attendance of 370 persons (including over 200 children and spouses)—the largest Mennonite Medical Convention ever. Laurelville Center said their facilities were taxed to the hilt. Their record group was 375.

The 1984 convention is scheduled for Aug. 11-14 at Bluffton (Ohio) College.—Bernie Wiebe.

Doctors encourage mission interests

Continuing strong interest in SET (Student Elective Term), affirmation for participation in the China Educational Exchange, concern about military recruitment tactics among medical students, upward revision of annual dues, and acceptance of 30 new members were the main agenda items at the July 29 annual business meeting of the Mennonite Medical Association at Laurelville Mennonite Church Center, Mt. Pleasant, Pa.

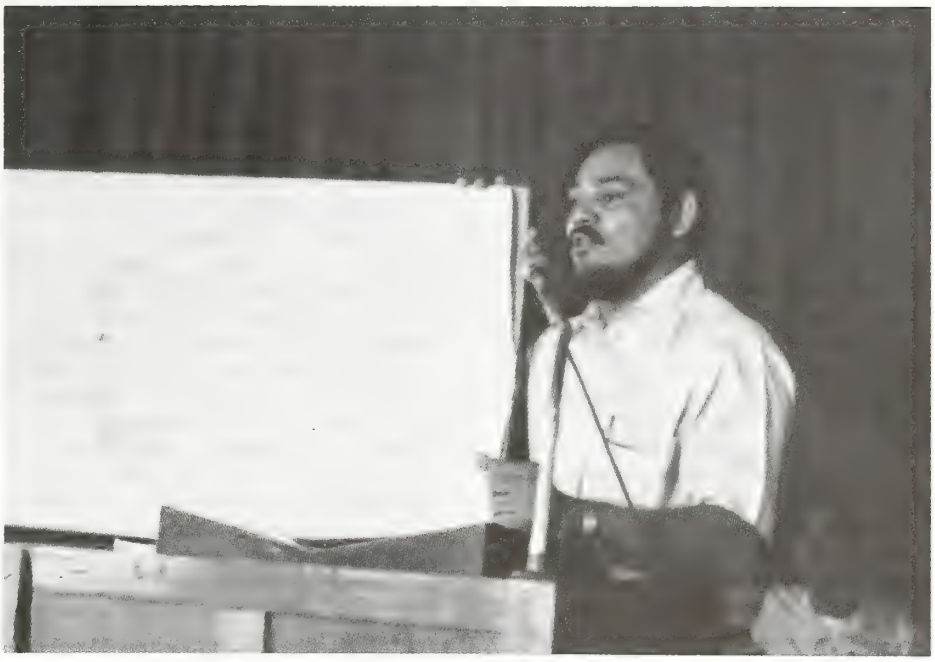
SET gives medical students opportunity to spend at least one term of training in a cross-cultural setting either domestic or overseas. This has been the association's main program from its beginning. Each year about 10 students may be scattered through Kentucky, Mississippi, Tanzania, Israel, India, Paraguay, Zaire, Taiwan, Haiti, Nigeria, and Nepal. The association assists with travel support and arrangements for supervision. One of the goals is more cross-cultural understanding; another is to encourage medical students in considering medical missions service.

Owen Hess (Goshen, Ind.) and Sid Kreider (Baltimore, Md.) spoke favorably of their experiences with the China Educational Exchange service. Out of their contacts, Wang Yong-hao and Wang Cong-lin are coming to the USA for two months this fall.

MMA currently has 458 members. With an estimate of over 900 Mennonite doctors in the USA and Canada, consensus was to more aggressively pursue regional efforts to involve more of these people.

To make military scholarships less attractive to Mennonite medical students, more efforts will be made to publicize funds available through Mennonite sources.

An impromptu meeting of physicians interested in the 1984 Mennonite World Conference was attended by 30 MMA members. They would like to include in such attendance also interaction with health care workers from other countries.—Bernie Wiebe



President of the Honduras Mennonite Church, Damian Rodriguez, introduces MWC executive committee members and other visitors to the work of the Honduras church.

International flavor highlights Belize 'consulta'

At the close of the 11th annual Consultation of Anabaptists and Mennonites in Central America (CAMCA) on July 9, about 40 delegates and visitors from eight different countries joined with the Mennonite congregation of Orange Walk Town, Belize, singing in Spanish that Christ needs you. Persons in the congregation left their seats to exchange embraces during the singing.

"We had an international *Consulta*," summed up Teodoro Torres, president of the host conference, the Belize Evangelical Mennonite Church (BEMC). "This has been a week of great blessing."

Indeed, the 10 previous consultations have all been international, bringing together delegates from the nations of Guatemala, Belize, Honduras, Nicaragua, Costa Rica, and Panama. All of these nations except Panama were again represented in Belize July 6-9. But the 1983 *consulta* was even more international than usual, just as it was more intercultural, interracial, and inter-Mennonite.

Part of the reason for that was the setting in Belize, with its multiplicity of Mennonite groups. Formerly British Honduras, the small country of about 145,000 can claim the highest percentage of Mennonites of any country in the world (about 5 percent).

Four German- and English-speaking Mennonites from the Kleinegemeinde (Evangelical Mennonite Conference) colony of Spanish Lookout participated. In a manner reminiscent of the Soviet visitors at Wichita 1978, the four bishops sang two songs in German during their reporting period.

Also participating freely were two younger men from the Evangelical Mennonite Mission Conference, which draws its membership from the conservative "Old Colony" in Belize (the latter did not participate). For these men, who could speak Spanish, the *consulta* represented a first exposure (among other things) to a more exuberant style of worship and to such popular Spanish-language Mennonite resources as *Militantes para un Nuevo Mundo (Kingdom Citizens)*, by John Driver.

Two Mennonites from the Garifuna people and three from the Beachy Amish church in Belize added to the potpourri. Even within the Belize Evangelical Mennonite Church itself are English-speaking and Spanish-speaking, black and Hispanic members.

Several Mennonite World Conference representatives were also in Belize in advance of their executive committee meeting in Honduras. Raul Rosado, MWC vice-president for Latin America, came from Puerto Rico. Carl Brüsewitz, the Hague, Netherlands, presented an account of the church in the Soviet Union, after which Jesus Torres, vice-president of the BEMC, presided in intercessory prayer for Christians in the USSR.

Executive secretary Paul N. Kraybill, Strasbourg, France, spoke to the assembly about Mennonites around the world. "This *consulta* is a miracle," he began. "Twenty years ago there wasn't even a Mennonite church here in Orange Walk." There were loud "amens" from the congregation when Kraybill said the Mennonite-related church in Ethiopia is thriving despite a government crackdown.

"Now we know how to pray for brothers and sisters around the world," came the responses to Kraybill's presentation. "Thank you for your message that we are not just a small group."

Rounding out the list of attendees from other nations was Juvenal Pacheco of the Evangelical Mennonite Church of Colombia. He brought greetings and expressed the interest of his conference in possibly having closer ties with the Central American Mennonite churches.

The international flavor of the *consulta* was in addition to an already full schedule devoted to the theme of the Sermon on the Mount and to reports from each participating conference, of which there were at least 11.

The participation of women in CAMCA had been an issue at the Tenth Consulta in Nicaragua in 1982, and it was again in Belize. To the chagrin of some (particularly the delegates from Costa Rica), there were no women delegates, despite agreement in 1982 that at least one woman and one youth should be included in the five-member delegations from each conference (not all conferences sent five persons).

"Women are playing important roles in the church," asserted Janet Breneman of Honduras, an Eastern Board missionary who was the only woman to speak during any of the CAMCA meetings. "It is not good to leave them behind."

The 1984 *consulta* will be held in Honduras.—Bruce Leichty

Christians develop Muslim awareness

A Muslim Awareness Institute for Christians was held in Philadelphia Aug. 8-13 at the Reformed Episcopal Seminary and resourced by several mission agencies.

Groups relating to the seminar included the North Africa Mission, World Evangelization Crusade, Philadelphia Area Muslim Ministries, and Eastern Mennonite Board of Missions, Salunga, Pa. Resource persons were Harvey Conn, professor at Westminster Seminary; Will Longenecker of World Evangelization Crusade; and David Shenk, home ministries director for Eastern Board.

These Christian scholars engaged in dialogue with Muslim graduate students from Africa enrolled at Temple University and with Afro-Americans recently converted to Islam. Twelve Christian participants observed this interchange and confrontation. Over half the input was from Muslims themselves and many sessions were held "on their own turf" in mosques and at the Muslim Center in Philadelphia.

David Shenk notes that many of the Muslims developed a new appreciation for the Christian faith by the end of the week. "We, too, developed a new appreciation for their sincerity and the reasons for their missionary zeal," he said.

One of the ground rules for the discussions was that neither group would be allowed to interpret the Scriptures of the other. "We could ask each other questions but we interpreted our own Scriptures," Shenk reported.

Five of the participants have been appointed by the Eastern Mission Board to serve among Muslims in Kenya. Mark and Mary Ann Mummert of State College, Pa., and Jeff Zimmerman and Lois Ranck of Mount Joy, Pa., left the U.S. on Aug. 19 to serve a six-month Intern in Mission assignment among Somali-speaking people in Northeast Kenya. Kenneth Nafziger, Broadway, Va., will begin a three-year assignment in Kenya in November.

David Shenk notes that Islam is experiencing rapid growth in black communities of the inner city. Freeman Miller, pastor of the Diamond Street Mennonite Church in Philadelphia, reports that almost every black member of his congregation has either a family member or a close acquaintance who is a Muslim.

Shenk summarized the week as "filled with intense interaction" and "a revival for us Christians. We discovered anew that Jesus is crucially significant—not a take-it-or-leave-it matter."

Spiritual development gets attention at AMBS

When Thelma Groff and Marcus Smucker last year asked 20 incoming students at Associated Mennonite Biblical Seminaries (AMBS), Elkhart, Ind., about their spirituality they got a warm response to an often bypassed topic.

"Their eyes lit up," Thelma said. " 'Someone wants to know about my spiritual condition?' They spoke in quiet gratitude. Thelma and Marcus are codirectors of spiritual development at AMBS.

The seminaries are now midway through a two-year term of developing concepts and practices of spiritual development and growth that reflect Anabaptist theology. The leg work being done by Groff and Smucker is expected to be processed by faculty, students, and board and formulated in a program by next summer.

Spiritual development has always been an integral part of the seminary program in classes such as "the devotional life" and "discipleship" and in a variety of other settings. New attention is being given to one-to-one spiritual guidance, retreats, chapels, and K-Groups focused on spirituality.

In a proposal on spirituality concerns for the school year 1983-84 Groff and Smucker call for "a Mennonite spirituality [that is] reflected in the life of the congregation and in the world as well as in personal experience." They see a student's personal life and ministry "enhanced by giving attention to certain disciplines for their interior life."

Groff sees the new interest among students as evidence of the desire to live reflectively in the midst of activity and action and to have a theology of the quality of time.

Marcus Smucker in the past year worked with students in several settings, including an early morning group of 12 who followed daily disciplines of prayer, meditation on Scripture, and journaling, and then shared their success and obstacles in the group.

Smucker sees spiritual development becoming integrated into existing courses and community life, rather than a set of new courses. He sees it then being shared with others in congregational life. I hope it doesn't come out with a mystique of its own. "It's part of our spiritual walk and life," he said. "We're interested in having more attention given to by what means our inner life grows and develops."

Strife creates more Salvadoran refugees

During the month of July over 1,000 Salvadoran refugees have sought safety in the Colomoncagua refugee camps and another 200 have joined the San Marcos refugee camps near here in western Honduras. They join 18,000 refugees who live in these camps. The local Mennonite church and Mennonite Central Committee provide technical assistance and overall coordination for camp management under the United Nations High Commissioner for Refugees.

Despite the recent influx of refugees, life has become more routine in the camps since their establishment early in 1982. Schools are built and operating and well-tended gardens flourish. MCC has initiated a chicken project providing meat and eggs for the refugees. The water situation in the Mesa Grande camps has improved in the last few months. Showers, storage tanks, and clothes-washing facilities are installed. Work is nearly completed on a water filter and chlorification system. This means that families will not have to boil water and use up scarce firewood supplies. In the Colomoncague camps, the water situation is still a problem.

Garden and grain plots were cultivated outside of the camps, but the Honduran military has revoked permission for the refugees to leave the camps to continue work in the fields. MCC has hired local people to tend the crops so they will not be a total loss, Charles Geiser, country representative reports.

Three volunteers work in the camps. MCC also financially supports spiritual

Pontius — Joel Kauffmann

ministries in the camps provided by a local church group called, Amor Viviente (Love Alive).

The Californian call, an update

In January, Herman and Jo Tann moved from their home in Goshen, Ind., to an apartment in Downey, Calif., having been called by God to mission and commissioned by Berkey Avenue Fellowship, Goshen. Later, the Tanns returned to Berkey Avenue to report what the Lord was doing through them among the Indonesians in the Los Angeles area.

Herman and Jo, who have been in the States since 1969, discovered that reentering the Indonesian culture brought some surprises. Knowing that ministering Jesus' love demands making acquaintances and establishing friendships, the Tanns began home visitations.

They were welcomed into one home. Immediately the hostess went to the kitchen and began meal preparations. Although they had eaten before leaving for visitation, Herman and Jo soon found themselves seated at a table again.

After a pleasant visit and good-byes the Tanns believed there was time for a second afternoon call. A second gracious welcome. A second meal. Forgotten memories began crowding back. Indonesian hospitality requires a meal for all guests, invited or otherwise.

"To keep our figures," says Jo, "we had to learn not to eat at home when doing visitation work. We also had to remember to prepare a meal when guests dropped in at our home."

Familiarity with the two cultures has placed the Tanns in the role of "bridging the generation gap" for Indonesian youth and their elders. The youth, many of whom are college students, are adopting U.S. culture more rapidly than their parents, especially in patterns of dating and choosing a spouse. In Indonesia a boy courts only in the home of the girl until the family has become acquainted and approves the courtship; then he may escort the girl to social functions. Parents have spoken with the Tanns about their children opening the door to deepening relationships.

Herman and Jo see these various opportunities as avenues through which the Spirit of God is at work to build Christ's church among the Indonesian peoples, some of whom are already Christian. Within Herman and Jo burns a vision of the church as a body formed of many members with Christ as the head. To be this body the members must become acquainted, must share with each other joys, sorrows, time, needs, prayers, money, possessions. Through this body the Holy Spirit gives gifts to meet the needs of the members as well as to witness to the world.

During the past decade, thousands of Indonesians have come to southern California, business persons with families as well as students. Many have found jobs, homes, and permanent residence visas, but no established Indonesian church.

As a result, many Indonesian Christians have become what Herman calls "tumbleweed Christians." They tumble from one TV celebrity preacher's constituency to another; they tumble from one house fellowship to another; they join in singing praise songs, but remain without commitment; they lack the fulfillment, the maturity which comes from being united with Christ's body, the church.

In the midst of this tumbling Herman and Jo are nurturing a seedling planted by God and given life through the Spirit. Meeting on Sunday afternoons at 2:30 in the Downey Mennonite Church building are people who are being committed not only to Jesus Christ, but also to each other. After a recent communion service, one man testified, "For several years I had been wandering away from God. About a month ago, in desperation I prayed, 'O God, if you are really there, reveal yourself to me.' Nothing happened. About two weeks later I knelt and prayed the same prayer, 'O God, if you are really there, reveal yourself to me.' Suddenly it seemed as if a heavy hand was on my neck forcing me down on the floor. I have come back to the Lord. I am ready to commit myself to this Fellowship." He is now one of three persons on the steering committee of the church God is bringing into being among the Indonesians in southern California.—Ruth Liechty

Six-month report—giving to churchwide agencies is up!

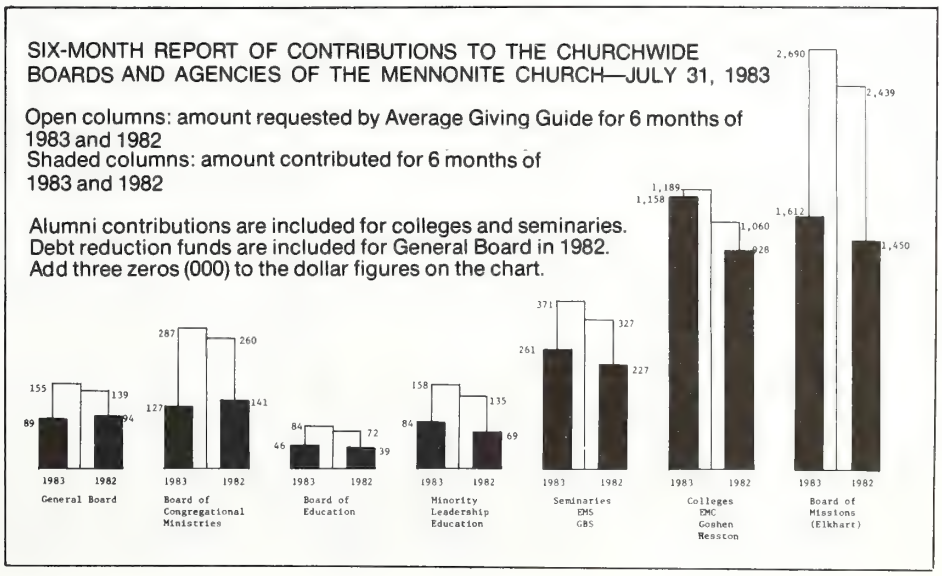
During the first six months of the 1983 fiscal year contributions from the congregations to the churchwide boards and agencies increased 14 percent on the average over that of the same period for 1982 (the increase includes alumni and special gifts).

Total contributions received (including alumni gifts and debt reduction funds) were $3,378,517; this amounted to 69 percent of the total of $4,933,177 proposed for budgeted programs by the boards and agencies.

The largest increase in giving went for higher education, colleges, seminaries, and Mennonite Board of Missions. The decreases went to the General Board and the Board of Congregational Ministries.

The 1983 average per member giving guide is $125.65 per year or $2.42 per week. If that average amount is paid by all members, it would cover the budgeted costs for all of the churchwide boards and agencies for the year. For a congregation of 100 members this amounts to $242 per week or $12,565 total for the year.

Then there are the inter-Mennonite agencies. For 1983 the amount needed per member for Mennonite World Conference is 25 cents. For Mennonite Central Committee in the U.S. the amount needed is $12.20.



MENNOSCOPE

The Mathias (W.Va.) Mennonite Church will celebrate its 10th anniversary with a homecoming on Sept. 18. The speaker will be J. Otis Yoder, who will begin a prophecy conference on Wednesday evening, Sept. 14, and continue through Sunday. Everyone is invited, especially those who have helped with the work in the Mathias area in past years. The Mathias Mennonite Church is the outgrowth of two small congregations, Mt. Hermon and Buckhorn, which merged and built the new church. The dedication was held on Sept. 23, 1973. Harley Good is the pastor. The church recently purchased 5½ acres of land adjacent to the church property for the purpose of a cemetery and other activities. The anniversary service will conclude with a fellowship meal on Sunday and a dedication of the new property in the afternoon. Evening services will begin at 7:30, the Sunday a.m. service at 10:00, the fellowship meal at 12:30 p.m., and the afternoon service at 2:00.

The first anniversary meeting of the Manhattan (NYC) Mennonite Fellowship will be held on Sept. 17-18 at 5:00 p.m. Clark Bell, who has been working with the Little Brothers of the Gospel Mission in the Bowery, will lead a discussion reflecting on the past year's growth. The group will also consider future direction of the fellowship. The service will be held in the basement of the Broadway Presbyterian Church at the corner of 114th St. and Broadway.

Belleville Mennonite School has a position open for chief administrator. Persons interested in that position should send résumés and references to BMS board chairman, Ray L. Yoder, Belleville Mennonite School, Box 847, Belleville, PA 17004, or call (717) 935-5352 for more information.

The Oct. 6 Witness, a demonstration of faith and conscience, will commemorate the arrival of pacifist immigrants in America and oppose the export of nuclear missiles to Germany. "Friendship Without Missiles" will be the theme of the rally to be held in Philadelphia. Scheduled speakers include Myron Augsburger and Erhard Eppler, well-known West German Christian and leader in the Social Democratic party. In symbolic commemoration of 300 years of peace church witness in North America, church members are invited to send $3.00, or gifts in multiples of $3.00. These may be mailed to the Mennonite Church (528 E. Madison Street, Lombard, IL 60148), the General Conference Mennonite Church (Box 347, Newton, KS 67114), or MCC (Akron, PA 17501).

After 21 years as assistant professor in the communication, English, and education departments at Goshen College, Vernon Schertz has resigned to accept the pastorate of Shalom Mennonite Church, Tucson, Ariz. In recent years, Schertz's main responsibilities at Goshen have included managing the college radio station, WGCS, directing the Learning Resources Center, and teaching broadcasting courses. He began as WGCS technical director in 1976 and became general manager in 1981, filling the role of administrator for up to 80 student workers.

Jesus Colon Santiago was recently appointed associate director of JELAM *(Junta Ejecutivo Latinoamericana de Audiciones Menonitas)* the media arm of the Spanish-speaking Mennonite churches in the Americas. JELAM has produced tracts, correspondence courses, radio and television programs, and the like. On the board's agenda is a serious review of its future. Armando Hernandez is current executive director.

The Mennonite Economic Development Associates will hold its North American Annual Convention at the Broadview Hotel, Wichita, Kan., Nov. 3-6. Melvin Loewen, World Bank, and Alfred Whittaker, Institute for International Development are among the speakers. The Kingdom and Economic Development, Marketplace Values, and the Importance of People will be the themes. Preconvention seminars on stress management and microcomputers for business will also be a part of the package. Write MEDA Convention 83, 201-1483 Pembina Highway, Winnipeg, Man. R3T 2C8 for information and registration.

John F. Garber terminated his interim pastorate at Pleasant Hill, Burton, Ohio, on Aug. 31. He and his wife, Anna May, have returned to Harrisonburg, Va., where their address is 1081 College Ave.; zip: 22801.

The Ohio Conference is nearly debt-free, says Paul Bontrager of North Canton, Ohio. After accumulating a deficit of more than $45,500, due to low receipts, a Jubilee Fund was proposed by Dorothy King and delegates responded enthusiastically giving $4,050 during the sessions in March. As of July 20, more than 50 of the 81 congregations in the conference had contributed and total donations reached nearly $41,000, reports Bontrager.

Orlando Schmidt, professor of music and worship on leave from Associated Mennonite Biblical Seminaries, Elkhart, Ind., participated in a conference of the International Organization of Hymnologists held in Budapest, Hungary. The conference theme, "Folk song as it has influenced hymnody," "generated animated discussion," he said. "Hungary has an unusually rich heritage in folk songs.... It's evident that through the centuries folk song has been a major influence on the music of the church," Schmidt continued. He also pointed out the tension that exists between churches using traditional hymns and the pressure to accept current folk music into the lore.

Daniel Diener (left), a Mennonite Board of Missions worker in Uruguay, explains to fellow church members Roberto Suarez (center) and Luis Garrel (right) a brochure about the Christian ship Doulos, *to which their congregation was invited recently. Daniel and his wife, Christine, assist the Uruguayan Mennonite congregations and the Children's Home in Las Piedras.*

A Mennonite Church has recently been established in Gainesville, Fla., at the University of Florida. It is affiliated with the Southeast Convention and is comprised of seven families. Contact person is Phil Kniss, phone (904) 375-2544.

David Miller of Timberville, Va., has been named director of alumni/church/parent relations at Eastern Mennonite College and Seminary. The appointment was announced by Lee M. Yoder, EMC&S vice-president. Miller is replacing Leslie N. Helmuth, who held the position five years. Helmuth is moving to Spokane, Wash., to become director of development for the Spokane Symphony Orchestra.

At its recent quarterly meeting, the board of directors of Mennonite Health Resources noted the completion of an affiliation agreement between Lebanon Community Hospital, Lebanon, Ore., and MHR. The Oregon hospital has been managed by contract with the Mennonite Board of Missions for the past 30 years. In keeping with the mission board's policy of divesting itself of management responsibility for some institutional programs, Mennonite Health Resources will now provide the hospital with its link to the Mennonite Church. Chairman of the Mennonite Board of Lebanon Community Hospital, Amos Conrad, attended the recent MHR board meeting as an observer and gave a brief report concerning the hospital's programs and activities.

In August, 42 young Americans and Canadians began one-year placements in Germany, Switzerland, France, and the Netherlands as a part of the Intermenno Trainee Program. The program is administered by the Intermenno Trainee program of Europe. During the year, the Intermenno Trainees work and live with European Mennonites. MCC sponsored a two-day orientation for the Intermenno trainees in Akron Aug. 13 to 15.

Seventy-five young men and women from 29 countries had their first taste of America amid the farms and twisting lanes of rural Pennsylvania. They came to North America for one-year terms as trainees in Mennonite Central Committee's International Visitor Exchange Program, which places Christians from around the world in American and Canadian homes. Their orientation into North American society began with a conference from Aug. 8 to 12 at Blooming Glen Mennonite Church in the Franconia area.

The German Mennonite Peace Committee has sent an invitation to churches on both sides of the Atlantic to celebrate Oct. 16 as Transatlantic Peace Sunday. The proposal, which was printed in the U.S. by Mennonite Central Committee U.S., asks that Christians speak out against U.S. plans to station Pershing II and cruise nuclear missiles in West Germany and other European countries this fall. The invitation says: "The confrontation of the military alliances will lead to a very serious situation this fall.... The danger of war is growing. As Christians, we cannot remain silent about this."

Financial gifts totaling $1,245,414 were distributed to church and charitable organizations by Mennonite Foundation, Goshen, Ind., during the first six months of 1983. The total distributions for all of 1982 amounted to $2,031,014. Contributions to the Foundation, in life income plans and gift deposit accounts, from January through June of this year reached $1,525,476. Such contributions during 1982 totaled $4,069,910. The foundation cur-

rently is managing assets for future distribution and endowment funds for Mennonite organizations amounting to $31,398,135.

Thirty-one youths rebuilt houses, cleaned up flood damage, and helped construct an inner-city health center as a part of Mennonite Disaster Service's aid to those who have suffered from natural catastrophies. Participants in the Summer Youth Squad program, now in its eleventh summer, reconstructed homes in the wake of Hurricane Iwa in Hawaii and helped fight against what the MDS executive coordinator Nels Hostetter called "the disaster of endemic poverty" in cities such as New Orleans and Philadelphia. The 18-to-24-year-old volunteers also aided earthquake victims in Coalinga, Calif., and flood victims in Louisiana. The youth squads, first organized in 1973, include people from Mennonite, Brethren in Christ, Amish, and Hutterite backgrounds, as well as people from other denominations. MDS serves both in Canada and the U.S.

Peter and Elfrieda Dyck, who escorted European refugees from World War II to settlements in the Paraguayan wilderness, returned to South America during a June 2 to July 12 visit. Mennonite Central Committee sent the Dycks on the trip, their first visit to the Mennonite colonies in Paraguay, Brazil, Argentina, and Uruguay in 13 years, to discuss MCC concerns and meet with colony leaders. "In some respects it was a homecoming," said Peter. The Dycks visited many schools, hospitals, and factories during their 6-week trip. They were guests in 60 different homes, and Peter spoke 46 times in schools and churches.

Missionary departures and arrivals: Mel and Marie Thomas to Greenhills, P.O. Box 336, Metro Manila, Philippines 3113. **Bonnie Bergey** to Shirati Hospital, Private Bag, Musoma, Tanzania. **Josiah and Esther Kawira** to Shirati Hospital, Private Bag, Musoma, Tanzania. **Darrel and Sherill Hostetter** to P.O. Box 329, Mbabane, Swaziland. **Don and Nancy Brubaker** to Garissa Secondary School, Rhamu, North East Province, Kenya. **Ruth Sauder** to Apartado 1, San Pedro Carcha, Guatemala. **Jerry and Joy Birky,** to Apartado 143-C, Tegucigalpa, Honduras. **Harold and Annetta Miller,** to P.O. Box 47596, Nairobi, Kenya. **Amzie and Fanny Ellen Yoder,** to Apartado 1779, Guatemala City, Guatemala. **Phil and Maretta Barr,** to Mision Evangelica Menonita, Fray Bartolme de Las Casas, Alta Verapaz, Guatemala. **Victor and Christina Buckwalter,** to Mugumu Hospital, P.O. Box 38, Mugumu, Tanzania. **Herb and Sharon Kraybill** to ALERT, P.O. Box 70367, Addis Ababa, Ethiopia. **Kenneth and Elizabeth Nissley,** to P.O. Box 819, Mogadishu, Somalia.

Ed and Gloria King from Honduras to R. 2, Baden, Ont., Canada N0B 1G0. **Tom and Jill Miller** from Tanzania to 715 Third St., Lancaster, PA 17603. **Stella Newswanger** from Tanzania to R.D. 2, Box 2054, Gap, PA 17527. **Bob and Sandy Brubaker** from Guatemala to R.D. 1, Box 275, Richfield, PA 17086. **Dan and Erma Wenger** from Tanzania to 86 Greenfield Road, Lancaster, PA 17602. **Neil and Margaret Reimer** from Somalia to 316 Hosmer Blvd., Winnipeg, Manitoba R3P 0H6. **Naomi Smoker** from Tanzania to 15650 Summer Lake Drive, Chesterfield, MO 63017. **Ernest and Lois Hess** from Kenya to 1709 Newport Drive, Lancaster, PA 17602. **Ira and Ruth Landis** from Belize to R.D. 3, Box 448, Manheim, PA 17545.

Special meetings: Noah Hershey, Parkesburg, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 23-30. **Ramsumir Harry** at Elizabethtown, Pa., Nov. 2-6.

New members by baptism and confession of faith: LaMar Mast and Gary Cox at **Marion,** Shipshewana, Ind. Rosa Anon, Debby Hooley, and Mary Puckett at **South Union,** West Liberty, Ohio.

Change of address: Boyd Nelson from Middlebury, Ind., to 2118 E. Hawthorne Dr., Elkhart, IN 46517. **Kenneth G. Good,** Westover, Md., to 2474A Ellendale Drive, Lancaster, PA 17602. **John and Isabelle Blough,** 77.700 Araguacema, Goias, Brazil. **Marvin and Mary Alene Miller,** Nishi 3-Jo, Minami 29-1, Obihiro, Hokkaido 080, Japan.

BIRTHS

Bailey, Duane and Rhoda (Sommers), Sarasota, Fla., fourth daughter, Janele Marie, Aug. 13.

Bender, Lloyd D. and Joyce (Brenneman), Kalona, Iowa, second and third children, first and second daughters, Heidi Jo and Heather Ann, Aug. 14.

Birkey, Loren and Anita (Oberg), Amboy, Ind., a son, Jordan Taylor Oberg, May 8.

Bowman, Richard and Kay (Miller), Peru, Ind., third child, first son, Zachary Adam, Aug. 11.

Brenneman, Jim and Jan, Richmond, Va., first child, Jacob Benjamin, July 21.

Brubacher, Dwight and Michele (Hallis), Elmira, Ont., second child, first daughter, Sarah Michele, Aug. 15.

Dise, Ronald and Rowena (Overholt), Deep Run, Pa., second daughter, Rachel Starr, Aug. 14.

Dunn, Peter and LeAnna (Gerber), Dalton, Ohio, third child, second son, Thomas Graham, Aug. 17.

Esch, W. Theodore and Lois (Musser), New Holland, Pa., first child, Rebecca Mae, July 1.

Good, Peter and Dawn (Meece), Rantoul, Ill., second daughter, Anna Lee, June 11.

Hansen, Charles and Wynona (Kauffman), Duchess, Alta., third child, Leisha Renee, May 25.

Herr, Kenneth and Elnore (Birkey), Morgantown, Pa., third daughter, Kristen Elizabeth, Aug. 16.

Lauver, Paul and Marilyn (Cline), Howe, Ind., second child, first daughter, Lindsay Elizabeth, Aug. 17.

Miller, Daryl and Tamara (Miller), Goshen, Ind., first child, Sarah Elizabeth, May 1.

Munsch, Bob and Pam, Sarasota, Fla., second child, first son, Keith Robert, July 29.

Petersheim, La Verne and Leticia (Mosemann), Greencastle, Pa., first child, Latonia Sue, born on Aug. 6, 1983; received for adoption on Aug. 9.

Sanhueza, Luis and Crystal (Amstutz), Hesston, Kan., first child, Luis Andrew, Aug. 21.

Shear, Jeffrey and Nancy (Zehr), Houston, Tex., second child, first son, Eric Marc, Mar. 3.

Swartzendruber, Linwood and Karen, Hiawatha, Iowa, second daughter, Kara Kay, Aug. 23.

Tennant, Kent and Brenda (King), West Liberty, Ohio, second child, Tonya Lynn, Aug. 17.

Troyer, Willis and Siv-Eng (Sar), Lagrange, Ind., first child, Corwin W., July 6.

Wideman, John and Mary (Sams), Akron, N.Y., second daughter, Emily Louise, July 26.

Wissler, C. Dwight and Gayle (Keller), Elizabethtown, Pa., first child, Jonathan Grant, June 29.

Yantzi, Wayne David and Joan Elizabeth (Zehr), Tavistock, Ont., first child, Tyler Wayne, July 30.

Yoder, Laverne and Kaylene (Miller), Ligonier, Ind., first child, Julia Kay, Aug. 11.

Yutzy, David and Patti (Fige), Sarasota, Fla., first child, Kristi Anne, July 6.

Zendt, John and Lois (Sharp), Mifflintown, Pa., second son, Ryan Jon, Aug. 2.

MARRIAGES

Atwell—Steider.—Bruce Atwell, Meadville, Pa., Church of Christ, and Bonnie Steider, Conneaut Lake, Pa., Sunnyside cong., by E. Ike Porter, Aug. 13.

Baderscher — Beun. — Jack Baderscher, Kidron, Ohio, Salem cong., and Johanna Beun, Apple Creek, Ohio, Oak Grove cong., by Peter B. Wiebe, Aug. 13.

Bartel—Wyse.—Lonnie E. Bartel, Hillsboro, Kan., Mennonite Brethren Church, and Julia Dawn, Mt. Pleasant, Iowa, Bethel cong., by Oliver Yutzy, Aug. 13.

Beachy — Yoder. — Brad Beachy, Greentown, Ohio, and Bev Yoder, Hartville, Ohio, both of Hartville cong., by Richard F. Ross, Aug. 13.

Benner — Burckhart. — Orrin Benner, Telford, Pa., Blooming Glen cong., and Sandra Burckhart, Souderton, Pa., Souderton cong., by Gerald C. Clemmer and Cedric Benner, Aug. 20.

Eberly — Coss. — Darrel Eberly, Cedar Street cong., Chambersburg, Pa., and Twila Jean Coss, Mt. Lena cong., Hagerstown, Md., by Darrel Baer and Lewis M. Coss, father of the bride, May 21.

Frey — Hershberger. — Gary Frey, Newton, Kan., Country Side Christian Center, and Jennifer Hershberger, Whitestone cong., Hesston, Kan., by Galen Drier, Aug. 20.

Gautsche — Yoder. — David Gautsche, Archbold, Ohio, and Lisa Yoder, Pettisville, Ohio, both of Central cong., by Charles H. Gautsche, father of the groom, Aug. 20.

Good—Leaman.—Richard L. Good and Marcia A. Leaman, both of Denver, Pa., Bowmansville cong., by Wilmer W. Leaman, June 25.

Hostetler — Christophel. — David L. Hostetler, Miami, Fla., Miami Covenant Fellowship, and Karen Christophel, Battle Creek, Mich., Pine Grove cong., by Tom Schwartz, June 25.

Janzen — Harms. — Kyle Janzen, Hesston, Kan., Whitestone cong., and Carolyn Harms, Moundridge, Kan., Eden cong., by Walter Neufeld, Aug. 19.

Kaufman — Detweiler. — Brent Kaufman and Cheryl Detweiler, both of Akron, Pa., Akron cong., by Truman H. Brunk, Aug. 20.

Kauffman—Oswald.—Emery Kauffman, Perryton, Tex., Perryton cong., and Sadie Oswald, Chicago, Ill., Mennonite Community Chapel, by Leland Oswald, July 10.

Kauffman — Sawatsky. — James F. Kauffmann, Lombard, Ill., Lombard cong., and Debora R. Sawatsky, São Paulo, Brazil, by Peter Sawatsky, Ivan Kauffmann, and Herbert Minnich, July 9.

Martin — Redcay. — Darrell Lee Martin, Lancaster, Pa., and Glenda Joy Redcay, Ronks, Pa., both of Paradise cong., by Fred Martin, Aug. 14.

Musselman—Groff.—Kendall Musselman, Souderton cong., Souderton, Pa., and Jeanine Groff, Salford cong., Harleysville, Pa., by Richard Detweiler, Aug. 6.

Peachey—Glick.—Timothy R. Peachey, Petersburg, Pa., Allensville cong., and Marlene K. Glick, Belleville, Pa., Maple Grove cong., by Timothy Peachey, uncle of the groom, Aug. 6.

Richter — Hershey. — Alfred H. Richter III, Lansdale, Pa., Plains cong., and Kim Denise Hershey, Souderton, Pa., Blooming Glen cong., by Mark M. Derstine, Aug. 13.

Roggie — Widrick. — Darwin Roggie, Castorland, N.Y., Naumburg cong., and Lisa Widrick, Castorland, N.Y., Croghan cong., by Richard Zehr and Julius Moser, Aug. 6.

Schrock—Speicher.—Sanford Schrock, Goshen, Ind., East Goshen cong., and Janie Speicher, Goshen, Ind., United Methodist Church, by Cliff Miller and Ray Springer, Aug. 20.

Schroeder — Schrock. — William Schroeder, Columbus Grove, Ohio, Catholic Church, and Janet Schrock, Smithville, Ohio, Oak Grove cong., by Peter Wiebe, Aug. 20.

Spicher — Burkhart. — James Spicher, Irwin, Pa., Scottdale cong., and Carol Burkhart, Lancaster, Pa., Chestnut Hill cong., by John M. Drescher, Aug. 13.

Stichter—Ingold.—Roger L. Stichter, Bourbon, Ind., Bourbon cong., and Jane E. Ingold, Goshen, Ind., College cong., by Stanley C. Shenk, Aug. 20.

Wenger — Steckly. — Dwayne Paul Wenger, Hesston, Kan., Hesston cong., and Brenda Lou Steckly, Milford, Neb., Bellwood cong., by Ron King and Waldo Miller, Aug. 13.

Yoder — Meck. — Charles Kevin Yoder, Pettisville, Ohio, Evangelical Mennonite cong., and Linda Kay Meck, Archbold, Ohio, Central cong., by Paul Sieber and Charles Zimmerman, July 30.

Zumbrun — Whirledge. — Thomas Zumbrun, Millersburg, Ind., Church of the Brethren, and Almeda Whirledge, Millersburg, Ind., Clinton Frame cong., by Vernon E. Bontreger, Aug. 19.

OBITUARIES

Albrecht, Alma, daughter of Daniel and Sarah (Smucker) Stahly, was born at Nappanee, Ind., Jan. 1, 1886; died at Ranoke Apostolic Christian Nursing Home on Aug. 15, 1983; aged 97 y. On Jan. 13, 1909, she was married to William D. Albrecht, who died in 1959. Surviving are one daughter (Agnes—Mrs. Lloyd Studer), 3 grandchildren, 3 sisters (Mrs. Bertha Kurtz, Dorothy—Mrs. Jack Hoffer, and Ida—Mrs. Miles Pletcher), and 2 brothers (Roy and Russel Stahly). She was preceded in death by 2 brothers. She was a member of Willow Springs Mennonite Church, where funeral services were held on Aug. 18, in charge of Robert Harnish and Eldon King; interment in Willow Springs Cemetery.

Cook, Viola Gertrude, daughter of Samuel B. and Cora Mae (Todd) Cullen, was born at Sidney, Ohio, Nov. 5, 1905; died of a heart attack at St. Rita's Hospital, Lima, Ohio, Aug. 7, 1983; aged 77 y. On Mar. 27, 1924, she was married to W. F. Cook, who died in January 1972. Surviving is one daughter (Evelyn—Mrs. Vernon Schmidt). She was preceded in death by 2 daughters (Virginia Braokney and Bernadine Good) and one son (William R. Cook). She was a member of Salem Mennonite Church. Funeral services were held at Wayne Street Chapel of Chiles and Sons on Aug. 10, in charge of Homer Schrock; interment in Fairmount Cemetery.

McConnell, Ila Mae, daughter of Lewis and Edna (Ziegler) Zimmerman, was born in Archbold, Ohio, Apr. 30, 1930; died of a heart attack at Toledo Hospital, Toledo, Ohio, July 19, 1983; aged 53 y. On Mar. 26, 1950, she was married to Roy James McConnell, who survives. Also surviving are 3 sons (Duane, Stanlee, and Randell), 6 grandchildren, one sister (Mrs. Charles Blosser), and one brother (Marvin). She was preceded in death by one son (Eugene). She was a member of Tedrow Mennonite Church, where funeral services were held on July 23, in charge of Walter Stuckey and Randall Nafziger, interment in Eckley Cemetery.

Martin, Lydia, daughter of Henry and Amanda (Shaum) Weaver, was born at Wakarusa, Ind., Oct. 11, 1898; died at Greencroft Nursing Center, Goshen, Ind., Aug. 1, 1983; aged 84 y. On Feb. 2, 1918, she was married to Amos L. Martin, who died in 1958. Surviving are one daughter (Blance Kern), 9 grandchildren, 16 great-grandchildren, and one sister (Mrs. Ida Ramer). She was preceded in death by 2 sons (Vernon and Burnett). She was a member of Prairie Street Mennonite Church, where funeral services were held on Aug. 4, in charge of Philip Bedsworth; interment in Yellow Creek Cemetery.

Nafziger, Otto Daniel, son of Jonathan and Amelia (Sauder) Nafziger, was born at Wauseon, Ohio, July 18, 1906; died of a heart attack at Wauseon, Ohio, July 23, 1983; aged 77 y. On Feb. 15, 1934, he was married to Alta Stuckey, who survives. Also surviving are 2 daughters (Ilva Ann Nafziger and Donna—Mrs. James Smith), one son (Eugene), 3 grandchildren, one brother (Jesse), and 4 sisters (Sylvia—Mrs. John Beck, Marjorie—Mrs. Lawrence Hilty, Vera—Mrs. Clyde Williams, and Verda—Mrs. Chauncey Mull). He was preceded in death by one daughter (Carol Lou) and 2 brothers (Floyd and Vernon). He was a member of Lockport Mennonite Church, where funeral services were held on July 26, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Otto, Laura, daughter of Joe and Malinda (Stutzman) Gingerich, was born in Howard Co., Ind., Oct. 1, 1924; died of cancer at St. Joseph Hospital, Kokomo, Ind., Aug. 11, 1983; aged 58 y. On Oct. 14, 1946, she was married to Edward Otto, who survives. Also surviving are 3 sons (Jerry, Kenneth, and Ronald), her father, and 4 grandchildren. She was a member of Howard-Miami Mennonite Church, where funeral services were held on Aug. 14, in charge of Elam Glick and Robert Hammond; interment in Christner Cemetery.

Roth, Nola Marie, daughter of Menno and Delilah (Graber) Short, was born at Stryker, Ohio, Sept. 30, 1910; died at Archbold, Ohio, Aug. 5, 1983; aged 72 y. On June 7, 1934, she was married to Earl Roth, who died on Nov. 26, 1968. Surviving are 4 daughters (Mrs. Avon Seiler, Mona—Mrs. Donald Riegsecker, Karen—Mrs. Roger Roth, and Sue Roth), 11 grandchildren, 3 great-grandchildren, and 3 sisters (Mrs. Leona Short, Orlyss—Mrs. Erie Sauder, and Bernice Short). She was a member of Lockport Mennonite Church, where funeral services were held on Aug. 8, in charge of Keith Leinbach and Walter Stuckey; interment in Lockport Cemetery.

Schantz, Oliver O., son of Otto R. and Ella (Beck) Schantz, was born on Oct. 13, 1915; died at Fulton County Health Center, Wauseon, Ohio, Aug. 10, 1983; aged 67 y. On June 19, 1938, he was married to Kathryn Berry, who survives. Also surviving are one son (Oliver, Jr.), 2 daughters (Marjorie—Mrs. Joseph Stanley and Arlene—Mrs. Roger Memmer), 10 grandchildren, one brother (Kenneth) and 2 sisters (Mrs. Lucille Miller and Arvada—Mrs. Don Rupp). He was a member of Central Mennonite Church. Funeral services were held at the Short Funeral Home on Aug. 12, in charge of Charles H. Gautsche and Jim Bartholomew; interment in Pettisville Cemetery.

Stoner, Howard, son of John and Alta (Hubbard) Stoner, was born in Lee Co., Ill., Jan. 29, 1913; died of a heart attack at his home on Aug. 17, 1983; aged 70 y. On Feb. 19, 1937, he was married to Kathryn Lindner, who survives. Also surviving are one daughter (Janet Hart), 3 sons (Russell, Ronald, and Robert), 8 grandchildren, and one sister (Dorothy Ewing). He was preceded in death by one sister (Helen Davis) and 2 brothers (John and Stephen). He was a member of Willow Springs Mennonite Church, where funeral services were held on Aug. 20, in charge of Don Heiser; interment in Willow Springs Cemetery.

Swartzentruber, Kathryn, daughter of Joseph and Lydia (Roggie) Zehr, was born in Croghan, N.Y., Apr. 12, 1897; died at Pigeon, Mich., Aug. 19, 1983; aged 86 y. On Mar. 18, 1920, she was married to Emanuel Swartzendruber, who died on Feb. 5, 1972. Surviving are one son (Harvey), one daughter (Ruth), 6 grandchildren, 4 brothers (Menno, Sam, Amos, and Vernon), and 3 sisters (Mrs. Marion Gingerich, Mrs. Esther Moshier, and Mrs. Martha Beller). She was preceded in death by a daughter (Mary Jantzi), one grandson, 2 brothers, and one sister. She was a member of Pigeon River Mennonite Church, where funeral services were held on Aug. 22, in charge of Luke Yoder and Wayne Keim; interment in the church cemetery.

Weaver, Albert H., son of M. M. and Marie (Hess) Weaver, was born at Newton, Kan., June 25, 1900; died at Schowalter Villa, Hesston, Kan., Aug. 17, 1983; aged 83 y. On Oct. 5, 1922, he was married to Ruth Margaret Grove, who died on Apr. 30, 1973. Surviving are 3 sons (Albert, Jr., Gene, and Don), one daughter (Wandalee Kabira), 2 brothers (Edwin and Earl), and one sister (Lottie). He was a member of Whitestone Mennonite Church, where funeral services were held on Aug. 20, in charge of David L. Myers and Jerry Weaver; interment in East Lawn Cemetery.

Wilson, Ora Ray, son of Isaac and Jane (Van Kirk) Wilson, was born at Nappanee, Ind., Dec. 17, 1907; died at Fountainview Place, Goshen, Ind., Aug. 18, 1983; aged 75 y. On Aug. 18, 1928, he was married to Gola Shrock, who survives. Also surviving are one daughter (Veradine—Mrs. Don Stahly), 2 sons (Gerald and Lyle), 9 grandchildren, and 2 sisters (Mrs. Chloe Logan and Rosella—Mrs. Forrest Lewallen). He was preceded in death by a twin sister (Dora who died in infancy), 3 other sisters, and 3 brothers. He was a member of Clinton Frame Mennonite Church, where funeral services were held on Aug. 21, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Yoder, David H., son of Noah and Eliza Yoder, was born in Newton Co., Ind., Feb. 17, 1904; died at Marysville, Ohio, Aug. 21, 1983; aged 79 y. On Feb. 17, 1938, he was married to Edna Miller, who survives. Also surviving are 4 daughters (Marjorie—Mrs. Dick Schlabach, Ruth Ann—Mrs. Freeman Beachey, Loretta—Mrs. Leon Miller, and Miriam—Mrs. Perry Beachy), 13 grandchildren, and 2 brothers (Ben and John). He was preceded in death by one sister (Dena), and 2 brothers (Sam and Jonas). He was a member of Sharon Mennonite Church, where funeral services were held on Aug. 24, in charge of Melvin Yutzy, Dan Lapp, and Kenneth Benner; interment in the adjoining cemetery.

CALENDAR

Lancaster Conference fall assembly, Weaverland, East Earl, Pa., Sept. 15
Fourth Biennial Black Women's meeting, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 16-18
Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct. 2
Mennonite Publication Board, Chicago area, Ill., Oct. 7-8
Rocky Mountain Mennonite Conference fall assembly, Greeley, Colo., Oct. 7-9
Black Peace Conference, Atlanta, Ga., Oct. 20-22
Inter-Mennonite Bible Conference (Ont.), Kitchener, Ont., Oct. 22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29

CREDITS

p. 644 by Christine Diener

ITEMS AND COMMENTS

Despite civil rights-era gains, black economic plight called worse than ever

A black civil rights leader told a Lutheran Human Relations Institute meeting in Waukesha, Wis., that while U.S. society is more integrated now than it was 30 years ago, the economic plight of blacks and other minorities is worse. Much has changed since the 1950s when America was a totally segregated "racist democracy," said Bernard Lafayette, an associate of the Martin Luther King Center for Non-Violent Social Change in Atlanta, who gave the keynote address originally scheduled to be presented by Coretta Scott King.

"In retrospect, it is truly remarkable that blacks made more social progress in just 13 years of the civil rights movement than the previous four centuries had produced," said Dr. Lafayette, a colleague of the late Martin Luther King, Jr., and a coordinator of the Aug. 27 anniversary march on Washington. Nevertheless, he said, the Voting Rights Act hasn't been fully endorsed, blacks are still the last hired and the first fired and with other minority persons suffer more now economically than 30 years ago.

"The Christian religion, with its emphasis on the revolutionary gospel of love, forgiveness, and social justice, can play a central role in the struggle against poverty, racism, and violence in the future," Dr. Lafayette said. "In fact, it is an obligation. Christ's fundamental precept of unconditional love is the most revolutionary force in the universe."

Prelate says coup in Guatemala should reduce attacks on church

The overthrow of Gen. Efrain Rios Montt as president of Guatemala should end some of the anti-Catholic actions of fundamentalist sects in that country, says a Roman Catholic bishop just back from a fact-finding visit to Guatemala on behalf of the National Conference of Catholic Bishops. Auxiliary Bishop J. Richard Ham of the Archdiocese of St. Paul and Minneapolis said the Montt regime had considered the Catholic Church as being subversive, so their object was to divide the church.

Under Gen. Montt, he reported, the government took over many Catholic Church buildings and much of the distribution of food, clothing, and medicine which Catholic Relief Services had collected for the estimated one million displaced Guatemalans. The bishop said the Montt government also established civilian "auto patrols" which were ordered to shoot and kill anyone out after the 6:00 p.m. curfew. The patrols, he said, made it impossible for the churches to hold meetings for Scripture classes. Since 1976, he reported, 17 priests, brothers, and sisters have been murdered in Guatemala. Since 1980, he added, more than 250 religious and lay missionaries had to flee the country, leaving behind dioceses of thousands of people and only a handful of priests. One diocese with 450,000 people has four priests, he said.

Methodist aide calls U.S. wrong in refusing to sign sea law pact

The United States should sign the International Law of the Sea Treaty because it is "the best thing we have going internationally," according to a representative of the United Methodist Church. Cecily Murphy of Washington, director of the United Methodist Law of the Sea Project, said the church supports the treaty because it promotes peace by expanding international law, promotes stewardship by setting open-ocean pollution standards, and promotes justice by requiring a "more equitable distribution of resources" which may be mined from the seabed.

Although 120 nations have signed the treaty, the United States has refused because of its objections to the mining section. Miss Murphy said the treaty asserts seabed resources belong to "everybody," whereas the current U.S. position is that they belong to "nobody."

Researcher says high teacher turnover, low pay, is good for Catholic schools

The high turnover and low pay scales of their teachers may be a significant factor in the strength and vigor of parochial schools, according to early findings of a new study of Catholic education. In reporting this, Harvard Professor Anthony Bryk, one of the chief investigators in the study for the National Catholic Educational Association, added that he thinks "Catholic schools have something significant to contribute" to the current public schools debate over merit pay and master teachers.

The low salaries and high turnover (as high as 20 percent in a third of the schools) "has a positive effect on the quality of teaching," Dr. Bryk maintained. "Those who choose to teach in Catholic schools usually intend to stay for only three to five years, but they have a strong commitment to and great enthusiasm about their work. These teachers renew the system, bringing in new ideas."

Jesse Jackson organization accused of misusing funds from U.S. grants

Federal auditors have charged that Jesse Jackson's "Push for Excellence" program misused more than $1 million in grants awarded by four government agencies, *The Washington Times* reported. An article by George Archibald said the black Baptist minister's organization received a total of $4.8 million from the Departments of Education, Health and Human Services, Labor and Commerce and allegedly misused almost one third of that amount.

PUSH-EXCEL, the specific program in question, is an educational program designed to motivate black youth and build self-esteem. The *Times* said the grants were given to help inner-city schools, encourage minority business ownership, and provide teenage health and sex counseling. According to the newspaper, the disputed money was used for salaries and airline travel of staffers in some of Mr. Jackson's related organizations. The article said Operation PUSH is accused of having illegally spent more than $500,000 and being unable to justify more than $800,000 of other spending. Officials of Mr. Jackson's Chicago-based organization had no immediate response to the report.

Soviet religious liberty protests reach delegates at WCC gathering

Two protests from the Soviet Union concerning denial of religious liberty there were forwarded to the sixth assembly of the World Council of Churches in Vancouver, B.C. They came from a Russian Orthodox deacon, Vladimir Rusak, and the Christian Committee for The Defense of Believers Rights in the USSR.

In line with WCC policy concerning messages that do not come from member churches or delegates, the protests were not brought to the attention of the assembly. They came to public notice when reporters who had received copies of them asked about them at a news conference.

The news conference was held at about the same time that about 80 assembly participants—most of them from the United States—sent a message to Yuri Andropov, president of the USSR, in which they expressed "deep gratitude" for the permission to emigrate recently granted the Pentecostal families of Chmyhkhalovs and Vashchenkos. At the same time, the message signers addressed an "urgent appeal" to President Andropov to "permit emigration to the ailing academician Andrei Sakharov and his wife, and to release from prison the Rev. Gleb Yakunin."

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By the river

On the last day of vacation we toured Carter's Grove plantation, on the banks of the James River, southeast of Williamsburg, Virginia. Since I enjoy history and Mary likes architecture, a house with a history seemed a good way to combine our interests. For roughly the price of breakfast at the Belgian Waffle House, we joined an early morning group of a dozen and shuffled through the old house as Mr. Whitaker told of its past glories.

We learned that the original house was built on a 1,400-acre plantation in the mid-seventeen-hundreds by Carter Burwell, a 34-year-old member of the Virginia House of Burgesses. For nearly 100 years it stayed in the Burwell family, then changed hands repeatedly until in the early 1900s the whole plantation was for sale for $24,000. In 1927 it was bought by a couple with railroad money and restoration undertaken. Finally after the 1960 death of the last hostess, the restored property was given to a foundation and became a part of Colonial Williamsburg, a historic shrine and tourist attraction.

So for the price of a breakfast we of "the many" got to see what in earlier days was reserved for "the few": planters, merchants, sea captains, and clergy, who were invited to eat at the plantation table. After what seemed a quite brief tour, Mr. Whitaker let us out into the hot Virginia morning and the supervision of a well-tanned young lady who would tell us about the next feature, which was to be a complete surprise.

Down on the river bottom, she explained to us, were the excavations of Wolstenholme Towne, a settlement from the sixteen hundreds. Archaeologists who were seeking to find lost buildings related to the Carter's Grove plantation, uncovered remains of pioneer structures from more than 100 years earlier. The story of Wolstenholme Towne has been published in *National Geographic* in June 1979 and January 1982.

As a pioneer settlement, Wolstenholme Towne lasted less than four years until there was an Indian massacre and it went into decline. Its story highlights what we have heard before: that life in the early American colonies was difficult and short. According to the *Geographic*, between 1619 and 1621 some 3,500 colonists came to Virginia. Within three years 3,000 had died. Famine, disease, and Indians seem to have been the chief causes. Twenty-three graves were discovered at Wolstenholme Towne and the bones were examined by J. Laurence Angel, curator of physical anthropology at the Smithsonian Institute. "The most startling thing about the skeletons is their youth," he told us. Of 15 graves grouped together, Larry estimated that not one was above the age of 32. Five children had died between the ages of 2 and 8, five women between 22 and 30, and five men between 23 and 32" (*National Geographic*, June, 1979, p. 747).

If life in the colonies was this dangerous, why would anyone want to come? One reason may have been that life was uncertain anywhere. Plagues could strike and thousands would die. No doubt also there were adventurers among the colonists. Others were servants who either had no choice or saw going to the colonies as an alternative to a difficult life at home.

As today, the bankers and merchants generally stayed behind while the little people took the risks. One of the earliest products to bring prosperity from Virginia was tobacco. When the area where Wolstenholme Towne had been finally began to develop, it was tobacco that made the most money. The first proprietor of Carter's Grove plantation was no doubt a tobacco farmer. But tobacco growing is not what it once was.

Coincidentally, on the morning of the day we toured Carter's Grove, *USA Today* carried a report on the plight of tobacco growers. "The outlook for us in eastern North Carolina is very bleak," according to William Powell, a tobacco farmer from North Carolina quoted in *USA Today*. Why should tobacco growers be in trouble?

Five causes of their dilemma are given in the article: 1) a drop in smoking, 2) decreased exports of tobacco, 3) increased imports, 4) a strong dollar, 5) increased taxes. According to the story, U.S. consumption dropped from 636 billion cigarettes in 1981 to 615 billion in 1982, a decline of 3.3 percent.

Typically, persons working with tobacco seek to avoid responsibility for what their product does to the lungs of people who use it. Although cigarette smoking has been labeled by medical authorities as the most preventable cause of illness, Dick Cozart, a warehouseman, is quoted as saying, "You shouldn't confuse the moral issue of smoking with the economic issue of growing tobacco."

If there is a tragic figure in the case it is the small-scale tobacco farmer. Like the pioneer settler who risked Indians and disease while the investors took it easy back home, he is one of the least protected in the system. The high-level managers of tobacco companies can divert the resources to food companies and restaurants as some have done.

But let us not feel too sorry for the tobacco farmer. He should have considered that to raise a substance that pollutes people's lungs and brings them to an early death is not socially responsible even though it makes him a living. In this strange society where almost anything can be produced in greater quantities than it can be used, a surplus of tobacco should be one of the lesser worries. Surely there is something which can be raised in North Carolina which will build people up instead of tearing them down.—Daniel Hertzler

September 20, 1983

GOSPEL HERALD

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What do I really believe?

by Dorothy Harnish

It was a common day, the day the request came to write this article. "Imagine it this way," it said, "If someone were to put you up against a wall, so to speak, and ask, 'Put aside the theological jargon and churchy language and tell me what you really believe,' what would you say?" Well, I thought, I have been there; I guess I could try to write about it. But I have found it difficult to boil down my beliefs to the essence of it all. I have many beliefs and they are hinged together. And it is hard not to use those churchy words!

What do I really believe? More fundamentally, what is a belief? The dictionary says a belief is "the permanent as contrasted with the accidental element of being." Beliefs are more than head stuff. Ultimately what I believe may best be determined by my asking myself, what possesses me? Beliefs are not what I possess but what possesses me.

I once read about a little boy to whose home a minister paid an apparently infrequent visit. He was dressed in clerical garb. When he had gone, the little boy asked his mother, "What is that man with his collar on backwards for?" Good question! What am I for? What connects the good times and the bad times? My beliefs provoke the answers to these probing questions. This article can only briefly state those core beliefs that link to many other beliefs.

Faith and trust are connected to beliefs. Faith is exercising one's beliefs, behaving them. I like Luther's definition of faith. He said faith is "a lively, reckless confidence in the grace of God." Trust, I think, is fixed faith, a repetition of faith behavior.

I believe in God. Many people believe in God. Some don't. How does my belief in God possess me? Sometimes it helps me to sort out what I really believe by pondering, "What would I be like if I did not hold this belief?" The first time I was put up against the wall on this belief came at a good time. Or was it a bad time? Days after I turned seventeen, mere months after my only brother died, I lay seriously ill in the hospital. My hospital roommate had backed me up against the wall with the question, "How do you know there is a God?" (Capital mine.) I still remember clearly my reply. "I know God best through Jesus, his Son." I still know God best that way.

I believe in a personal, eternal, available God. Long before it occurred to me to seek God, God took the initiative to come into my life. God continues to make himself known to me through the Scriptures, through the saints and sinners around me, and through the passages of my own life.

Some days I think about God and some days I don't. But each day I live my life on the basis that God hasn't and isn't going to desert me. I live with "lively, reckless confidence." I believe in God sometimes because I want to, sometimes it doesn't make sense not to, but mostly I believe in God because I can't get it out of my mind that I need God!

Beginning a *Gospel Herald* series

Sometimes I feel close to God. I talk to him. I talk back to him like Job and some of the psalm writers did. I listen to him. Sometimes I rest in God and sometimes I wrestle with him.

Sometimes I am in awe of God. When I really soak my soul in the Scriptures I get the message that God needs me. To choose to make me in his image involved astonishing risk. Did he know me? He put his name at stake in me! This awareness possesses me. It compels me to live like there is a God.

I believe in the Man on the cross, the one who left the tomb. I can't get it out of my head that Jesus lived and died for a purpose. Either I need to stand beside him and share his undefeated faith in his Father that his suffering had meaning or bring myself to believe it had no purpose. I refuse to believe that any life is without pur-

pose. I work back from the resurrection to ask, "What manner of man is this?" Since his cross and his resurrection, many have had crosses of their own on which to hang. I can't get it out of my mind that there is a reason for it all.

I've read about the resurrection in the Bible. I've heard it in sermons. I've sung about it. I've seen it in all manner of art forms. I've taught it to youth in a course called "The Christian Faith." I believe in the risen Christ because I want to. For, if it is not true, my faith is futile and I'm still in my sin and I am to be most pitied (1 Cor. 15:17, 19). But I'm not! I believe in the risen Christ.

I believe in the Spirit

I believe in the Spirit. If the Christian faith had to depend on the experiences and memories of the first-century apostle, it wouldn't have survived twenty centuries. The risen Christ has kept his promise to the disciples of the first century and us: "I will not leave you comfortless. . . . I will be with you always, even unto the end of time" (Jn. 14:18; Mt. 28:20).

Comfort is something I understand. Comfort is something I feel. I believe in the Spirit of Christ. The Spirit dwells in my mind and affects my heart and will. I feel the presence, a God person of incredible variety and flexibility.

I believe in the Scriptures. I believe the Bible is the Word of God given to me as an assurance of salvation history for my instruction and to guide my thinking and behavior. Sometimes life goes out of focus. The God sense and sometimes the common sense I read there is consistent with the God in my life. Furthermore the Bible reads me like no other book.

The Bible is not easy to read. I believe in using the tools of literary and historical criticism to help in the task of faithfully interpreting the Word.

I believe in sin

I believe in sin. I believe in sin and I believe in calling it by its name. I know sin. I do sin. The consequence is more sin and/or guilt. I believe sin must be expiated. Unconfessed sin creates havoc in my soul. I cannot live with myself when I have unconfessed sin.

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I believe I was born in sin. Sometimes I am ashamed of the spirit at work within me. I am appalled at my own selfishness. I am distressed at my lack of compassion. Apart from the renewed spirit of God within me, I do not want to seek the good of others. Recently I saw a cartoon of a child saying his prayers at night. He prayed, "Bless everyone in the world except that rat, Billy Jackson." I have grown too pious to lay it out just like that but I feel the sentiments! I don't outdo myself seeking the good of those who do me meanness.

I believe in forgiveness. Everything I know about forgiveness I have learned from Jesus and others who have forgiven me. If one is a believer it goes without saying one believes in the forgiveness of sin. It may well go without saying but too often it goes without doing! I believe in the forgiveness of sins, but it isn't natural to want to forgive. I find myself deciding to forgive on the basis of how frightful the act was, the extenuating circumstances (alias excuses), or the degree of meanness done to me. I know God doesn't keep score, but I do sometimes and I am ashamed of the unforgiving spirit that lurks in me.

I believe in the discipline of humility

I believe in the discipline of humility. Humility is a virtue to be practiced, and though I believe in it, still I struggle with it. "To act justly and to love mercy and to walk humbly with your God" (Mic. 6:8) is not an option for the believer. Humility comes from recognizing and accepting God and myself in relation to him. Humility is a modesty of spirit.

It begins with accepting God's gift of forgiveness. It is cultivated in brokenness, awareness of continual need of God's forgiveness and strength. It is a self-concept developed out of God's grace and his acceptance of me in spite of my condition not because of who I am. Humility is a necessary virtue to appropriate witness in the world and servant lifestyle. Without it, the world will not see through me to Jesus.

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Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**
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I believe in immortality. I cannot get it out of my mind that I am just passing through this world and that it is one segment of the passage of my life. If God is eternal and I am made in his image, then it follows intuitively and rationally that I am made for eternity. Why else is life so precious to me? Why do I hope and long for things outside this life? Why do I feel so connected in my very soul with that which is eternal. That connectedness gives ultimate purpose to this life. I am reminded of the words of the stage manager in "Our Town": "I don't care what they say with their mouths—everybody knows that something is eternal. And it ain't houses, and it ain't names, and it ain't earth, and it ain't even the stars . . . everybody knows in their bones that something is eternal, and that something has to do with human beings."

I believe in the church. I believe in the church, the visible body of Christ on earth. I believe the church is, first of all, a body of believers on the way, not thinkers, or doers, or worshipers. One doesn't join a church, one is born into it. I believe in baptism unto Christ, the seal of salvation as an entrance requirement into church membership. I like to think of my baptism commitment in the symbol of a cross. The vertical dimension states my restored relationship to God through Jesus while the horizontal dimension states my commitment to the brothers and sisters in the family of God.

I need the church to help me to stay "on task." True, theoretically I could do what I am called to do alone, but the truth is, I don't. I need the discipline of the church to keep me on task which includes right worship, service, witness, and fellowship.

And, in my more courageous moments, I believe the church needs me. I belong to the community of believers called to share the gifts God has given: to help to release the good news, to help to make disciples and nurture them, to be his presence of love and mercy and justice in the world.

I believe in the Sunday/Monday connection. Beliefs have things to do. Beliefs don't just stand around and think. The Sunday celebration of the risen Christ gives renewed impetus for Monday ministry. Occupations I am called to along the passage of life are really quite incidental to my primary call which is to be a Christian.

I believe in the rhythm of worship and service. I am called both to serve and to worship. Both personal and corporate worship are times to refocus, to reaffirm who I am and what I am for. I need to reflect that rhythm in my life. Ron Sider says it for me: "For too long those who act don't pray and those who pray don't act."

I believe faith is always in continuum. I believe that I am called to be a faithful and responsible witness. But I am not the only witness on the way. I am part of a great procession of faithful ones, a great cloud of witnesses. I believe today because "the lines have fallen for me in pleasant places; yea, I have a goodly heritage" (Ps. 16:6). I am grateful and I am possessed with the urgency to spend my life being a link in passing on this heritage.

These are a core of beliefs. Space does not allow me to tell of my belief in foot washing, the gifts of the Spirit, the return of Jesus, the sanctity of life. . . . Lord, I do believe, help my unbelief!

READERS SAY

Robert Hartzler, Washington, Iowa. Thanks, Dan, for "Sorry, Jesus, You're Number Two"! (Aug. 16, p. 564). And thanks to you, Bob Baker—one, for writing it; two for writing it so well; and three, for daring to say it publicly! I'm afraid that we Mennonites of the past decade or so have tended to spiritualize Jesus' hard sayings about the conflict between his kingdom and our families. As a pastor I have been made to feel guilty over the competition between church and family activities. We have tried to justify many selfish pleasures in the name of family and children. Blessings to both of you. May we heed the word.

Roy S. Koch, Goshen, Ind. I was pleased with the articles in the August 30 *Gospel Herald* by teachers in our two seminaries: Marlin E. Miller, president of the Goshen Biblical Seminary in Elkhart, and A. Don Augsburger, professor of Work of the Church at Eastern Mennonite Seminary in Harrisonburg. Both men gave ringing testimony to the miracle of regeneration by faith in Jesus Christ.

As I read their articles I sensed that their definition of conversion had all the meaning usually associated with the term of a personal, supernatural transformation of life plus the companion Anabaptist emphasis of demonstrating the new life in our human relations. I am gratified that men with such clear-cut convictions on these basic doctrines are training the next generation of our church leaders. May God bless their efforts.

Eugene R. Witmer, Smoketown, Pa. Your August 30 editorial, "The Government as Theologian," deals with the fact that President Ronald Reagan and the Brethren in Christ professor Ronald Sider both spoke at the spring gathering of the National Association of Evangelicals (NAE). In your opening paragraph you state that "what is more surprising is that Ronald Sider was allowed to speak." Unfortunately, it is all too typical of Mennonite media to project this slant. Your readers would simply deduct from this sentence that NAE must be some narrow, ultra-rightist organization that would scarcely be expected to tolerate divergent views.

Now, the truth of the matter is that Ronald Sider was *invited* to speak at NAE. The occasion was for a Point/Counter Point Forum. As a longtime member of NAE, I have always been pleased with the forum provided for exchanges of this sort. Surely we will be quick to recognize as well that under the government presided over by Mr. Reagan it is no problem for Mr. Sider to air his views most anywhere. For this we thank God, knowing that in many countries of the world that would not be possible.

For the sake of the record, and so your readers may feel comfortable about NAE, it should be known that the current moderator of the Mennonite Church General Board is also a board member of NAE.

The songs we sing

by Clarence Y. Fretz

Mennonite singing is different from general Protestant singing. I learned this already as a boy when I went with my parents to an afternoon Sunday school (a sort of union Sunday school) in a neighborhood Baptist Church. They used a piano when they sang; in our church we sang without any musical instruments. The song leader would use a tuning fork to get the pitch in our church.

I suppose I did not notice that we Mennonites sang different songs from others, but I gradually became aware of this, especially after I did reading and research on the subject.

A leading hymnologist, Louis F. Benson, in *The English Hymn, Its Development and Use in Worship* (1915, reprinted 1962) surveys and evaluates various evangelical hymnals. Of the first American Mennonite hymnal in the English language, *A Collection of Psalms, Hymns and Spiritual Songs* (4th ed. 1859), he says that it contains hymns "For feet washing" but is otherwise compiled from the hymnbooks of the time with little distinctiveness and less distinction." But then Benson goes on to say that our second hymnal, *Hymns and Tunes* (1890), is "a fresh selection with original contributions both of hymns and music."

That was good news. Perhaps Benson never found out that the Mennonite congregations failed to take to *Hymns and Tunes*, and it was soon replaced. Why? Because the compilers of *Hymns and Tunes* did not favor gospel songs, and had included very few of them. It was at the time that gospel songs had become very popular in Protestant churches, so that many Mennonites were affected, and some Mennonite congregations had even purchased Sankey's *Gospel Hymns, Nos. 1-6* for use in their Sunday schools and worship services.

By 1902, Mennonite church leaders had responded to the clamor for gospel songs by publishing the *Church and Sunday School Hymnal* with 412 selections, of which 157 (38 percent) were gospel songs! A supplement was added in 1911, bringing the total number of selections to 532, of which 211 (40 percent) were gospel songs. The compilers of the next Mennonite hymnal (the 1929 *Church Hymnal*) wanted to include only hymns of higher quality than gospel songs, but Daniel Kauffman and other influential church leaders prevailed on them to include 135 gospel songs with choruses (20 percent) in a hymnal of 657 selections.

But both the *Church and Sunday School* and the *Church Hymnal* continued to include the "original contributions of hymns and music" found in the *Hymns and Tunes* which Benson had noted and approved, as well as fresh additions of Mennonite creativity in poetry and music. As a result, we began to have a Mennonite repertoire that Benson could have called one of "distinctiveness," if not of distinction.

The most recent comment on Mennonite uniqueness is perhaps less commendatory. In his 1981 volume, *Jubilate! Church Music in The Evangelical Tradition*, Don Hustad says, "Most Southern Baptists will not be at home with the hymnic diet that is common to Mennonites (p. 26).... A few [groups] (e.g., Mennonites) have sustained a strong ethnic heritage" (p. 255). Hustad's implication is that we have kept to ourselves and developed an in-group tradition in song that is different from that of the Southern Baptists whom he probably considers normal and average American in their hymnic diet. However, a careful examination of the last three Southern Baptist hymnals reveals that they have an ethnic heritage, too, marked by a very strong percentage of gospel songs.

A study of Mennonite singing. In 1975, with much help from Lloyd Zeager of the Lancaster Conference Historical Library, I compiled a list of the 200 most widely used hymns in 50 American, British, and Canadian hymnals, listing these hymns in order of their frequency of occurrence. Since the latest *Baptist Hymnal* (of the Southern Baptists) contains only 133 of the 200 most widely used hymns, and the latest *Mennonite Hymnal* contains 190 of them, it is understandable that Southern Baptists might not be at home with our hymnic diet. (However, the 1940 *Broadman Hymnal* and the 1956 *Baptist Hymnal* contain most of these "heavier" hymns not found in the 1975 *Baptist Hymnal*, so the Southern Baptists should have at least a nodding acquaintance with them.)

But do we Mennonites sing all the widely known great hymns that are found in our 1929 *Church Hymnal* and 1965 *Mennonite Hymnal*? What does our "hymnic diet" actually consist of? That is a fair question and its answer merits our careful attention.

In 1965, in preparation for compiling *The Mennonite Hymnal*, a survey was made of a number of Mennonite congregations to find out what hymns were actually sung in a 12-month period. Goshen College students assisted in tallying the reports received. In 1976, I received photocopies of the final tallies, and combined the results with the findings I had made of a similar survey of 11 representative congregations (and one hymn-singing Mennonite day school) located in Pennsylvania, Maryland, and Virginia.

By combining the results of both these surveys (1965

Clarence Y. Fretz is former principal of Paradise Mennonite School, Hagerstown, Md. He has promised to send copies of the two lists of songs on which his article is based to anyone who sends him a self-addressed, stamped long envelope (37¢ U.S. postage). His address is 2412 Paradise Drive, Hagerstown, MD 21740.

and 1976), I drew up a list of the 200 hymns most frequently sung in the congregations surveyed, listing them in order of frequency of use. The 38 gospel songs in this list and its 80 widely used "great hymns" are all songs that would be familiar or at least quite singable in Southern Baptist congregations. But there were at least 82 songs that would be new or strange to Southern Baptists.

Hustad is right. We Mennonites do have a unique "hymnic diet":

1. We do not sing the patriotic, semi-military songs found in every *Baptist Hymnal*: "My country, 'tis of thee," "O say, can you see," "Mine eyes have seen the glory of the coming of the Lord," etc. Our understanding of Jesus' teaching (Mt. 5) and example is that he wants us to love all men, even people who attack us in war, and not just those of our own "fatherland" ("Our citizenship ['fatherland'] is in heaven," Phil. 3:20).

We Mennonites much prefer to sing, "Glorious things of thee are spoken, city of our God," from a hymn that was dropped by 1975 *Baptist Hymnal* editors, as was also the hymn "My Soul, Be on Thy Guard," a hymn that is often sung by Mennonites. We Mennonites do sing hymns with military figures of speech. As illustrated by the following from our list of hymns now often sung.

75. A Mighty Fortress Is Our God
80. Soldiers of Christ, Arise
87. Stand Up! Stand Up for Jesus
95. Am I a Soldier of the Cross
138. Onward, Christian Soldiers
142. Encamped Along the Hills of Light

But Mennonites rarely sing the hymn written to celebrate Dutch freedom from Spanish oppression: "We Gather Together." Indeed for the first 300 years of our history, Mennonite hymnals did not include Luther's famous "Battle Hymn of Reformation," "Ein feste Burg" (A mighty fortress), although by 1804, they did finally include other hymns by Luther: "From Heaven Above" and "Out of the Depths." It was the Russian Mennonites who have included "Ein feste Burg" in their 1860 *Choralbuch* for schools. (The Russian Mennonites were accustomed to singing out of Lutheran hymnbooks; possibly, this is one reason why there are so many Lutheran chorales in their hymnsinging tradition.)

Are Mennonites distinctive in the songs we sing? Yes, says the author. Both by choices and omissions.

2. Thanks to the influence of concerned music teachers in our colleges, we sing a number of the long-enduring, widely used "great" hymns of Christendom. Probably due to the same influence, our Mennonite church hymnals contain only the "better" gospel songs, and *not* (1) "The Old Rugged Cross" with its focus on the wooden cross, rather than on our response to the Christ of the cross as in "When I Survey the Wondrous Cross"; *nor* (2) "In the Garden," in which Christ is hardly named, and not very accurately represented; *nor* (3) "Standing on the Promises" with its noble sentiments, but with an inappropriate "thumpety-thump" rhythm. All of these are Southern Baptist favorites, I believe.

Interestingly, almost half of the songs we sing most often are what are considered the "great" hymns of the church—long-enduring, and widely used (most often found in the 50 hymnals surveyed):

1. O Worship the King
3. Love Divine, All Loves Excelling
7. Come, Thou Almighty King
8. Holy, Holy, Holy, Lord God Almighty
10. All Hail the Power of Jesus' Name
11. O Master, Let Me Walk with Thee
14. Break Thou the Bread of Life
19. When I Survey the Wondrous Cross
23. I Love Thy Kingdom, Lord
30. Guide Me, O Thou Great Jehovah
35. Jesus, the Very Thought of Thee
38. The Church's One Foundation

(Menno Simons would have liked this last one; his motto, found on the title page of each of his works, was "Other foundation can no man lay than that is laid, which is Jesus Christ" 1 Cor. 3:11.)

3. The uniqueness of our hymnic diet grows out of our long-held spiritual convictions. When the Anabaptist movement began, Conrad Grebel contended, in a public appeal to Ulrich Zwingli, "Greater earnestness is required." That epitomizes Anabaptism and Mennonitism—greater spiritual and moral earnestness. In the Mennonite *Shorter Catechism*, first published in 1690, the applicant for baptism is first asked as to what induces him to desire to be baptized, to which he is taught to answer:

"I am impelled by faith to separate myself from the world and its sinful lusts, and to submit in obedience to my Lord, Redeemer, and Saviour."

Let us now examine the hymns which we sing most often, but which are not known very well outside our brotherhood. Our second-most-often sung hymn is "Teach Me, O Lord"—does it not express moral and spiritual earnestness? And is this not also true of hymn number 4 on our list: "Lord, I Am Fondly, Earnestly"? This is also true of number 5: "A Charge to Keep I Have" which is sung much oftener by Mennonite churches than by other Protestant churches. (It is number 74 in rank of hymns most often sung in 10,000 Protestant churches a generation ago.)

Southern Baptists are of Anabaptist origin, too, although somewhat indirectly. They are the only non-Mennonites I have learned of, who still sing two songs sung only by Mennonites "I'm Pressing on the Upward Way," and "So Let Our Lips and Lives Express." And here are six other hymns we sing that similarly express moral and spiritual earnestness (numbers preceding them refer to rank in frequency of occurrence in the list of songs we sing most often):

18. Forth in Thy Name
26. If Ye Then with Christ Be Risen
34. Spirit of God
48. When We Walk with the Lord
49. Lo, What a Pleasing Sight
52. Take My Life and Let It Be Consecrated

One of our most unique hymns, expressing the moral earnestness and spiritual convictions of Anabaptists and Mennonites, is number 73 on our list of hymns most

frequently sung by Mennonites: "Follow the Path of Jesus." This hymn was written by Christopher Ruby Blackall in 1871. Blackall was a Baptist, but in his hymn he pointedly expresses the unique emphases of the original Anabaptists and their many Mennonite descendants: discipleship, service, peace, crossbearing, and evangelism.

Unfortunately, this hymn was not included in the 1965 *The Mennonite Hymnal. Assembly Songs*, the Bethlehem 83 songbook, does contain a modern hymn with the same tune, title, and first line; the original hymn poem is printed below it. In this way, those who want to keep on singing this Anabaptist-Mennonite hymn classic in its original form can do so; and theologians and anthropologists can analyze the change in emphasis between Mennonite of past generations and the 1983 variety.

In 1967, another authority on church music, Erik Routley, made these comments about Mennonite singing in *Music Leadership in the Church* (Abingdon Press): "Some religious sects have applied a form of renunciation in music which one is bound to respect, and which one can respect because of the musical quality of its end products. This seems to be true of the "vintage" English Puritans . . . and it is surely also true of the American Mennonites, whose prohibition of organs has led to such admirable congregational part-singing and whose traditional aloofness from contemporary secular musical developments has preserved a very fine heritage of folk hymnody."

Our second most often sung hymn according to this survey is "Teach Me, O Lord, Thy Way of Truth," a song about Christian experience.

Routley apparently has developed an appreciation for Mennonite a capella part singing. Many Mennonites have come to appreciate it and prefer it, even after a musical instrument has been introduced into their place of worship. Moreover, a number of our most-often-sung hymns are songs that go well and sound best when we sing them in four parts without instrumental accompaniment, for example, the song we sing fourth most often: "Lord, I Am Fondly, Earnestly."

Not only does this gospel song admirably express our aspirations as a morally earnest people but it is a challenge to active involvement in four-part unaccompanied singing of the chorus. A certain mood of wholesome excitement and exuberance prevails when this song is sung in a spirited, heartfelt way.

We Mennonites even like to sing anthems, in which the entire congregation becomes a large chorus singing in four parts, either William Billings' "Easter Anthem" or, more often, the "Dedication Anthem" ("Praise God from Whom," *The Mennonite Hymnal* number 606). I hope that someone will introduce also the singing of the "Hallelujah Chorus," sung by whole congregations, in four parts, without instrumental accompaniment!

For the most part, we are not quite that ambitious. Usually we want to sing music that is modest enough not to detract us from thinking about the message of the songs we sing. For example, we do sing these five hymns often, each with some fuguing in the chorus.

25. Christ Who Left His Home in Glory
36. Wonderful Savior, Redeemer
64. O Lord, Within My Soul
101. I Will Sing of My Redeemer
173. When Peace, Like a River

Then, too, there are hymns whose words fit our theology, and whose four-part harmony has a full-bodied, resonant sound (with tenor and soprano pitched high enough to sound out!). Number 6 on our Mennonite list of frequently sung hymns is a good example. What if other denominations do not sing this hymn, nor have it in their hymnals! It suits us to a T! It "goes well" as an opening song in our worship services. Fanny Crosby wrote the words and the Baptist composer, William Howard Doane, composed the music—not another gospel song but a resounding hymn for worship and praise, "Jesus, Thou Mighty Lord."

Number 9 on our list is another vibrant hymn, not written or composed by a Mennonite, but known and appreciated only by Mennonites, it seems. It is a hymn that lifts our spirits as well as our minds to our risen Lord: "Lift Your Glad Voices." We Mennonites have had good hymnbook editors who have found such hymns for us.

Number 20 on our list is a stately hymn, whose Mennonite composer (J. D. Brunk) knew how to make possible a strong full-bodied sound in our four-part, unaccompanied congregational singing: "Before Jehovah's Aweful Throne." Like the music of most of our favorite hymns, the music is simple, singable, dignified; and the words expressive of spiritual and moral earnestness.

Yes, Don Hustad, we have a unique "hymnic diet" and perhaps it is no shame that it can be called an "ethnic tradition" as long as it is a good one. I, for one, would like to see it perpetuated and enriched, as well as shared with others. It is too good to keep to ourselves!

Christianity

It's not the bended knee
that slips to padded wood
in planned obeisance,
or the careful coin plate chink
that pays
to shine the rich stained glass
and keep the relics gleaming.
Nor is it the homily,
though rich in intonation,
for too soon the bright words dim
to leave, for contemplation, text.
It's the shunting kiss of unplanned words
that knits the ready pews,
the unthought lift of open hands
and rise of song.
It's the quick-squint bridge
that clarifies why I kneel
and, praising, stand.
—Carl Haarer

Christian, Mennonite, and local

by Eugene Kraybill

On the road called life, 34 lies in that interesting, all-consuming zone between youth and middle age, when one deals with a stimulating mixture of joy and frustration in family and work.

In a world where options of faith and culture are varied, I find myself Christian, Mennonite, and a member of Forest Hills Mennonite Church (Leola, Pa.). Why am I a Christian? Why am I a Mennonite? Why have I chosen to join a local congregation?

I would be less than honest if I did not acknowledge that one reason I am Christian is that my parents are Christians. Statistically, the odds were high that I, too, would take a similar direction. But I'm also Christian because I know of no other world-view that integrates hope, realism, humanitarianism, and faith in such a beautiful man-and-God-affirming manner.

I'm a Christian because I have come to the conclusion that Jesus Christ actually lived and walked on this earth, as the Bible says he did, that he loved me, and that the creative life he lived is the kind of life I want to live. I'm Christian because I believe the love of God alone can counter the utter depravity in the innards of men and women. As a daily newspaper reporter, one who frequently encounters some of the most hideous deeds inflicted by one person on another, I cannot conceive of a world where no spiritual force is available for counteracting the evil to which we are all prone.

Jesus Christ enjoyed life. When he wasn't dealing with the problems of the multitudes, he may have even danced a jig and now and then as the Spirit moved. I'm a Christian because I believe life becomes so much fuller when we allow the love of God to move through us.

Human nature causes a person to look out first of all for himself. I'm a Christian because I'm slowly realizing that in that tendency lies a ticket to depression, and that only by linking up with a powerful force outside of oneself can a person experience true happiness.

I would be less than candid with my nonchurch friends if I did not admit that I'm Mennonite by faith partly because I'm Mennonite by ethnic background and culture. I was born into one of the many American subcultures—a unique, sometimes enigmatic group that takes its name from a former Catholic priest of the 1500s.

But I'm also a Mennonite because, having rubbed shoulders with dozens of denominations and religious groups in several parts of the world, I have concluded that—lo and behold—Mennonites are my people, despite their shortcomings, and it is through this affiliation that I would like to express my Christian faith.

I'm a Mennonite because I have the deepest of respect for the Mennonite Church in its refusal to be swallowed up by the mores of the time, in its stand against the war-mongering philosophies which have found devious expression in societies of all eras, and in its determination to be faithful to what the prophet of Nazareth fleshed out two millenniums ago.

I like being a Mennonite because I see in the Mennonite Church today a willingness to change in some areas, a determination to hold to tradition in other respects, and a growing tolerance for the stimulating discussion that arises from the conflict between the two. Now here's a confession: I'm a Mennonite because I like four-part singing. They say heaven's going to involve a lot of singing, and I'd like to be ready.

I became a member of a local congregation because to be Christian, to be Mennonite, means to be a member of some kind of believers' group. It was at Forest Hills Mennonite Church that my wife, Maureen, and I decided to make formal connections. After a dozen years of college, work overseas, and numerous living locations, I felt the need to make a commitment, to transfer my inactive membership at my boyhood church to an active membership at a local congregation.

We became members of Forest Hills, a large congregation, despite our rather strong feelings against large congregations, because we found some considerable saving graces: people willing to consider seriously what to do with the wealth with which we are blessed (or is it cursed?); a Sunday school system with teachers who have made such a deep impression on our preschoolers that by Wednesday they're asking why Sunday hasn't come yet; and a pastor willing to advance ideas that don't necessarily mesh with the comfortable views of some of the members.

No congregation on earth represents the embodiment of church in every sense of the word. Still, I have had some genuine church experiences in this local congregation and have found real support in a small group fellowship, the kind of informal group of believers that holds potential for becoming church in the New Testament sense.

At 34, as the Mennonite Church looks ahead to its next 300 years in America, I'd like to continue to grow in faith, love, and hope. Growth requires connections. My connections are these: powered by Christ, linked with the spiritual descendants of Menno Simons, and involved in a local church that's trying to discern God's leading.

Eugene Kraybill is a member of the Forest Hills Mennonite Church, Leola, Pa., and a reporter from the Lancaster *Intelligencer Journal*.

CHURCH NEWS

MBE responds to Bible teaching concerns

In a retreat-like setting near Scottdale, Pa., the Mennonite Board of Education met for its regular quarterly meeting on Aug. 9 and 10.

High on the agenda was a review of progress in responding to concerns about Bible teaching at the church colleges and seminaries. Special attention was given to work on the two-year MBE project begun in June 1982. This special project on how the Mennonite Church should go about the task of liberal arts education has focused on the following issues:

—communicating our Mennonite and Christian beliefs and understandings;
—finding ways to connect with and build on what students bring from their homes and congregations;
—discerning which gifted people can best serve as teachers and mentors;
—having our schools stay in close contact with conference people;
—finding ways conferences and the General Board can clarify our identity in changing times.

MBE has been working with school people on the first four areas and with the Mennonite Church General Board as well as the school people on the fifth. "We anticipate completing the project by the summer of 1984," reported MBE executive secretary Albert J. Meyer, "although we have not waited for the final report to develop new procedures and implement changes as findings have indicated their desirability."

In this context, the Board of Education reviewed also a list of issues raised in or by the booklet "A Crisis Among Mennonites" by George R. Brunk II—churchwide issues as well as educational and local issues. Some of the broader issues have been and are being addressed by the Mennonite Church General Board. Included in the process is a call for a consultation to test the diverse theological streams in the Mennonite Church in light of Mennonite-Anabaptist biblical interpretation. The Board of Education took action recognizing and expressing appreciation to the General Board for assuming leadership in reviewing and responding to misrepresentations and issues raised in the "Crisis" booklet.

The Board of Education also reviewed various actions and statements on these and related issues from a number of conferences—Virginia, Lancaster, Franconia, Northwest, and Indiana-Michigan. The Board began work on a response to a request from Virginia Conference for help in "clarifying direction in our use of the more technical approaches to the study of biblical material in our institutions of higher education."

"We need to recognize that this is a broader church problem," said one board member. "But we also want the church to know how we feel about using these methods in our schools," responded another. The board noted and expressed agreement with the Mennonite Church General Board on the way in which our biblical studies, like those of many respected evangelical scholars, have been greatly enriched from the careful application of the tools of biblical criticism. These tools must certainly be used with care and discernment, however. "We want conferences and pastors to know that our central concern is the nurture and spiritual growth and welfare of the students," stressed several board members. "We want teachers to take a pastoral stance with their students."

China connection still holding

For many teachers, this September means a return to chalkboards, textbooks, and the same old classrooms. For others, this month brings a unique opportunity to visit, study, teach, and learn in China. Opportunities to see the Chongqing Acrobatic Troupe, to visit the Great Wall and the Ming Tombs near Beijing, to travel from Chongqing down the Yangtzee River to Shanghai, are part of the learning experience.

Su Shi Quan, vice-president of Northeast Institute of Technology, in China, meets with Atlee Beechy, Goshen.

During the academic year beginning in September, fifteen North Americans will study and work in Sichuan and Liaoning provinces in China; and two Chinese students, two professors, and two medical doctors will visit North America. These 21 persons are participating in the 1983-84 China Educational Exchange (CEE) program.

Eight North American participants will be located in Sichuan Province of central China. Herta Funk of Newton, Kan., will teach English literature and composition at the Sichuan Teachers College in Chengdu, the provincial capital of Sichuan. Peter, Margaret, and Karen Peters of Winnipeg, Man., will teach English at the Chongqing Medical College. Barry Nolan and Agnes Hubert of Edmonton, Alta., will continue in their second year at the Chongqing Teachers College, teaching English.

Atlee and Winifred Beechy of Goshen, Ind., have received a special invitation to spend four months, beginning in March 1984, in Sichuan Province, serving as consultants to the Sichuan Bureau of Higher Education in the fields of education and psychology. Beechys will be based at the Sichuan Teachers College in Chengdu, but will spend some time in other institutions of higher education in the province.

The Chinese professors from Sichuan, scheduled to visit North America for ten months, include Professor Deng Jung-Ming, who will teach Chinese language at Goshen College, and Professor Wang Shi-Yuan, who will teach Chinese history and culture at the Eastern Mennonite College in Harrisonburg, Va. James and Doris Bomberger, just returned from a two-year assignment in Sichuan Province, serve on the faculty of EMC.

The second province in which the exchange program focuses is Liaoning. CEE has placed five teachers of English at the Northeast Institute of Technology, in the city of Shenyang. Beverly Holmskog, professor at Tabor College in Hillsboro, Kan., is spending six months at NEIT, teaching English to 74 students as part of a ten-week summer English program. Beginning in September she will teach conversational English to teachers and serve as an adviser to the English-language department in the university.

Henry and Mary Dueck from Fresno (Calif.) Pacific College were part of the ten-week summer program, which ended in mid-August. They taught 29 teachers, which were selected from a pool of 2,000.

Two other English teachers—David Kauffman of Zanesfield, Ohio, and Norman Holmskog of Hillsboro, Kan.—are also at NEIT. They assist in the teaching of conversational English to postgraduate and selected students.

The two Chinese teachers from Liaoning Province scheduled to study in North America will spend the 1983-84 school year at Fresno Pacific College, enrolled in an English-language improvement program and other courses.

MWC representatives visit refugee camp

Meeting with two members of the Mennonite World Conference executive committee, about a dozen refugees from El Salvador said they had learned to work together in an exciting way in the Mesa Grande refugee camp, but "we love our country, and want to go back and work there."

"We hope in you, the internationals, that you can help us, that we can leave this prison," said a spokesperson for the group.

The meeting, with the elected representatives of some 10,000 refugees, took place at the Mesa Grande camp near San Marcos de Ocotepeque, Honduras. MWC executive committee members present were Robert Kreider, United States, MWC secretary, and Carl Brüsewitz, the Netherlands, MWC vice-president for Europe. They were in Honduras for a meeting of the executive committee, July 13-15.

One by one, the refugees described the life they had known in El Salvador. All except one were sharecroppers working on two *manzanas* of land (3½ acres) or less. Paying high rents and charges for fertilizers, virtually all of them had to work on large coffee plantations to try to make enough money to provide for their families.

"On the plantations, we slept on the ground. Water was rationed. We got three small tortillas and a few beans each day," said one man. "Even the little money that we earned often had to go for medicines (because we got sick from these conditions)."

About half of the men nodded when asked if they had lost family members in the struggle going on in their country. One man's son had been hung upside down on a cross and hacked to death by government forces. Several indicated skepticism about the recent government pledges of amnesty and agrarian reform, and talk of democracy. "We can hear the bombs from here."

The meeting ended on an emotional note. "The hope of El Salvador is in people like you," said Robert Kreider.

Smiles broke slowly across the faces of the men as the message was translated. "Thank you," they said. "Thank you."

Children in Mesa Grande refugee camp collect water at one of the camp pumps. Honduran Mennonites and MCC are in charge of water, as well as other technical aspects of camp management. There are 11,000 Salvadoran refugees living in this refugee camp. When Mennonite World Conference executive committee met this summer in Honduras, they met with several elected representatives of this camp (see story at left).

Mennonite World Conference executive fine tunes Strasbourg programming

Meeting in San Pedro Sula, Honduras, July 13-15, the Mennonite World Conference executive committee approved plans for Strasbourg 1984, encouraged Mennonites in Canada to consider extending an invitation for a 1990 MWC assembly, and discussed directions MWC might take thereafter.

Financial planning for the XI Assembly occupied the largest amount of committee time. A budget of 3,965, 400 French francs was approved (at present exchange rates this comes to approximately $500,000 U.S.). Registration fees will cover the major cost of the assembly. A basic registration price for the conference and all meals will be $115.

The fluctuating value of the franc in relation to the dollar will be a major concern in the upcoming year. It was decided that MWC will reserve the right to bill registrants an additional amount if there is a reduction of more than 10 percent in the value of their registration payment *before* it is received in the MWC office. Once the registration payment is received, however, the fluctuations will be the responsibility of MWC.

A separate travel fund budget of $170, 000 was approved. It is hoped that this amount will pay for the travel costs of 123 persons from economically deprived countries.

Recognizing that the general council members appointed by the conferences are almost exclusively men, the executive committee also approved a goal that at least 15 women receive travel expenses.

Part of the Strasbourg program has been finalized. Choirs from Taiwan, Zaire, U.S., Canada, France, Germany, and Belgium will sing at the plenary sessions. Other music presentations will include "The Abiding Place," an oratorio by Esther Wiebe and Barbara Smucker, and a concert by the Palatinate Orchestra under the direction of Jürgen Haury.

Major addresses around the conference theme, "God's People Serve in Hope," will fall into four categories: heritage and identity, mission, servanthood, and reconciliation.

The committee considered briefly the question of making official MWC statements, particularly in light of the growing concern worldwide and especially in Europe about the arms race. The committee reaffirmed its X Assembly policy that MWC will not issue official statements, but recognized that individuals and groups will have access to a daily

newssheet to share their concerns and that they are free to call special gatherings.

Looking beyond the Strasbourg assembly, the committee started by considering a XII Assembly in 1990. In so doing, several members responded to those persons who have wondered why there isn't more serious consideration of having a world conference in the so-called "Third World."

The problems of facilities, language, and travel planning would simply be too great to have a conference (for example) in Indonesia, said President Charles Christano. "We are not ready."

Jacob Pauls, member at large from Winnipeg, Man., indicated that he felt confident that an invitation to meet in Winnipeg in 1990 could now be brought to the general council for consideration at Strasbourg. There was consensus that after 1990, other models of meeting together, possibly on a smaller scale, should be considered.

Feeling that the appointment of an executive secretary for 1984-1990 should not wait until the general council session in Strasbourg, the executive committee appointed Paul Kraybill to another six-year term for that period.

A new membership policy was adopted which will limit full membership in MWC to "groups of congregations in conferences or associations or similar bodies with a membership of at least 500." This will not apply to smaller bodies who are already full members. Associate membership will be available for bodies of at least 10 members who would otherwise qualify for full membership but don't meet the size requirements. Associates can be observers at general council meetings, be listed in the Mennonite World Directory, and receive materials.

Disabled at Bethlehem 83 cope, celebrate

How did persons with disabilities fare at Bethlehem 83? The response is mixed.

Not many persons with handicaps attended the sessions, for one thing. The registration form included a place to check for special needs, including deaf, blind, wheelchair, and other. Since 10 percent of North Americans live with a handicapping condition or developmental disability, 600 registrants could have needed special services. Only a handful of persons with handicapping conditions, however, joined the 6000-plus participants. Those who came found their special needs only partially provided for. Getting around the grounds posed a problem for those in wheelchairs. There were no ramps for the curbs, making Raush Arena inaccessible. It took some prodding, but ramps appeared by Wednesday morning.

Henry Enns, Winnipeg, Man., found the bathroom in his dorm inaccessible. He used a chair to slide around the bathroom. "I came with high expectations," the director of Handicap Concerns for MCC Canada, said. "I've been talking accessibility and education for the past three years. I'd been in touch with the conference planners. Then to find this. I was totally down for the first couple days," Enns said.

Only one person with a developmental disability was asked to participate in the mass sessions. Alan Gehman of Harleysville, Pa., who has Downs Syndrome, read the Scripture at the Wednesday evening service.

Enns drafted a resolution for the conference, lifting up the church's responsibility in relation to persons with disabilities. As part of the body spoken of in 1 Corinthians 12, he said, disabled persons belong, are needed, and are called to full participation in church and society. Obstacles to overcome include not only physical but attitudinal barriers.

He does not point his finger at any one individual for what didn't happen at Bethlehem 83. He believes planners acted in good faith on information provided them. However, that still did not clear up the problems. Enns' greater disappointment lay in the lack of response of church leaders in giving credibility to the concerns of persons with disabilities. In an interview after an "Expressions of Hope" rally Wednesday, Enns said, "None of the high visibility leaders at Bethlehem participated in our activities. We're still seen as fringes of our community." The rally was planned for all brothers and sisters in the church, including people with handicaps. Mostly family, friends, and other persons with handicaps attended, however.

Yet there were some happy moments for those with disabilities and handicaps. Edith Herr, a wheelchair user from Leola, Pa., said Bethlehem 83 was a good chance to meet old friends. Nathan Kauffman, a high school freshman from Newton, Kan., who uses canes to get around, seemed to be enjoying himself—especially the food. And the "Expressions of Hope" rally was a memorable time. According to John Schrock, rally moderator, it symbolized the hope that "from the pain, struggle, and suffering of handicapping conditions, the mighty works of God can be known in the church and reflected there." Schrock, a partially sighted person, is pastor of Zion Mennonite Church in Souderton.—John Bender.

Dorcas Gable, Mennonite Board of Missions Voluntary Service worker (left), helps Esther Garber (right) with a comforter. Dorcas, who also teaches ceramics, works as crafts director for Maple Lawn Homes in Eureka, Ill., where Esther lives. Members of the Eureka VS household work in various positions at Maple Lawn, such as transportation and nursing.

British Mennos open resource center

Do Mennonites celebrate Christmas? How do you explain war in the Old Testament if you are pacifists? What is the Mennonite view of animal welfare? Do all Mennonites live in community?

These questions and many others have been asked of the London Mennonite Fellowship, who on May 4 formally opened a resource center specializing in Anabaptist/Mennonite theology and history. The young fellowship, the first Mennonite congregation to be established in England since Reformation times, believes the resource center will help them share in a personal and responsible way insights from the Anabaptist/Mennonite tradition important to their life together. There is a growing interest among

Christians in the Anabaptist/Mennonite tradition, which has largely been ignored in Britain in the past.

The primary facility of the center is a non-circulating library which contains more than 2,700 books, 150 cassettes, and 40 periodicals. In its area of special concentration, Anabaptist/Mennonite history and theology, the library possesses over 250 books, including many volumes of primary sources in German, Dutch, and English. It also has the only complete set in the United Kingdom of the *Mennonite Quarterly Review*, and more than 200 articles on Anabaptist/Mennonite history photocopied from other journals. The library also has a special concentration of titles on Christian attitudes to peace, war, and the state, as well as books on other topics.

The resource center also includes display shelves of books sold through the Metanoia Book Service, which sells over 300 titles related to radical discipleship, Anabaptism, peacemaking, mission, Christian feminism, and other areas. The book service makes available to the British audience titles which may not otherwise be available, especially books published by Herald Press. The volume of business handled by Metanoia is increasing steadily; sales grew by 25 percent in the first half of 1983.

The opening of the center represented the culmination of years of interest and effort by many persons. It grew out of the establishment of the London Mennonite Centre (LMC) as an international student hostel in 1953 by Mennonite Board of Missions, Elkhart, Ind. Quintus and Miriam Leatherman, who first gave leadership to the hostel, donated an initial allotment of books for the library. (The student hostel ministry was phased out in 1981 in favor of developing a stronger Anabaptist/Mennonite community of faith and a resource center.)

John Coffman, who came to England during World War II under Mennonite Central Committee to help with relief work and has stayed ever since, and Alan Kreider, current director of the LMC and an elder in the fellowship, also donated a substantial amount of books. The 32 members of the London Mennonite Fellowship, along with friends of the fellowship, now support the ongoing costs of maintaining and updating the resource center through their giving.

Rose Wiebe Haury, an MBM worker, began the task of organizing and cataloging the books in 1980, but finished her term of service before the bulk of the work could be completed. Janice Kreider, a trained librarian from Vancouver, B.C., then gave the project a tremendous boost by spending nearly a year working in the library, cataloging and shelving books. She and her husband, Evan Kreider, and their two sons, Matthew and Aaron, were in London from August 1981 to July 1982 during Evan's year of sabbatical from the University of British Columbia, where he teaches history of music. When Janice left, the remaining tasks were picked up by members of the fellowship.

Janice Kreider, Vancouver, B.C., helped to organize the resource center at the London Mennonite Centre. The center specializes in Anabaptist/Mennonite history and theology.

On the evening of May 4 fellowship members gathered in the library where a short, but significant service of dedication was held by the glow of candlelight.—Marian Landis

'High tech, high touch' comes to Hesston College

In our highly technological society, the need for spiritual nourishment and social interaction has intensified, it has been observed. This is called the "high tech, high touch" syndrome. That being the case, Hesston College, thanks to gifts from generous donors, seems to be moving in the right direction, having recently acquired both new computer equipment and a lake-retreat center.

Lawrence and Della Beckler have facilitated the acquisition of ten new microcomputers through the Beckler Computer Center, Lincoln, Neb., and have also made a personal gift toward the computers. Additional funding was provided through an anonymous donor.

In addition, Cliff and Lillian Stutzman have given their 40-acre lake-retreat to the college. The property, located six miles west of Hesston, includes 23 acres that are under cultivation, a lake, lawn, rustic cabin, and a beautiful nature setting.

To make room for the new computer equipment, the computer science laboratory in the administration building was remodeled this summer to accommodate eight of the new microcomputers in addition to equipment already on campus. The other two new computers are to be placed in the Mary Miller Library and Charles Hall and designated specifically for faculty use.

Jim Mininger, academic dean, stated that the primary impact of the new equipment on the academic program will be the increased computer time available for the numerous departments currently using computers in their classes. With this acquisition, Hesston College students and faculty will have at their disposal twelve microcomputers. In addition, the computer science and data processing departments use five terminals connected to the college's IBM System 34 computer, which is also used for administrative purposes.

At a faculty and staff retreat on the Hesston campus, president Kirk Alliman acknowledged the Stutzman property gift on behalf of the institution. "The Stutzman Retreat will touch thousands of lives in very meaningful and purposeful ways," he stated. "Student lives, adult lives, college lives, congregational lives, and pastoral leadership lives.... There is clearly an enormous potential for a dynamic spiritual ministry at the retreat for Hesston College and the church, as a whole."

Alliman stated that several of the many possible uses for the property might be to provide a setting for Foundation Studies discussion group meetings, pastoral and lay leadership training events, off-campus departmental faculty and staff meetings, for gospel teams to develop spiritual and personal unity as they prepare to serve the churches they visit, and as a place to train and resource prayer and Bible study student group leaders.

Now, when high tech students at Hesston need a break from talk about bits and bytes, and ROMs and RAMs, they have a place to which they can retreat.

MENNOSCOPE

Janzen

Kauffman

Susan E. Janzen has been appointed editor of *With* magazine to succeed Richard A. Kauffman, who has edited the youth magazine for the past nine years. Janzen is a member of Zion Mennonite Church, Elbing, Kan., and a 1981 graduate of Bethel College, North Newton, Kan. The past two years she has been a staff writer for *Mennonite Weekly Review*. With the transition from Kauffman to Janzen, the editorial offices of the magazine will shift from Scottdale, Pa., to Newton, Kan. Although she takes over the editor's post immediately, the first issue of *With* to reflect her work will be January 1984, because of the magazine's lengthy lead time. Kauffman will continue to be employed at Mennonite Publishing House as a book editor, as well as editor of other printed materials. *With* is published jointly by the General Conference's Commission on Education and the Periodical Division of Mennonite Publishing House.

David E. Hostetler, *Gospel Herald* news editor, is on a special assignment until mid-November to develop congregation-based news sources. During most of October he will be traveling throughout the country to meet with church leaders in various areas which have not had adequate news coverage. During the two months of this special assignment, Richard A. Kauffman is serving as associate news editor.

"What I believe about Baptism and Church Membership," the first of a series of films featuring J. C. Wenger, is available for church use.

In the 23-minute film, Wenger shares insights on baptism, the nature of the Christian church, and participation in the local congregation. This film was produced by Sisters and Brothers in consultation with the Mennonite Board of Congregational Ministries. Two other films will follow in this series on prayer and the devotional life and understanding the Bible. "What I Believe About Baptism and Church Membership" is available in 16mm color or videocassette from MBCM Audiovisuals Library, Box 1245, Elkhart, IN 46515.

The Lancaster Mennonite Historical Society's genealogy committee is offering genealogy seminars this fall. This year's classes include four sessions on the beginners' level on the second Tuesdays of September through December and six sessions at the intermediate level on Tuesday evenings, Oct. 4 to Nov. 8, at Society headquarters, 2215 Millstream Road, Lancaster, Pa. Registration is on a first-come, first-served basis as long as space is available. In addition, the Society will feature Mennonite lecturer and researcher Robert F. Ulle, speaking on "Colonial Mennonites and the Pennsylvania Assembly," at its September 19 quarterly meeting. Slated for Rohrerstown Mennonite meetinghouse west of Lancaster at 7:30 p.m., the session is open to the public.

A spiritual renewal conference is being planned for southeast Iowa, Sept. 30-Oct. 2, at Iowa Mennonite School near Kalona. This conference, called Restoration 83, is using the theme, "O Come, Let Us Worship." Featured speakers are Marion Bontrager, Ron Eigsti, Louis Goszleth, Howard Keim, Larry Rediger, Orie Wenger, and Jim Bachmann. For further information on the program or lodging, contact Gary Mullet, Box 197, Kalona, Iowa 52247; phone (319) 656-2170.

John M. Drescher, Harrisonburg, Va., became interim pastor at Zion Mennonite Church, Broadway, Va., on Sunday, Sept. 4. Drescher will serve for one year on a half-time basis during the sabbatical leave of Pastor Harvey Yoder, who is attending Associated Mennonite Biblical Seminaries, Elkhart, Ind. Steve Dintaman, who teaches on the Bible faculty at Eastern Mennonite College, will assist in the pulpit ministry.

Two Ohio congregations, Martins at Orrville and Pleasant View at North Lawrence, will be celebrating their sesquicentennial on June 22-24, 1984. A history of the two sister congregations is also being prepared. Pennsylvania Mennonites came to eastern Wayne County and western Stark County about ten years after the Swiss Mennonites and the Pennsylvania Amish Mennonites started to come to the area. Martins was the first congregation in Wayne County that was started by Mennonite settlers from Pennsylvania. Historical materials are being sought both for the history and for displays at the celebration. The Martins church address is 14027 Church Rd., Orrville, OH 44667.

Farmers, teachers, and agricultural relief workers will discuss "Agriculture with a World Perspective" in an October 7 to 9 conference at Mennonite Central Committee headquarters. Others interested are invited to attend. The conference will examine North American agriculture in the context of global needs. Participants will also discuss ways churches can recruit and train agriculturists to work in the Third World. For reservations and further information, contact the MCC Development Education Office, 21 South 12th Street, Akron, PA 17501; phone (717) 859-1151.

Sarita and Juanito, who live in a refugee camp in a one-room temporary shack made of cardboard and plastic bags, are the focal point for a fund-raising project designed to encourage Sunday school classes or families to collect money for refugees in Central America. Sarita and Juanito's family is one of thousands who have fled the fighting in El Salvador, Guatemala, or Nicaragua.

Project materials consist of a short story about Sarita and Juanito; a large color poster depicting life in Sarita's and Juanito's refugee camp; instructions and additional information on Central America; and the Giving House, a brightly colored cardboard bank. For more information or to order a free copy of the Sarita and Juanito project or the bank, write to: Mennonite Central Committee, 21 South 12th Street, Akron, PA 17501.

In spite of fears that the recession would affect the fifth MCC (Alta.) relief sale, it turned out to be the most successful one to date. The overall receipts, estimated at $130,000, were well in excess of the $110,000 realized two years ago. A popular feature was the sale of traditional Russian Mennonite foods—Vereneki, Portzelky, Borscht, Obstmus, noodle soup and Rollkuchen. The team above was kept busy selling sausage—more than 3,000 pounds of it. The town of Coaldale provided all the facilities for the sale without charge.

An exhibit on "Ohio Amish Culture, Past and Present" is currently on display at the German Culture Museum, Walnut Creek, Ohio. The exhibit includes quilts, furniture, toys, a 1539 Bible, and antique clothing, including a 1760 wedding suit worn by the second Amish bishop in America. "As far as we know, this is the first general artifacts exhibit about Ohio Amish," says Stanley A. Kaufman, curator of the exhibit and professor of art at Eastern Mennonite College. Though Amish change slowly, both the style and color of Amish clothes "have obviously changed since the Colonial era," according to Kaufman. He noted that clothes used to be brown instead of black and did not look much different from those of the non-Amish population. Quilts also show a change in color. Very early quilts used "medium dark" colors, while later ones used "very dark" shades. More recent quilts use pastels. The German Culture Museum was founded in 1982 and sponsors one exhibition a year. The current exhibit runs through Oct. 29.

Lockport Mennonite Church, Stryker, Ohio, is celebrating the 75th anniversary of the building of their first meeting place on Sept. 24-25. Prior to 1908 all the Mennonites in northwest Ohio met at the Central meetinghouse, north of Archbold, Ohio. When Central became too large, two other meetinghouses were built, one west (Lockport) and one east (West Clinton) of Central. Lockport became an autonomous congregation in 1944. The public is invited to attend the Sunday activities beginning at 9:30 a.m., including a potluck dinner at noon and a time for personal reminiscing in an afternoon session at 1:30.

Bruce Lyndaker was installed as pastor on Aug. 28 at Pleasant Hill Mennonite Church, Burton, Ohio. Lyndaker and his wife, Pam, originally from New York, have four daughters, ages 2-9. Both are graduates of Eastern Mennonite College, and Bruce is a graduate of Goshen Biblical Seminary. Bruce had previously been assistant pastor at Forks Mennonite Church, Middlebury, Ind. On the same day the congregation said farewell to John and Anna May Garber. John, who had pastored the Pleasant Hill congregation from 1955-65, was asked to come out of retirement in June 1982 and serve as interim pastor of the congregation. The Garbers have now returned to Harrisonburg, Va. The installation service was conducted by Wilmer Hartman,

conference minister, with overseer Leo Miller participating.

"The Joy of Discovery: Teaching the Bible in the Congregation" will be the topic of a conference to be held at the Center for Discipleship on the Goshen College campus, Oct. 28-30. Resource Persons include pastors, graduate students, a college professor, and a seminary professor, who will guide conference participants through a variety of biblical studies, showing their methods of preparation and allowing time for responses and discussion. "One of the crucial issues in the church today is how we interpret and teach the Bible," said Don Blosser, director of the Center for Discipleship. "We felt we needed to do something to help congregations and church institutions get closer together on how we study the Bible." The deadline for registration is Oct. 22. For more information contact Carol Bixler at the Center for Discipleship, Goshen College, Goshen, IN 46526; phone (219) 533-3161.

Selfhelp Crafts is sponsoring a three-week tour to India and Bangladesh, Feb. 1984. This tour will give North Americans involved in the sale of Selfhelp crafts an opportunity to become acquainted with the artisans and their countries. Along with experiencing the sights, sounds, and smells of Bangladesh and India, participants will visit craft producers in their homes and at work, visit Mennonite churches, communities, and families in India, and observe MCC's programs in the two countries.

Ed Miller, a Lancaster, Pa., attorney, who was in Nepal six years, will lead the tour. The tour will be limited to 15 individuals. To apply or request more information, contact Selfhelp Crafts, 240 North Reading Road, Route 272 N., Ephrata, PA 17522; phone (717) 738-1101.

The Afro-American Mennonite Association (AAMA) is hosting a conference of church leaders, Oct. 20-22, 1983, on the theme "The Black Church, The Third World and Peace." It will be held at Westin Peachtree Plaza Hotel in Atlanta, Ga. This conference, though hosted by Mennonites, is intended to bring together black evangelicals in the U.S. and evangelicals in Third World countries, from many and varied denominational backgrounds. The target audience is denominational leaders, ministers, and students, although all interested persons are sincerely welcomed. Dr. James White, Grand Rapids, Mich., the coordinator of the conference, has suggested three goals for the conference: to influence denominational structures to implement peace-related programs, to challenge emerging Christian leadership to include peace theology as a major focus of their future ministries, and to establish an ongoing network of peace discussion through an international information exchange. Interested persons should contact the Office of Black Concerns, Box 2123, Elkhart, IN 46515; phone (219) 294-7131.

Jose A. Santiago, Leola, Pa., was ordained bishop of the Spanish district of Lancaster Conference on Saturday, July 23, at New Holland Spanish Mennonite Church. Jose was ordained minister in 1971 at Good Shepherd Church, Lancaster. Since then he has served as a pastor, as a missionary in Venezuela, and as general secretary for the Spanish Council. In August he became director of the Bible Institute of the Spanish Mennonite Council. Jose has the distinction of being only the second Hispanic bishop of this conference.

Quilts will be displayed and auctioned at the 10th annual Sunshine Bazaar and Quilt auction at Southwyck Mall in Toledo, Ohio, Oct. 21-22, with the auction on Saturday, at 12:30 p.m. The quilts are made and donated by women's sewing circles of Mennonite and Amish churches from Ohio, Indiana, and Michigan. The two-day event will also include homemade and handmade sale items such as demonstrations of skilled crafts, afghans, Christmas decorations, Amish noodles, cheese, cakes, breads, and candy. All proceeds will benefit the Sunshine Family Support Program for outpatient care. Based at Sunshine Children's Home, Maumee, Ohio, this program will provide counsel, support, and referral for families who have chosen to retain their mentally retarded child at home.

"Education is learning to live in the stream of life with others," Eastern Mennonite College and Seminary president Richard C. Detweiler told students during opening convocation on Aug. 31. Detweiler based his remarks around the change and energy that occur in nature when two bodies of water meet and on the shipwreck account in Acts 27. The most obvious meeting of seas on a college and seminary campus is that of home and school, Detweiler said. That meeting takes some adjustment—some learning to live with others. "That doesn't mean allowing yourself to be swallowed up or trampled on in the mass," he said. Streams of faith also meet on a college and seminary campus, said Detweiler, challenging the labels people often put on religious experience. "Jesus the Christ is alive and present," he said. "We do not all know him in the same form, and he is larger than any one or group of us can visualize or experience." With this academic year EMC&S has returned to the semester system following 15 years on the trimester system.

For the 44th consecutive year, Goshen College has ended its fiscal year with a balanced budget. Figures released by business manager J. Robert Kreider indicated that a modest net gain of $7,135 remained when the college closed its financial books June 30. Generous gifts from alumni, Mennonite Church congregations, and local business and industry played a major role in total contributions of $1,280,415 to the college's annual fund. Alumni giving exceeded $500,000 for the first time ever; Mennonite Church gifts totaled $470,000, a 24.4 percent jump over last year's figure. "As always, next year's budget projections give us ample cause for concern," Kreider added. "At the same time, we are pleased with our record of balanced budgets, and thankful for the continued generosity of our various constituencies which helps make it possible."

Four persons left the U.S. for Kenya on Aug. 19 to serve in an Intern in Mission program with Eastern Mennonite Board of Missions, Salunga, Pa. Team members are Jeff Zimmerman and Lois Ranck of Mount Joy (Pa.) Mennonite Church and Mark and Mary Ann Mummert of the Christian and Missionary Alliance Church, State College, Pa. The team will serve six months in Kenya and focus on increasing their understanding of Islam. Intern in Mission is a short-term program to help volunteers develop mission vision and make decisions about longer term assignments.

Missionary departures: Mark and Marion Brenneman to Apartado 978, Tegucigalpa, Honduras. **Ken and Rebecca Holderman** to Calle El Kinder, QTA Laura, La Soledad, Maracay, Aragua, 2101 Venezuela. **Douglas and Barbara Miller** to Mision Evangelica Menonita, Apartado 1, San Pedro Carcha, Guatemala. **Glen and Ellin Brubaker** to Shirati Hospital, Private Bag, Musoma, Tanzania.

Special meetings: Stan Shirk, Lyndhurst, Va., at Lambert, Wymer, W.Va., Sept. 18-23.

New members by baptism and confession of faith: Karl Chapple, Erik Chapple, Shelly Chapple, Karla Coughenour, Jeff Haynes, Melinda Haynes, John Prater, and Vivian Prater at **Carpenter Park,** Hollsopple, Pa. Ruth Kanagy and Heidi Gingerich at **West Union,** Parnell, Iowa. Don Berg and Debbie Neufeld by confession of faith at **Hanover-Chesley Mennonite Fellowship,** Ont. Julie Albitz and Sharon Landis at **Bally,** Pa.

Change of address: The address of Marvin Yoders was incorrectly listed in a previous issue of *Gospel Herald.* The correct listing is: **Marvin K. and Neta Faye Yoder,** Nishi Machi 3 Chome 1-2, Ashoro Cho, Ashoro Gun, Hokkaido 089-37, Japan

BIRTHS

Bartel, Steve and Susan (Nafziger), Visalia, Calif., second child, first son, Kevin Dean, July 13.

Cressman, Dale and Carol (Martin), Zurich, Ont., first child, Jocelyn Dale, July 14.

Gerber, Glenn and Phyllis (Nussbaum), Apple Creek, Ohio, first child, Jolene Deann, Aug. 28.

Hange, Neal and Sue (Rice), Ottsville, Pa., first child, Bethany Joy, Aug. 17.

Leichty, Allen and Merridy (Eash), Parnell, Iowa, first child, William Benjamin, Aug. 13.

Leichty, Kevin and Dawn (Zehr), Mt. Pleasant, Iowa, second child, first son, Aaron Reid, Aug. 30.

Martin, Jeff and Karen (Sibert), Cleveland, Ohio, second child, first son, Zackary David, Aug. 21.

Mast, Conrad and Donna (Slabaugh), Sellersville, Pa., first child, Katherine Elaine, Aug. 17.

Mast, James C. and Wanda

Pontius — Joel Kauffmann

(Yoder), Millersburg, Ohio, third child, first son, Matthew Phillip, Aug. 21.

Miller, Gary and Connie (Birky), Goshen, Ind., third child, second daughter, Jennifer Sue, Aug. 21.

Oesch, Douglas and Ruth (Fox), Zurich, Ont., first child, Bradley Douglas, Aug. 22.

Roth, Jay and Brenda (Gray), Washington, Iowa, first child, Adam Joseph, Aug. 8.

Scheufler, Steven and Susan, Sarasota, Fla., first child, Christina Ann, June 22.

Schrock, Karl and Lois (Miller), Goshen, Ind., third child, first daughter, Kara Michelle, Aug. 9.

Snyder, Graham and LuAnn (Robertson), Elmira, Ont., third child, first daughter, Erika Jane, Aug. 18.

Stutzman, Roger and Janet (Marner), Wellman, Iowa, second child, first son, Dale Joseph, July 26.

Swartzendruber, Daniel and Rebecca (Bishop), Freeport, Ill., second daughter, Amy Priscilla, Aug. 29.

Troyer, Paul and Doris (Mestl), West Point, Neb., first child, Erin Lynne, July 24.

Vargas, Antony and Robin (Baily), Protection, Kan., first child, Renae Nicole, Aug. 14.

MARRIAGES

Bauman — Cober. — Richard Brent Bauman, Kitchener, Ont., Tavistock cong., and Louise Annette Cober, Wellesley, Ont., Brethren in Christ Church, by Gordon Bauman, father of the groom, Aug. 28.

Evans—Kurtz.—Dana Evans and Malinda Kurtz, both of Hartville, Ohio, Hartville cong., by Richard F. Ross, Aug. 26.

Gascho — Worden. — Myron Gascho, Tavistock, Ont., and Lois Worden, Stratford, Ont., both of Tavistock cong., by Gordon Bauman, Aug. 20.

Handrich — Stoloque. — Michael Handrich, Fairview, Mich., Fairview cong., and Miriam Stoloque, Wheeling, Ill., Baptist Church, by Virgil Hershberger and Peter Phillipi, Aug. 13.

Harder—Widmer.—Jonathan L. Harder, Redwood Co., Minn., and Laura E. Widmer, Albany, Ore., Bethany cong., by Henry D. Becker, Aug. 13.

Hostetter — Snyder. — Daryl Hostetter, Oklahoma City, Okla., and Lisa Snyder, Hesston, Kan., Hesston Inter-Mennonite cong., by Jerry Weaver, Aug. 6.

Huber—Myers.—Arthur S. Huber and Doris Myers, both of Doylestown, Pa., Doylestown cong., by Ray K. Yoder, Aug. 13.

Kremer — Carroll. — Richard Kremer, Boston cong., Boston, Mass., and Jane Carroll, Episcopal Church, Columbus, Ohio, by Marlin Miller and T. Conrad Selnick, July 30.

Kropf — Eckstein. — Walter John Kropf, Tavistock, Ont., Tavistock cong., and Valerie Jane Eckstein, Baden, Ont., Missionary Church, by Ted Robbins, Aug. 27.

Kruger — Eby. — Charles Kruger, Saskatchewan, Stirling Avenue cong., and Linda Eby, Waterloo, Ont., First Mennonite cong., by Glenn Brubacher and Ron Rempel, July 15.

Leatherman—Baum.—Scott Leatherman and Lisa Baum, both of Perkasie, Pa., Deep Run East cong., by John Ehst, Aug. 27.

Litwiller—Sape.—Tom Litwiller, Foosland, Ill., Dewey cong., and Jeanine Sape, Toledo, Ohio, Bancroft cong., by Phil Ebersole and Ivan Birkey, Aug. 27.

Martin—Nolt.—Clifford Lee Martin, Stevens, Pa., Martindale cong., and Carol Jean Nolt, Mt. Joy, Pa., East Petersburg cong., by H. Raymond Charles, Aug. 27.

Midkiff — Mullett. — Craig Midkiff and Wanda Mullett, both of Hillside Chapel cong., Jackson, Ohio, by Jim Mullett, father of the bride, Aug. 13.

Schertz — Hoover. — Reldon Schertz, Metamora, Ill., Metamora cong., and Bobbie Hoover, Metamora, Ill., by James Detweiler, Aug. 13.

Snyder — Hertzler. — Ronald Snyder, Akron, N.Y., Clarence Center cong., and Cheryl Hertzler, Powhatan, Va., Powhatan cong., by Stephen Freed, Aug. 6.

Troyer — Troyer. — Galyn Troyer, Fairview, Mich., and Lauri Troyer, Comins, Mich., both of Fairview cong., by Cleo Yoder, Aug. 20.

Wagler — Troyer. — Paul Harlan Wagler, Millbank, Ont., Riverdale cong., and Darlene Troyer, Middlebury, Ind., Roselawn cong., by Harry Yoder and David Jantzi, Aug. 13.

Yantzi — Hallman. — Gary Yantzi, Tavistock, Ont., Tavistock cong., and Shirley Hallman, New Dundee, Ont., Missionary Church, by Ted Robbins, Apr. 9.

Zehr — Detweiler. — Michael Zehr, Foosland, Ill., East Bend cong., and Rebecca Detweiler, Morton, Ill., First Mennonite cong., by James Detweiler and Paul O. King, Aug. 20.

OBITUARIES

Burkhart, Edna, daughter of Sanford and Nora (Landis) Landis, was born in Bird in Hand, Pa.; died at Lancaster, Pa., Aug. 8, 1983; aged 89 y. She was married to Harry Burkhart, who preceded her in death. Surviving are one brother (A. Roy Landis), and one sister (Anna—Mrs. Aaron Shank). She was a member of Stumptown Mennonite Church. Funeral services were held at Mennonite Home Chapel, Aug. 11, in charge of Ralph G. Ginder and Elmer Hertzler; interment in Stumptown Mennonite Cemetery.

Kauffman, Ernest W., son of Joseph and Susan (Rhodes) Kauffman, was born in Somerset Co., Pa., Jan. 15, 1911; died at West Penn Hospital, Pittsburgh, Pa., Aug. 2, 1983; aged 72 y. On Nov. 23, 1932, he was married to Leora Alwine, who survives. Also surviving are 2 sons (Dwight and Carl), one daughter (Joyce—Mrs. Dorsey Thomas), 17 grandchildren, 10 great-grandchildren, and a foster sister (Laverne Bonner). He was a member of Thomas Mennonite Church. Funeral services were held at Carpenter Park Mennonite Church, Aug. 5, in charge of Marvin Kaufman; interment in Thomas Mennonite Cemetery.

King, Simon S., son of Isaac L. and Katie (Stucky) King, was born in Lancaster Co., Pa., Mar. 26, 1889; died at Lancaster, Pa., Aug. 27, 1983; aged 94 y. On Mar. 2, 1916, he was married to _____, who died on Mar. 4, 1981. Surviving are 2 sons (Roland and Titus), 3 daughters (Lydia—Mrs. Raymond Kauffman, Margaret—Mrs. Raymond Smoker, and Emma—Mrs. Phares Lantz), 22 grandchildren, 23 great-grandchildren, 3 brothers (Isaac, Valentine, and Reuben), and 3 sisters (Priscilla, Martha, and Ella—Mrs. Ira Mast). He was a member of Maple Grove Mennonite Church, where funeral services were held, Aug. 30, in charge of Herman Glick; interment in Millwood Mennonite Cemetery.

Martin, Joseph Landis, son of Samuel and Amanda (Landis) Martin, was born in Lancaster Co., Pa., Apr. 14, 1898; died at his home on Aug. 27, 1983; aged 85 y. On Dec. 22, 1921, he was married to Mary E. Benner, who died on Mar. 29, 1973. Surviving are 4 sons (Paul B., Carl D., Joseph B., and Elvin L.), 6 daughters (Elsie B., Dorothy B., Norma E.—Mrs. Allen Groff, Esther Mae—Mrs. Paul Farrel, Mary Ann—Mrs. Ray Beyer, and Irene B.—Mrs. Lamar Reed), 27 grandchildren, and 33 great-grandchildren. He was a member of Hershey Mennonite Church, where funeral services were held on Aug. 31, in charge of Clair Eby, Sanford Hershey, Clair J. Hershey, and Glenn C. Hershey; interment in adjoining cemetery.

Meyers, Joseph M., son of Isaiah and Elizabeth (Moyer) Meyers, was born in Bedminster Twp., Pa., Feb. 18, 1895; died at Grand View Hospital, Sellersville, Pa., July 26, 1983; aged 88 y. On Dec. 2, 1916, he was married to Anna Detweiler, who died on Oct. 10, 1981. Surviving are 3 sons (Elmer D., Clarence D., and Harvey D. Meyers), 4 grandchildren, 6 great-grandchildren, one great-great-grandson, and one sister (Bertha Spark). He was preceded in death by one daughter (Naomi Anders). He was a member of Deep Run Mennonite Church East. Funeral services were held at Eastern Mennonite Home and Deep Run East, in charge of John Ehst; interment in Deep Run Cemetery.

Miller, Emanuel, son of Levi and Mary Ann (Schlabach) Miller, was born at Sugarcreek, Ohio, Sept. 17, 1900; died at Albany (Ore.) Mennonite Home, Aug. 16, 1983; aged 82 y. On February 14, 1922, he was married to Barbara Hochstetler, who survives. Also surviving are 4 sons (Alvin, Roy, Orvan, and Jim), 3 daughters (Alma—Mrs. James Larrew, Betty—Mrs. Ivor McJunkin, and Dorothy—Mrs. Leland Good), 17 grandchildren, and 13 great-grandchildren. He was a member of McMinnville Mennonite Church, where funeral services were held on Aug. 21, in charge of Max G. Yoder; interment in Mennonite Cemetery, Willamina, Ore.

Troyer, Harry, son of Jerry F. and Sevilla (Mullet) Troyer, was born at Pryor, Okla., June 29, 1916; died at Peninsula General Hospital, Salisbury, Md., Aug. 27, 1983; aged 67 y. On Apr. 23, 1939, he was married to Mary Mast, who survives. Also surviving are one son (William J.), 2 daughters (Carolyn J. Beachy and Linda A. Miller), 9 grandchildren, 3 brothers (Jerry, Alvin, and Earl), and 4 sisters (Mary Helmuth, Martha Hartzler, Fannie Springer, and Edith Troyer). He was a member of Cannon Mennonite Church. Funeral services were held at Greenwood Mennonite Church, Aug. 30, in charge of John F. Mishler, Clinton Yoder, and Alvin Mast; interment in the church cemetery.

Zimmerman, Susie, daughter of Jacob and Susan (Horst) Zimmerman, was born at Harper, Kan., Nov. 17, 1904; died at Comanche County Hospital, Coldwater, Kan., Aug. 10, 1983; aged 78 y. Surviving are one brother (Jake) and 2 sisters (Mabel Zimmerman and Ruth Baker). She was preceded in death by 3 sisters (Ida Schweitzer and Katie and Mary Zimmerman) and 5 brothers (Joe, Noah, Elmer, Earl, and Harry). She was a member of Protection Mennonite Church, where funeral services were held on Aug. 13, in charge of Robert Troyer; interment in church cemetery.

CALENDAR

Mennonite Secondary Education Council Teachers Convention, Laurelville Mennonite Church Center, Laurelville, Pa., Sept. 29-Oct 2

Mennonite Publication Board, Chicago area, Ill., Oct. 7-8

Rocky Mountain Mennonite Conference fall assembly, Greeley, Colo., Oct. 7-9

Black Peace Conference, Atlanta, Ga., Oct. 20-22

Inter-Mennonite Bible Conference (Ont.), Kitchener, Ont., Oct. 22

Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29

CREDITS

P. 657 by Philip Hofer, p. 658 by Dale Gehman; p. 659 by Marian Landis

ITEMS AND COMMENTS

British, Argentine church leaders attempt to ease Falkland strains

About 80 British and Argentine participants in the World Council of Churches' assembly met in closed meeting and, according to the archbishop of Canterbury, "created an atmosphere for further dialogue." Relations between their countries were strained by fighting over the Falkland Islands. Canterbury Archbishop Robert Runcie, who is also president of the British Council of Churches, said the character of the questions and comments at the meeting revealed the problems in a Christian spirit.

"The subjects touched upon the ways people saw the historical questions and the problems for the future, and revealed that areas of fear and conflict may be tackled with hope for the future," he said.

Evangelical group asks major shift in Reagan policy toward Nicaragua

A group of evangelical Christian educators returning from a tour of Nicaragua has called for a "dramatic change" in United States policy toward the country as well as resumption of $15 million in economic aid to its leftwing Sandinista government. The educators, from seven U.S. evangelical colleges and universities, joined a growing chorus of American evangelicals condemning Reagan administration support for rebels trying to overthrow the Nicaraguan government. Last spring, evangelical activists hailed the visit here of a Nicaraguan evangelical leader, Gustavo Parajon, who said, "The majority of evangelicals support the revolution.

"We are perplexed," the group said. "We and other investigators from a wide spectrum of countries and persuasions have not found in Nicaragua evidence to support our government's public descriptions of this government, nor have we found evidence to support our government's negative positions. What we have found is a desire to be respected as a sovereign nation in control of its own destiny and to live in peace."

The group urged the government to cancel military maneuvers in Honduras, bring home the U.S. fleet currently off the coast of Nicaragua, complete payment of $15 million in economic aid previously committed by the U.S., and "cease efforts to block international monetary aid to Nicaragua."

Enough food but millions go hungry

A survey of the world food situation, prepared for the Manitoba Women's Institute by Professor Len Siemens, states that there has been significant progress, that there now is more than enough food for all the people of the world, but that 435 million continue to be seriously undernourished. He noted that the problem is most serious in drought stricken Africa, that population growth which has tapered off is not the main cause, that increased literacy especially among women usually leads to improved nutrition, that agricultural research which is pursued quite vigorously in some Asian countries has made an enormous contribution. Professor Siemens reported that food imports by third world countries increased from 10 million tons annually in the 1960s to 28 million tons annually a decade later, the recent worldwide recession has made it difficult for them to import food, the current 263.8 million tons of unmarketed grain stocks is a record, and the food problem should be dealt with in the context of general economic and social development.

Fired Adventist is rehired and wins his Sabbath point

A Seventh-day Adventist medical technician who was fired for refusing to perform menial tasks on his Sabbath has been rehired under new conditions. Don Schroeder, 27, was fired from his job as an ambulance technician with the Delaware County (Ind.) Emergency Medical Center last June. His work schedule made it necessary for him to report for duty on Saturdays. He said his religion permitted him to work on the Sabbath if it were directly helping people, but he objected to performing menial tasks, such as cleaning windows and scrubbing floors on that day.

When the county was not able to fill the vacancy left by Mr. Schroeder, it decided to rehire him. He will now get only tasks that directly help people when he is required to report on Saturdays, and will be able to perform menial tasks connected with the job on weekdays.

Casino gambling opposed

Pennsylvania churches are gearing up to fight state government proposals to legalize casino gambling and slot machines in the Pocono Mountain resort area. Bishop Howard M. McCarney of the Central Pennsylvania Synod of the Lutheran Church in America hosted a meeting of church leaders to organize a united front on the issue. He said there would be a "massive" lobbying effort to block pro-gambling legislation.

State Sen. Joseph Battisto, who represents the Pocono area, told the meeting "the legislators have a duty to find better ways of raising revenue than through gambling. Any state that relies on gambling destroys the ways true wealth is produced."

Aramaic, a language Jesus spoke again being taught in Jerusalem

Aramaic, the lingua franca of Jerusalem at the time of Jesus and during much of the biblical period, is again being taught to school children in Jerusalem. "This is the language spoken by our Lord and his disciples," said Archbishop Dionysius Behnan Yacoub Jajjawi, the new vicar of St. Mark's Church, opening the new class.

"I wanted for more than 10 years to find a way to help renew study of the Aramaic language," said Mayor Teddy Kollek. "I wanted to preserve this rich tradition." Last year, he found that way. Working with the Christian community, Mayor Kollek approached the Jerusalem Foundation, a nonprofit charity dedicated to the cultural enrichment of the city, and found funds to renovate a school room specially for instruction of Aramaic. Indeed, a whole compound was renovated with masonry repairs, rewiring, and other improvements which made it suitable for use as a small school.

Evangelical Protestants support WCC effort to unite Christians

Evangelical Protestants attending the sixth assembly of the World Council of Churches at Vancouver, B.C., have declared their determination to be "more actively involved in all efforts seeking the unity and renewal of the church." In an open letter, they said: "Because we have seen evidence of God at work here, we cannot but share our growing conviction that evangelicals should question biblically the easy acceptance of withdrawal, fragmentation, and parochial isolation that tends to characterize many of us."

The letter signers said their experience at Vancouver "challenged stereotypes some of us have had of the WCC, and our involvement in WCC processes and programs made us realize anew the distortions in the popular evangelical understanding of them." They said they found the exploration of the assembly theme, "Jesus Christ the Life of The World," a stimulating experience, especially because the assembly sought to call Christians everywhere to be more faithful to their threefold task—the pastoral, the prophetic, and the apostolic."

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Is there a Mennonite rhythm?

In "The Songs We Sing" Clarence Fretz reports on some investigations he has made of songs typically sung by Mennonites as compared to songs of other Protestants. Clarence would be the first to acknowledge that his research is not comprehensive nor up-to-date. But I believe he has presented some data which other observers may use for comparison. How does the choice of songs in your Mennonite congregation compare?

The songs we sing are important. They both support what we already believe and develop our beliefs in specific directions.

Fretz's article serves as the occasion to raise a broader issue which appears in a book called *The Dance of Life* by Edward T. Hall (Anchor Press/Doubleday, 1983). Hall's thesis is that "individuals are dominated in their behavior by complex hierarchies of interlocking rhythms" (p. 140). He holds that there is a rhythm of a classroom, a rhythm of a playground, a rhythm of a marriage. "The rhythm of a people may yet prove to be the most binding of all the forces that hold human beings together. . . . I have come to the conclusion that the human species lives in a sea of rhythm, ineffable to some, but quite tangible to others" (156).

This rhythm that Hall refers to does not mean that everybody is singing all the time. If I understand him, he is saying that human life functions with repeated patterns. Cooperative endeavor of any sort assumes synchronizing with each other's patterns. Misunderstandings and difficulties between individuals, groups, and cultures may be related to failure to synchronize rhythms. Hall goes so far as to say that poets and musicians get their rhythms from their cultures and not the other way around.

It occurs to me that the continued emphasis in the letters of Paul on the importance of "compassion, kindness, lowliness, meekness, and patience . . ." (Col. 3:12) may be related to the varieties of cultural groups which made up the young churches. Such qualities are needed at best, but in cross-cultural situations they are most important since there will be inevitable experiences with failure to synchronize rhythms.

But is there a Mennonite rhythm, a set of repeated emphases or happenings, which identifies and binds us together? If so, what would they be?

In the recent past a Mennonite rhythm has been a concern for the extended family, what Delbert Wiens called the "corpuscle Christianum." We are interested not only in who our relatives are, but who other Mennonites' relatives are, so there has emerged the so-called "Mennonite game" of comparing relatives as a way of making connections. But what if you have only a few relatives? I recall a weekend family reunion where enough of us stayed for the Sunday morning worship that we formed a visitors' bloc. The pastor expressed some amazement at the size of the gathering and confessed that he had "one half sister" or was it "one second cousin"? At least relatives were not something he was rich in.

So a limitation with this rhythm is that not everybody can "sing" it. If we want to stress this beat we should do so judiciously in order to avoid giving people the impression that they don't belong if they can't join in. But are there yet more basic Mennonite rhythms which have helped to form our peoplehood? I think so.

Another clue to a people's rhythms mentioned by Hall is the relation between faith and life. "In Western thought," he writes, "religion is one thing and social control is another. Not so for the Zuñi (or any other native African group I know). Theirs is a comprehensive philosophy. Religion encompasses everything and is neither set aside from life nor compartmentalized" (156-57).

Traditionally, Mennonites also have sought to relate faith and practice so that what is proclaimed in the church on Sunday is expressed throughout the week. Whether Mennonites have pursued this goal more vigorously than certain other Christian groups, I cannot say. But I think it has been a characteristic concern of ours. One sign of this is our reluctance to use the oath. If one intends to tell the truth at all times, what is the point of an oath?

A related Mennonite rhythm mentioned by Mennonite World Conference president Charles Christano is our emphasis on community. "That's not so strange to me, coming from an Oriental background," he told Lois Barrett in a recent interview. "But in the West, Mennonites have a sense of community others don't have."

Is the *Gospel Herald* a part of the Mennonite rhythm? Former publication board member Merle Good suggested as much. He spoke of the role of the *Herald* in tying the church together. It is a role which we aspire to fill. Each week we send out a collection of news and comment concerning the activities and thinking of Mennonites. It is our earnest desire that this may bind us closer to one another and inspire us to faithfulness to our common calling.—Daniel Hertzler

September 27, 1983

GOSPEL HERALD

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The perspective that comes with age

by Willard H. Smith

Said Robert Browning:

"Grow old along with me!
The best is yet to be,
The last of life, for which the first was made."

When do we grow up and become mature? At 14? 18? at 21 or 22? or later? I would say much later. Growing up or maturing—especially in the sense of judgment—is virtually a lifelong process.

In the lives of all of us there is likely to be, at some stage or other, some degree of cynicism, not to say defiance and rebelliousness. But these are stages we go through and then usually change our minds later. I remember a student at Goshen College back in the 1930s who was somewhat cynical. He and I were looking at the college bulletin board one day and saw a program announcing a church conference to be held at North Goshen Mennonite Church. One topic in particular caught the attention of both of us. Paul Mininger was scheduled to speak on the subject "What's Right with Young People?" The student cynically grunted, "Huh, it must be a typographical error." This same student is now a conservative businessman and a good supporter of Goshen College.

In all cases of growing up, we make mistakes. Too frequently we have to learn the hard way. We do not see the serious consequences of some act until it is too late. We may even think at the time that what we are doing is a good joke. One time in our home when I was about 11 or 12—old enough to know better—I suddenly decided to play a joke on an old man who was a guest in our home. Sitting next to him at the table, I decided, as we sat down, to pull his chair away from him to see what would happen. He crashed to the floor! Fortunately, he did not hurt himself, but easily could have! I do not recall that the kindly old gentleman said anything, but if he didn't it was probably because my dad took over and didn't give the old man a chance. Dad did not spank me, but he gave me a one-minute lecture which I have not forgotten to this day! I learned that not only was the "pen mightier than the sword," but so were Dad's words!

Age also gives us perspective on the goals and ends of life. God has so created us that when we are young or even middle-aged we prefer to stay in this world until our work is done. Our friends and families are generally here. Our ties are mostly here. But as we become older we develop more and more ties with the next world. The older we get, the more our loved ones and other friends pass on to the better land. Naturally in such a situation we are more ready to go.

Willard and Verna Graber Smith: We live in exciting times, but the Christian forces of righteousness have their work cut out for them.

Victor Hugo on his 75th birthday said it well: "When I go down to the grave, I can say, like many others, I have finished my day's work. But I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight. It opens on the dawn." William J. Bryan said that Jesus Christ has made of "death a starlit path uniting the partings of yesterday with the reunions of tomorrow."

You cannot live 83 years without seeing profound changes. First let me say that I think I have been privileged to live in a most interesting age. I would not care to exchange it with any before or after. The au-

tomobile had been invented shortly before I was born in 1900, but its impact was still in the future. So my life spans the period from the horse-and-buggy days to that of the computer.

Bringing the question of change closer home, what changes have I seen in Goshen College, its student body and faculty? To be sure there have been changes. But have the changes been basic? I don't think so. There is no question that the environment has changed a great deal in my lifetime. And there is no question about us Mennonites and others having been affected, often adversely, by that environment. I shall mention three examples: the press, radio, and the still more disastrous, television. The press and its advertising has been an influence in our homes for a long time. I remember the inception of radio in the early 1920s and of course TV a few decades later.

Then there is the problem of alcoholism, a greater problem than ever before in our history. I have lived through the pre-prohibition period, the prohibition period—1920 to 1933, and now 50 years of the post-prohibition period. You can't have our children, young people, and older people looking at liquor (and tobacco) ads day after day, year after year, without being detrimentally influenced! To make a long story short, one of my strongest convictions after 83 years is that total abstinence is by far the best position for the person who takes his Christianity seriously.

A few years ago I heard the evangelist George R. Brunk say that he did not believe smoking a cigarette, in and of itself, would send a person to hell, even though he might smell as though he just came from there! Likewise, I think we can say that a drink of intoxicating beverage, in and of itself, would not send a person to hell even though he might smell as though he just came from there.

But when you know what alcohol does to your body, and when you know from the statistics the connection between drinking and crime and injuries and death on the highway, how in God's name can you as good witnesses and good stewards—you as serious-minded, peace-loving, nonresistant Christians, and a people much interested in feeding the starving millions of the world—condone the spending of billions for that which is not bread? I, for one, cannot. And that goes for so-called *social* drinking. I do not buy the argument that you have to engage in a little social drinking to retain the respect and friendship of your drinking friends. I have seen too much evidence to the contrary. Here, I submit, Christian friends, is an excellent opportunity to practice in the best sense our old principle of nonconformity.

So we are influenced by our environment. Unfortunately, we are in an alcohol-saturated environment. And I can understand why drinking is a greater problem today than at any time during my lifetime. That is why I do not blame the young people. I blame the older generation who made the present environment. And I have enough hope for our young people that, if they really see and understand the facts, they will make an appropriate response.

I am deeply troubled by the trend toward militarism and war in our society, the sexual revolution, permissiveness, the drug problem, dishonesty, and corruption which pervade so much of our society, including high places. To make matters worse, these influences are brought right into our homes by the media, especially TV, and made to appear by clever, popular actors and entertainers as viable options for living in 1983!

This is why the Christian forces of righteousness have their work cut out for them. This is why the Christian forces of the Christian home, the church, and Christian schools have to unite their forces to present to our youth, appealingly and with integrity, the Christian option as over against the above trends.

In February 1896, J. S. Coffman, as head of the controlling board of the Elkhart Institute, gave the chief address at the dedication of a new building. Coffman concluded that address, entitled "The Spirit of Progress," with these words: "The blessed Bible, which has been ruled out of so many schools, colleges, and universities, must have a place in the Elkhart Institute. Along with other branches of learning its precepts must be vigorously taught—not as denominational peculiarities, but as the highest principles. . . . There is a Name above every name. It is the name of one on whom we can lean when human agencies fail. By faith we can follow Him successfully through our earthly pilgrimage. With Him we can safely walk through the valley of the shadow of death. Of Him the faithful shall receive a blessed eternal reward. In His name may the Elkhart Institute live and prosper—the name of *Jesus, Jesus, JESUS.*" That, I believe, is still the basic commitment of Goshen College.

We are living in exciting times. Most of you, God willing, will see the twenty-first century. I do not expect to see it. According to my immediate family statistics, I am already living on borrowed time. But I have seen the twenty-first century from a distance, from Mt. Nebo, as it were. Exciting happenings are in the making. And some are happening now.

So I am optimistic. And one reason I am optimistic is that for nearly 60 years I have been meeting many fine people—Mennonite and non-Mennonite—on this campus. We are sufficiently impressed with them and believe strongly enough in them that we are willing to invest in their future. We can think of no other investment that would pay us higher and more satisfying returns! Thank you, and God bless you!

Willard H. Smith is a retired professor of history at Goshen College. He is the author of *Mennonites in Illinois*, Herald Press, 1983. This article is condensed from a convocation address given at Goshen College.

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Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**
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A renewed church

by Myron Augsburger

The primary guides for renewal in the church are first, prayer; second, believing prayer; and third, loving prayer. There is a need among us for a renewal of the awareness of the centrality of Christ. Our faith in the presence of the risen Christ is central in the nature of being "church."

It is in the fellowship of believers, across the cultural, racial, denominational, and national lines that divide us, that we will find the dynamic that changes the world. It is clear that the basic issues of human experience cannot be answered in Washington, but in the new community that Christ is creating. The answer is not in political action but in faith working by love. And while the General Board of the Mennonite Church can offer guidance, interpretation, and inspiration for renewal in our evangelical Anabaptist heritage, the actual "happening" must be at the congregational level.

With our commitment to the primacy of "community," of discovering ways of mutual sharing and enrichment, we must always view structures as servant and not master. Having been conditioned by our culture to adopt the "corporation model," it remains to be seen whether we can transcend the impersonal character and the "referral patterns," of dodging responsibility that this model perpetuates and actually be a community of caring, hearing, helping brothers and sisters.

Second, our congregations are in need of the enrichment of pastoral leadership. As in business and professional life, seminars for improvement are a part of the program, so our congregations should ask for and support the same for the pastoral team. And the rediscovery of the values of the team, "the bench," can provide again the stimulus that participants in a role bring to each other. Inspirational preaching and teaching must find its unique place in building the congregation, along with all of the other enriching elements that have come into congregational life.

Third, we need a renewal of biblical discipleship. That is, discipleship of Jesus, not just of some of his teachings. As a people we may appear to other Christians as being quite smug. We act as if we have an ownership claim on some of Jesus' teachings. This sometimes robs us of the dynamic witness that "we have been with Jesus" and that we are following him as disciples. Our prophetic role in society is that we are followers of a third way, his way, and are neither rightist conservatives nor leftist humanists. But the third way will have lost its power if it is seen only as a middle-of-the-road philosophical or political stance rather than as an identification with Jesus.

Fourth, we must seek creative approaches in evangelism. This calls us to share our theology which interfaces the redemptive and the ethical. It calls us to find methods that will introduce people to Jesus and not just to our systems of thought nor to an American "salvation operation." We must quit speaking primarily about what we are against, and model more actively that on which we are positive. A world of 4.7 billion people needs to know Jesus. "He is our peace. . . ."

Fifth, the education of our children must be given a high priority. We love our youth too much not to offer them the best possible in quality and emphasis. This calls us to support our schools in counsel, funds, and attendance. Such counsel will make clear what the church expects of its schools; the funds and attendance will enable them to perform well as servants of the church. The faculties have an ethical obligation to teach with the faith positions expected by the church, and to do so with the highest level of scholarship. Only in serving the church with this honesty do such have an ethical right to serve in a church program. We must hold each other accountable.

Sixth, our concerns for peace can best be shared in association with those who also share a "believers' church" peace emphasis. Our work for peace is not clear when identified with just any humanist who is against war, but needs to be an expression of a New Testament witness, a commitment to Jesus and his purpose. Associations with others of common faith is important, and we need to increase the relationship of our church with those of similar New Testament conviction for a clearer witness among other Christians and to the world.

In the immediate months and years, let us concentrate on hearing one another, at the congregational level, and at the local conference level. As has always been true for the church, we have unresolved issues. Our brother David Thomas once said, "It is more important that we see together than that we see alike." It may well be that the way we live with unresolved issues may be a greater witness than having documented answers.

The General Board is a group of brothers and sisters called to serve the church. We will serve you best by serving with you. We need your prayers, your suggestions, your support, and your love. Enable us to serve you and your congregations as together we build on the one foundation, Jesus Christ our Lord (1 Cor. 3:11).

Myron Augsburger is pastor of Washington Community Fellowship and moderator of Mennonite Church General Assembly.

Mennonite Church offerings—1982

by Ivan Kauffmann

In 1982 Mennonite Church members gave an average of $513.59 in the church offering plates for the programs of the local congregation, the district conference, and the churchwide boards and agencies. This is a 5.2 percent increase over the 1981 average giving of $488.30.

These statistics are based on reports received from treasurers in congregations which sent reports to their conference stewardship representative who in turn sent a conference report to the General Board office at Lombard, where the reports were compiled into a total churchwide report.

Contributions by individuals given directly to a Mennonite (or non-Mennonite) cause which are not handled by or reported to the congregation's treasurer are not included in these statistics. This report reflects only the figures turned in by congregational treasurers.

Each year the General Board office in Lombard, Illinois, compiles financial statistics to report the giving performance of the Mennonite Church for the previous year. This is done with the hope that it will challenge the church to be faithful in its stewardship of financial resources. It provides information for an evaluation of ourselves. Are we giving as God has prospered? Should we be giving a tithe? Are we improving or going backward? Inflation prevails and income is up. The amount of contributions is up, too. How do they compare? The information in Table I can help each of us take a realistic look at the giving performance as it compares with per capita income.

Mennonites are contributing an estimated 5 percent of their income for the work of the church through the congregational treasurer.

Table I—Comparison of Per Capita Income and Per Member Giving for 1982

	Average Per Capita Income	*Average Per Member Giving*
Canada	$12,839*	$563.17 (Canadian funds)
United States	11,056**	$507.66 (U.S. funds)

*from Gross National Products Division of Statistics, Canada
**from the *Survey of Current Business* (April 1983)

Congregations used 65 percent of their expenditures on the local program in 1982, 16.3 percent was used for district conference programs, and 16.4 percent went to churchwide programs. It is always appropriate to consider whether these proportions are as they ought to be. The congregation and its mission is a primary emphasis of the present Mennonite Church organization. Congregations should invest resources in their own local programs, but at the same time they are encouraged to guard against provincialism and not to forget the churchwide programs or ignore worldwide needs.

Mennonite Church giving continues to increase. See the following Table II for a comparison of giving and distribution of expenditures for 1981 and 1982.

Table II—Mennonite Church Giving and Distribution of Expenditures Comparison of 1981 with 1982

	1981 Amount	*% of Total*	*1982 Amount*	*% of Total*	*+increase* −decrease
Total Members	101,662		102,729		
Number of Members Reporting	83,791		84,647		1.05%
Percent of Members Reporting	82.4%		82.4%		0.0%
Total Contributions (Reported)	$40,915,479		$43,473,451		+$2,557,972
Total Contributions (Projected)	49,654,708		52,759,042		+3,104,334
Per Member Giving	$488.30		$513.59		+$25.29
Disbursements for:					
Home Congregation	$25,656,511	46.9	$27,857,458	48.9	+$2,200,947
Capital funds	9,751,508	17.8	9,198,419	16.1	−553,089
Total for Home Congregation (Projected)	$35,408,019	64.7	$37,055,877	65.0	+$1,647,858
District Conference Causes	$8,533,610	15.6	$9,315,740	16.3	+$782,130
Mennonite Churchwide Causes	9,530,623	17.4	9,337,087	16.4	−193,536
Non-Mennonite Causes	1,288,130	2.4	1,279,396	2.3	−13,734
Total Expenditures (Projected)	$54,760,382	100.0	$51,112,679	100.0	+3,647,703

One area which should be noted in the above statistics is the amount of money given to non-Mennonite causes. Even though 2.3 percent may seem small, the Mennonite Church is contributing $1,279,396 to non-Mennonite causes while some of our own are not adequately supported. However, this also includes contributions to American Bible Society, which is encouraged at the rate of $1 per year for Mennonite Church members.

Table III lists the per member giving by conferences and compares 1982 with the previous year. In compiling a report of this kind, one should recognize that it is only as accurate as the figures reported. Some congregations keep more detailed records than others. But it is a fair glimpse of where we are in our giving practices.

Table III—Per Member Giving by Conferences

Conference	*1981 Percent Members Reporting*	*1981 Per-Member Giving*	*1982 Percent Members Reporting*	*1982 Per-Member Giving*
Allegheny	99.0	$356.95	97.0	$419.32
Atlantic Coast	81.3	470.00	81.9	524.21
Conservative	82.6	420.72	89.6	394.28
Franconia	99.4	637.76	100.0	724.90
Franklin	24.5	257.75	39.7	497.94
Gulf States*	100.0	306.74	89.0	328.67
Illinois	96.5	653.82	97.9	621.95
Indiana-Michigan	85.7	436.69	77.6	480.12
Iowa-Nebraska	66.6	442.58	77.1	472.22
Lancaster	89.5	500.24	84.9	529.74
N.Y. State Fellowship*	94.8	324.53	66.7	343.26
North Central	72.0	462.34	87.8	438.81
Northwest	84.7	923.78	93.3	880.73
Ontario	99.4	565.64	100.0	584.82
Pacific Coast	93.3	603.08	78.7	605.86
Rocky Mountain	92.3	512.93	86.9	577.94
South Central#	82.1	482.53	68.6	554.90
Southeast Convention*	88.1	584.86	90.9	583.60
Southwest	89.7	703.50	93.1	583.60
Virginia	97.5	451.39	96.5	484.40
Western Ontario	100.0	420.32	100.0	434.60
Unaffiliated	8.6	349.14	9.7	391.06
Average	82.4	488.30	82.4	513.59

*does not include congregations whose primary affiliation is with anther district conference
#does not include congregations in Mexico

The Mennonite Church in Canada and the U.S. has been blessed with abundant resources. We need to challenge one another to greater dedication to Christ, a more simple lifestyle, and joyful, sacrificial giving to the work of the kingdom. Consider what could be accomplished if more members would give a tithe or more.

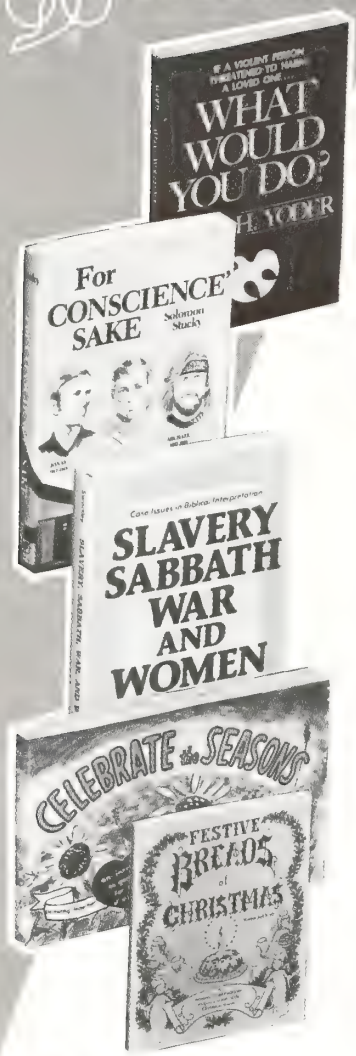
Table IV—Summary of How Contributions Are Being Used

Percent of increase in the use of contributions for 1982 over 1981

		Trends
For Congregations	4.7%	1. Congregations are continuing to use a larger percentage of the contributions for their own programs and expenses.
For Conferences	9.2%	2. Conferences received the greatest percentage of increase contributions. Their budgets are increasing with larger programs, hiring staff, setting up offices, and other institutional costs.
For Churchwide Agencies	−2.03%	3. Churchwide agencies received less than in the previous year. They will likely be receiving less if present trends continue. If inflation is considered, then actual program is being decreased even more.
For Non-Mennonite Causes	−1.06%	4. Non-Mennonite causes decreased slightly. Some of this giving represents projects of the local community in which congregations are becoming more involved. Also it represents the efforts of effective media and direct-mail solicitation.

Herald Press:

Gift-Giving Ideas



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Donald R. Jacobs updates Anabaptist/Mennonite missiology in light of a half century of involvement in cross-cultural missions. It recognizes the importance of preserving deeply held beliefs while proposing new, more realistic, and positive advances in mission. "This book exudes a biblically based optimism and enthusiasm about the future of mission."—Wilbert R. Shenk.
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by Richard A. Kauffman
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READERS SAY

David Augsburger, Associate Professor of Pastoral Counseling, Associated Mennonite Biblical Seminaries, Elkhart, Ind. I do not agree with the viewpoint that pacifists have a unique kind of anger or rage which is distinct from others as suggested in "Father, Forgive the Cowboy in Me" (Aug. 23). My own doctoral research was based on the proposition that those who inhibit any impulses to aggress or any emotions of anger will have an increase in passive and indirect forms of hostility and inner rage.

The findings showed that although there was a significant inhibition of any expression of physical assault, verbal assault, or anger emotion, Mennonites showed no increase in indirect hostility, suspicion, negativism, guilt, and other parallel forms of hostility. This would say we are no better or no worse than anybody else in our management of anger emotions although we choose not to express it externally.

One of the most significant books which has come out in the past two years on anger is by Carol Tavris. She has followed the kind of research which I did and which a variety of the other researchers in the past decade have been doing which recognizes that ventilation of anger leads to cyclical stimulation of more anger emotions and in the end is not therapeutic or helpful. The appropriate processes seem to be clear recognition of one's inner emotions, clarification of one's demands, cancellation of those that are irresponsible, and negotiation of those which are important in relationship. There is little support of ventilation for anger feelings except from classical psychoanalytical perspectives.

Morton Kelsey, who is a rather strict Jungian, believes that the shadow side of the self is always the reverse of the public presentation. Thus anyone who is a pacifist would necessarily have to have an enlarged shadow. There is no research base to support his hypothesis. However, it is commonly seen in the counseling process because those persons who have intense rage inside come for counseling.

Rosa Stone, Elkhart, Ind. I want to express appreciation for the lead article in the Aug. 23 *Gospel Herald.* Contrasting with the following lead article of Aug. 30, it depicted the kingdom of God as a reality *within* the person which is according to the truths as Jesus taught them. The Aug. 30 article again represented the kingdom of God as an *outer* reality—as a transnational Christian community, for example.

We truly have breathed in the atmosphere of rational materialism of our age where the church visible has the valued reality. Thanks for including that breath of fresh air brought by Michael H. King.

Don Hackenberry, Reedsville, Pa. Warm appreciation for Roy Bender's response (*Readers Say,* Aug. 30) to "To Whom Much Is Given" (Aug. 2). What the Coral Ridge program's promotional material apparently neglects to mention is that its tactics are purposely designed to alienate and antagonize most people. The reason for antagonizing them is in order to get rid of them. The "diagnostic questions" are designed to discover authoritarians, not to call disciples of Christ. They are intended to stun into submission the sort of person who is a potential fundamentalist, and weed out the more sensitive person who would make a good Mennonite.

When I pointed this out to a person involved in the program, he responded, "By what *authority* do you say this?" (I think he was programmed to say that.) I don't like to be approached with presumption of damnedness, and I don't consider myself obligated to prove otherwise, so when persons attempt to carry out the directives of this program on me, I respond, "Did Christ ever ask anyone that question? How *did* Christ and the apostles bear witness?"

Essentially the Coral Ridge program is a bill of goods made for sale rather than use, with the awareness that most people who buy religious goods intend them for someone else's benefit rather than their own, and the fact that they don't work is taken as proof of the intended victim's dire need of them. Christ doesn't need our tactics, techniques or sleight of hand to sell him. What he *can* use are persons who are able to give of themselves.

Clifford Kauffman, Barberton, Ohio. The article *To Whom Much Is Given* by Barbara Metzler (Aug. 2) was a very encouraging account.

David R. Clemens, Grace Mennonite Church, Berlin, Ohio. There are two items under "Pre-Assembly General Board Meeting" (Aug. 30) that give me some concern: 1. Glendon Blosser's comment, regarding the "Crisis" booklet, that the author "bypassed" established channels. Apparently Brother Blosser is unaware that many of us at the "grass roots" have indeed raised our concerns via the "proper channels," only to be laughed at or to be totally ignored. This has been going on for years.

Apparently the proper channels felt that if they did this long enough, those who were raising proper concerns would give up or die off.

2. Regarding financial support for nonregistrants: Is it right for the church to support rebellion against lawful authority? Not registering for the draft does not compare to C.P.S. of the 40s.

The request that M.M.A. give funds for these men refusing to register does not seem right or fair to the families of our congregations who are not able to have hospitalization with M.M.A. because of increased premiums. If M.M.A. has surplus funds enabling them to give and to loan money to this new fund, then please lower the premiums.

Rose Shenk Brenneman, Lancaster, Pa. Thank you for your comprehensive report on Bethlehem 83—a challenging task for any editor and staff! On looking over the photos of the Sept. 6 *G.H.* I noted that the bell ringers (p. 614), "the girl with a balloon" (p. 615), the children (p. 622), the women (p. 623), and the minorities (p. 625) have no names. Is there any rationale for this? Except in special cases where anonymity may be desired (as on p. 611) or where a crowd is photographed (p. 629) people could be identified in the captions. To give names for church leaders, but not others may make a statement, however subtle, that is incongruous for a church which teaches the priesthood of all believers. Let the *Gospel Herald* affirm the worth and dignity of each member of the body.

ElsiRose Eberly, Lancaster, Pa. The pro-life article by Oliver in the Sept. 13 issue was clear. I also agree that abortion and infanticide are evil acts. I question the wisdom of arguing that point. Wouldn't we as a Christian church do far more good by addressing the problem of child abuse and neglect in the church? It is widespread child abuse that tempts intelligent sociologists and sister churches to sanction abortion, and as a church we haven't spoken or acted effectively against that abuse.

The weak, women, and children are closer to us, maybe too close for us to acknowledge their needs. Heads are turned the other way when the church knows a member family is not caring properly for their children. The church has extensive missions but no program for caring brethren to receive aid in helping to alleviate the abuse of children growing up within the church.

Furthermore, in Scriptures neither Jesus nor Paul even mentions the abortion and infanticide that Oliver says was common in their day, but they both make statements on treatment of children. Wouldn't the present-day church's voice be stronger if we set higher standards for care and training of children instead of arguing a settled issue?

CHURCH NEWS

MBM gives priority to training and equipping people

Training and equipping people for missions rather than handing out money for various projects may be a more strategic use of Mennonite Board of Mission resources now, concluded the MBM Board of Directors during its quarterly meeting, Aug. 18-20, in Elkhart, Ind.

"Requests for staff assistance, program resources, tools, and training have never been higher than they are now," reported Rick Stiffney, vice-president for Home Ministries.

"There is increased need for staff to work with congregations in the use of broadcasting for outreach," added Kenneth Weaver, director of Media Ministries. "To add a staff member for this when we are already under-funded for our present programs may mean we'll need to cut one of our present daily programs."

In Overseas Ministries, MBM's investment is also in people more than in program, noted Glen Miller, a physician from Bellefontaine, Ohio, who is chairman of the Overseas Ministries Committee. About 70 percent of this year's overseas budget is for worker support.

Board members agreed that much of MBM's work today is behind the scenes and involves helping Mennonite Church conferences organize for mission. In El Paso, Tex., for example, MBM is helping Rocky Mountain Conference start a congregation.

A recurring theme at the meeting of the Board of Directors and its committees was the importance of keeping evangelism at the center of MBM's task—the winning of people to Christ.

In another much-talked-about area—church planting—the Board approved a plan to help conferences with the cost of starting churches. The plan is the result of months of discussion with conference leaders. It calls for MBM to be involved in the decision about where a congregation is started and who leads the effort. The plan also outlines the way MBM subsidies will be phased out over a five-year period.

Reference to Bethlehem 83 sprinkled the discussions of the Board members—most of whom attended the joint convention of the Mennonite and General Conference Mennonite churches, Aug. 1-7. Glen Miller of the Overseas Ministries Committee wondered whether, in light of Bethlehem 83, MBM should more actively seek to cooperate with the General Conference Church in overseas work.

In other business, the Board of Directors:

—Reappointed all three vice-presidents to four-year terms—Wilbert Shenk, Overseas Ministries; Rick Stiffney, Home Ministries; and John Sauder, Administration and Resources.

—Heard that, with half of the fiscal year gone, Mennonites have given 41 percent of the contributions needed to meet MBM's $3.95 million goal by Jan. 31.

—Approved a purpose statement for Voluntary Service—"VS calls persons to embody the presence of Jesus Christ in response to human need through service ministries"—as well as a statement of philosophy and a list of working guidelines.

—Reviewed in depth the work of the Personnel Department, encouraging it to make congregations the center of recruitment activity, with each congregation involved in assessing the gifts, preparing, calling forth, and commissioning its own members for service.

MDS responds to Hurricane Alicia

Mennonite Disaster Service volunteers have begun chopping up fallen trees and repairing homes damaged in Hurricane Alicia, which struck the Texas coast on Aug. 18, killed 16 people, and inflicted an estimated $1 billion dollars worth of property loss.

MDS volunteers from Kansas, Oklahoma, Arkansas, and Iowa, along with locals from the Houston, Texas City, and Galveston Island areas, have concentrated their efforts on cutting up the large oak trees that have fallen on houses and blocked driveways, said Ed Wiens, local MDS project director.

Wiens said many of the elderly and poor of Galveston and Houston are unable to remove the fallen trees from their yards. In some cases, trees blocked doorways and garages.

Also, MDS has begun working to repair damage inflicted by the 90-to-130-miles-per-hour winds on homes. Working with the Red Cross and local churches on Galveston Island, MDS is repairing water damage to housing and helping to fix broken roofs and walls.

Hurricane Alicia damaged 12,300 homes and destroyed another 880 homes, said Nels Hostetter, executive coordinator of MDS.

About 42,000 people fled their homes before Alicia struck, and 750,000 homes were without electricity and water in its aftermath.

Wiens said the destruction is spread over a six-county area, making relief efforts all the more difficult. Texas governor Mark White has asked President Reagan to declare the counties a federal disaster area.

Local churches and in some cases insurance companies have provided the funds for materials for the repairs, said Wiens. The Red Cross is feeding and housing MDS workers.

German-American tricentennial: Peace unites Mennonites on both sides of Atlantic

The West German (Federal Republic of Germany) and the United States governments have joined in celebrating the tricentennial of the coming of the first Germans to America in 1683. On the U.S. side, for instance, President Reagan has appointed a tricentennial commission of forty members, a commemorative stamp has been issued, featuring the immigrant ship, the *Concord*, and the president is hosting a banquet in Philadelphia, Oct. 6, to mark the occasion with the featured guest being West German president Carstens.

Mennonites on both sides of the Atlantic are concerned that these government-sponsored events, though they acknowledge the first group of emigrants which consisted of Mennonites and Quakers, are using the tricentennial as an occasion to strengthen the military ties between the two countries. In response, West German and American Mennonites are organizing several events to emphasize alternative peaceful ties between the two countries.

On October 6 a Quaker-Mennonite worship service will be held at the Central Philadelphia Friends Meeting House at 6:30 p.m. This is to be followed by a special witness on the steps of the Art Museum of Philadelphia—a demonstration of faith and conscience drawing together persons of all faith persuasions who are interested in peace. The theme of this rally is "Friendship Without Missiles," and it will feature

speakers from the peace movements in both the U.S. and West Germany. This event will take place simultaneously with Reagan's appearance in Philadelphia.

In addition, the German Mennonite Peace Committee, in an open letter to Mennonites and other Christians on both sides of the Atlantic, has called for a "Transatlantic Peace Sunday," Oct. 16. In the letter the committee says, "It is time to show signs of another [kind of] German-American friendship. Not our common weaponry, but rather our common peace witness should be a sign of our friendship. . . . With worship services and public actions, we want to witness on this day to our common faith and show our common opposition to the new missiles" (the Pershing II and the Cruise missiles soon to be based in Western Europe).

In a joint resolution passed at Bethlehem 83, the Mennonite and General Conference Mennonite churches endorsed both the October 6 rally in Philadelphia and the call for congregations to observe the October 16 "Transatlantic Peace Sunday." More information on the events planned for Philadelphia can be obtained by writing the Philadelphia Mennonite Council, 1632 Diamond St., Philadelphia, PA 19121; or calling (215) 763-7166.

Public television *will premiere a 13-part, weekly series titled "Vietnam: A Television History" this fall. The documentary, a joint venture of American, British, and French television, examines America's longest war in the context of France's earlier colonial experience in Southeast Asia and Vietnam's 2,000-year history of resistance to foreign invaders. The series will begin with a special two-program package—the first one-hour documentary "Roots of a War," on Oct. 4, and the second, titled "The First Vietnam War (1946-1954)," on Oct. 5, at 9:00 p.m. Subsequent programs will be broadcast on Tuesdays at 9:00 p.m. Check local listings.*

Florence Nafziger

Nafziger returns to India to complete training of nurses

Although she is nearing retirement age and is recovering from leg surgery, Florence Nafziger is going back to India to complete her work at the Graduate School for Nurses in Indore.

A Mennonite Board of Missions worker in India for 36 years, Florence arrived in North America for a six-month furlough in March.

Florence first went to India in 1946. Until 1973 she worked at Dhamtari Christian Hospital, including teaching at the nursing school there. In 1973, Florence left Dhamtari to begin teaching at the Graduate School for Nurses. "I teach nursing science and administration courses such as ward administration," reported Florence. "The science part includes things like anatomy, physiology, and basic chemistry and physics."

Florence's nursing students have changed over the years. "It used to be that only Christian hospitals would send students to our school. More recently, the government has also been sending students. We've even had students coming from Nepal."

The presence of non-Christian students has provided Florence with an added opportunity to share her faith in the predominantly Hindu country.

One problem for Florence and other nursing instructors is that the Hindu culture considers nursing to be a degrading profession—an image they are trying to change. "Anything that involves working with the hands is considered degrading. Giving injections and filling out charts are fine, but bandaging dirty wounds and working with blood are looked down upon."

As Florence and MBM co-worker Blanche Sell anticipate retirement in the near future, the Graduate School for Nurses is looking for new leadership.

Florence returned to India this fall for one more year of service, after which she plans to retire to Greencroft in Goshen, Ind.

Born in White Sulphur Springs, Mont., Florence grew up in Nampa, Idaho. Her home congregation is First Mennonite Church of Nampa.

North American Mennonites attend retreat in Europe

The annual retreat for North American Mennonites in Europe took place at the Doopsgezind Broederschapshuis, the Dutch Mennonite Retreat center, Aug. 14 to 19. More than 60 adults and children working with Eastern Mennonite Board of Missions, Mennonite Board of Missions, Rosedale Mennonite Mission, and Mennonite Central Committee met for a time of worship, reporting, and fellowship.

Graham Cyster, a South African Baptist now living in the Post Green Community of Dorset, England, and completing theological studies in London, spoke at the sessions.

The retreat program also included a special session devoted to peace concerns in Europe and a report from Carl Brusewitz, former secretary of the Dutch Mennonite Conference, on how his church is grappling with the peace issue in the Netherlands. A joint worship service one evening provided fellowship with local Dutch Mennonites.

Cyster discussed "Prayer, Redemption, and Social Action," focusing on the

New VSers get their start

Twenty-five new Voluntary Service workers began their assignments with Mennonite Board of Missions following an orientation Aug. 15-24 in Elkhart, Ind.

The VSers are (first row, left to right): Nyla Frey, Orrville, Ohio, to West Liberty, Ohio; Eugene Galentine, Allegany, Pa., to Aurora, Ohio; Edwin Miller, Wellman, Iowa, to Richmond, Va.; and Susette Greider, West Liberty, Ohio, to Carlsbad, N.M. (Second row): Wayne and Emma Beachy and son Anthony, Harrisonburg, Va., to Alice, Tex.: Miriam and Lowell Nissley, Hesston, Kan., to Sarasota, Fla.; and Anita Amstutz, Kidron, Ohio, to Richmond, Va. (Third row): Zonya Horst, White Post, Va., to San Antonio, Tex.; Rita Zuercher, Orrville, Ohio, to Carlsbad, N.M.; Marilyn Gingerich, Burton, Ohio, to Mashulaville, Miss.; Kathy George, Millstone, W.Va., to Richmond, Va.; Marilyn Hartman, Elida, Ohio, to Richmond, Va.; Carla Schwartz, Leo, Ind., to Albany, Ore.; Laura Schlabach, Holmesville, Ohio, to San Antonio, Tex.; and Joyce Landis, Orrville, Ohio, to Brownsville, Tex. (Fourth row): Daniel Litwiller, Delavan, Ill., to Carlsbad, N.M.; Arlen Welty, Elkhart, Ind., to San Antonio, Tex.; Russell Miller, Shreve, Ohio, to Tucson, Ariz.; Michele Troyer, Leonard, Mo., to Kidron, Ohio; Randall Ledyard, Scottdale, Pa., to San Antonio, Tex.; Benjamin Hunsberger, Chalfont, Pa., to Elkhart, Ind.; Kevin Smeltzer, Peoria, Ill., to Richmond, Va.; and Amy Brammer, Springfield, Ohio, to Elkhart, Ind.

spiritual discipline of meditative and healing prayer and its role in redeeming the whole person. He also reminded participants of the need to incarnate this redemption and reconciliation in all areas of life.

Cyster related his experiences as a black during the 1976 Soweto riots in South Africa, when he saw many Christian friends fall victim to the brutal repression of the South African police or "die inside" in the midst of hopelessness and despair. Cyster related his own spiritual pilgrimage from despair through contemplative, healing prayer to his renewed conviction of the relevance of the gospel. He challenged retreat participants, "Is the gospel you preach preparing the people who hear it for the eventualities of the history of their country?"

Cyster encouraged Mennonites to overcome their "fear of persecution" and dare to live as redeemed people of God, who in fellowship with the suffering of the cross live in such a way that the whole world may be redeemed.

One of the most important results of the joint retreat was the interaction among North American Mennonites from diverse backgrounds.

Congregation and VS household established in San Antonio

Recent involvements by the Mennonite Church are increasing peace awareness in San Antonio, Tex.—a city with a strong military tradition.

The Mennonite presence is twofold: the San Antonio Mennonite Fellowship formally organized as a congregation in recent months, and Mennonite Board of Missions in June opened a Voluntary Service household in downtown San Antonio.

There is a large military presence in the city, with four Air Force bases and one Army base.

"The nature of the city is such that peace issues haven't been a hot item," said Don Rheinheimer. "However, people are becoming more interested in peace, particularly since the whole nuclear arms issue has become prominent. They realize that in the case of a nuclear exchange, San Antonio would be high on the list as a target."

Don is pastor of the Mennonite fellowship and Texas VS administrator.

One of the projects of the San Antonio VS household is a peace literature display in a local drugstore. The front third of the store is available for selling books and pamphlets that emphasize peace and social justice issues. In addition, John Miller, VS project director, hopes to place Mennonite Central Committee SELFHELP items as part of the display. The store is in a building owned by a Quaker doctor.

"There are quite a few peace and justice groups in San Antonio," Miller said. "I'd like to use the store as the hub of peace activities. We can have a bulletin board with information, and perhaps print a regular newsletter. I'd like to see this expand into an education and information center."

"The Catholic Church in particular is working at reminding San Antonio about peace," John continued. "The big thing here is 'remember the Alamo!' They're reminding people that the Alamo and other such sites were actually Catholic mission stations, not military outposts."

San Antonio Fellowship is a group that has been meeting for the past 18 months. In the past six months the group decided to organize formally and to affiliate with the South Central Conference of the Mennonite Church. The fellowship is also exploring affiliation with the General Conference Mennonite Church.

"The fellowship started as a result of three or four people who contacted each other and began meeting," said Don. "Everyone had hopes for a church, but it was only in the past several months, as more people moved in and became involved, that it became feasible to think of formally organizing. There's a lot of commitment here and we expect to grow."

The San Antonio VS household will be involved with the elderly by providing adult foster care in the VS house and through other direct services. In addition, VSers will be involved in home repair for low-income families and in a soda shop at the drugstore where the peace literature center is.

The VS house is currently being renovated with the help of a construction crew from the VS household in Brownsville, Tex. San Antonio and Brownsville VSers spent several weeks in late summer transforming the four-unit apartment building into a functional VS house.

Earthquake reconstruction completed in Colombia

Luis Correa, director of MENCOLDES, the relief and development arm of the General Conference and Mennonite Brethren churches in Colombia, reports that the Mennonite earthquake reconstruction work is finished in Popayán.

A March 31 earthquake destroyed 75 percent of this colonial town. The hardest hit area in the city of 200,000 was the poorer neighborhoods, and the reconstruction there has only begun, Correa continues.

A Colombia newspaper reported that aid provided by Western and Latin-American governments and agencies was largely used up by "bureaucracy" or to help the wealthy complete repairs on their houses. Correa speculates that little more will be done in the rebuilding of Popayán other than work on the historical monuments, which attract thousands of tourists every year. Most of the poor continue living in makeshift tents or shacks badly damaged during the earthquake.

Both General Conference and Mennonite Brethren work teams spent three-week shifts rebuilding a total of 14 houses and dismantling another 36 that were in bad repair. They also participated in church services and supervised recreation for children. The project provided an important service opportunity for Colombian Mennonites. Mennonite Central Committee provided funds to cover transportation, food, supplies for the work, as well as a short-term adviser who visited the project.

Popayán is in one of the poorest areas in Colombia, with high unemployment and grossly unequal land distribution. The conditions seem ripe for revolution. At the end of July two community leaders were killed, reportedly by police. One was the leader of the committee in charge of the reconstruction effort in the poorer neighborhoods.

Correa says that the experience for the many Mennonites who participated was a good lesson in working together as well as a real education in what life is like in Popayán and in other poorer areas in Colombia. Correa explains, "The Mennonite groups began to understand the many levels of life in Popayán and were well received everywhere."

In enumerating the reasons that MENCOLDES decided not to continue work in Popayán, Correa writes, "Nobody knows where the millions of pesos from all over the world for reconstruction in Popayán have gone.... But the poor who suddenly found themselves with a little bit of land aren't interested in organizing to put pressure on the government to demand their rights for help. They do not want to lose their land."

Five, 30-minute videocassettes *have been produced based on Symposium II—"Conservation/Ecology: A Mennonite Mandate" held at Laurelville Mennonite Church Center in December 1982. These videocassettes are prepared as an educational experiment to help ascertain the value of video in congregational education. For a rental fee of $25, these cassettes can be scheduled for a seminar, a weekend retreat, or five consecutive days. For more information write to Congregational Literature Division, Mennonite Publishing House, Scottdale, PA 15683.*

High Park renovated for computing center, bookstore

The renovation of a vacant residence hall into a computing center, bookstore, and facility for several academic departments was the most noticeable change when Goshen College students returned to campus this fall.

The basement of High Park residence hall is being transformed into a computer center, with two new VAX 11/750 computers providing about twice the power of the college's old model, while occupying less space. One computer will be used administratively; students and faculty will have access to the other for academic purposes.

The floor will also house computer faculty offices and 15 terminals, with space for as many as 30 terminals.

A federal grant of more than $378,000 received last year will cover the cost of computer hardware, some software, and parts. Structural renovation, estimated at $756,000, will be the college's expense and to date has been funded by gifts and pledges.

The center will most directly benefit students in Goshen's newly created computer science major, but computers will be part of classroom work not only for those majoring in the field. Business, education, natural sciences, and communication majors will also find their course work adapted to increased computer capabilities.

A spacious, redecorated bookstore will occupy High Park's first floor, with the old bookstore in the Union building being transformed into a game room. The second and third floors will house academic departments, but work on those floors will await further funding.

Dedication ceremonies for the new facilities are being planned in conjunction with Alumni Weekend, Oct. 7-9.

$374,913

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $374,913.60 as of Friday, Sept. 16, 1983. This is 49.9% of the total needed. Contributions have been received from 349 congregations and 225 individuals. Individual gifts represent $82,725.51 of the total.

Goal: $750,000

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

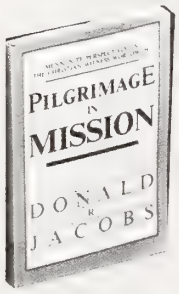
Person

The Meetinghouse of God's People, a church facilities workshop, will take place Oct. 7-8 in Corvallis, Ore. It is for congregations interested in increasing the multiple use of their space, in renovating or enlarging, or in building new facilities. Resource persons include Jan Gleysteen, LeRoy Troyer, Dale Stoll, Lester Kropf, and Harold Bauman. For more information or to register, contact Richard Wenger, 9205 Wallace Rd. NW, Salem, OR 97304, (503) 362-3194.

Mennonite Marriage Encounter weekends will be held Nov. 4-6 in Denver, Pa., and Nov. 11-13 at Laurelville Mennonite Church Center, Mt. Pleasant, Pa. For more information about the former, contact the Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; about the latter, contact Laurelville Church Center, R. 5, Box 144, Mt. Pleasant, PA 15666, (412) 423-2056.

Exploring Church Ministries is a program offered by Eastern Mennonite Seminary, Nov. 10-11, to help persons explore directions for their future, especially church ministry, developing their gifts, and options for theological training. For more information or to register, contact Eastern Mennonite Seminary, Harrisonburg, VA 22801, (703) 433-2771, ext. 470.

Print



Pilgrimage in Mission by Donald R. Jacobs looks at Anabaptist/Mennonite missiology in light of a half-century of involvement in cross-cultural missions. The book traces the way Anabaptist/Mennonite churches became involved in mission and the resulting problems and successes. Jacobs recognizes the importance of preserving deeply held beliefs while proposing a new, more realistic and positive mission stance. Each chapter concludes with several "Implications for Mission." $6.50 (U.S.)/$7.80 (Canada) from Provident and other bookstores.

Pilgrimage in Mission Leader's Guide by Richard A. Kauffman provides assistance for leading a Sunday school class or church through a study of Donald Jacobs' book. It includes questions of understanding, of evaluation and discernment, and of responses and actions for each of the book's 12 chapters. $4.95 (U.S.)/$5.95 (Canada) from Provident and other bookstores.

The 1983 Mennonite Church General Assembly resolution on **Conscientious Objection to Military Taxes** includes six "statements of intention" including praying, rendering to Caesar and to God, obeying God rather than the state where claims conflict, appealing for legal recognition of conscientious objection to paying taxes for the military, affirming both conscientious payment and conscientious nonpayment of taxes for military use, and pleading for constructive use of resources entrusted by God. Copies are available from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515.

Audiovisuals

Brazil: Big Mission in a Big Country tells about Mennonite Church mission there by looking at the lives and ministries of a farming couple in northern rural Brazil and a couple in a southern industrial metropolis. It is narrated by a North American family whose dinnertime discussion of the son's geography class covers the vastness, diversity, and church in Brazil. It shows how the seeds of faith planted by early workers have grown into an active, excited, indigenous church. The 13-min. slide set with cassette and script was produced in 1983 by Mennonite Board of Missions. Rental is $3 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MBM Newsgrams

Mennonite Board of Missions workers quickly scattered to the far corners of the world following the annual Overseas Missions Seminar, July 23-31, at Wildwood Christian Camp near East Freetown, N.Y. The 17 missionaries—four of whom are new appointees—represented 10 countries in Asia, Africa, Latin America, and Europe. Under the theme *The Holy Spirit and Mission,* the missionaries studied the Bible with the help of Harold Bauman of Mennonite Board of Congregational Ministries. They also heard from experts on anthropology, media, women in the church, communication and conflict, and contemporary issues in mission. The MBM workers took their turns leading worship, reporting on their work, and preparing international meals. Following a commissioning service led by MBM president Paul Gingrich, the mission workers traveled to congregations of the New York State Fellowship of the Mennonite Church, where they spoke on Sunday morning.

Erma Grove, a veteran missionary in Ghana, completed 26 years of service in that country and returned to North America on Aug. 25. She was among the first group of four MBM missionaries to Ghana in 1957. Erma assisted in the development of Ghana Mennonite Church and helped train leaders for this church as well as for African independent churches. Her new address is c/o Martha Miller, 174 Witmer, Elkhart, IN 46516.

Paul and Margaret Wyse, Mennonite missionaries in Peru since 1965, returned to North America on Aug. 14 for a one-year furlough. They are workers with Wycliffe Bible Translators and also overseas mission associates with MBM. Wyse's furlough address is Box 248, Waxhaw, NC 28173.

David and Wilma Shank, MBM workers in Ivory Coast, returned to that country on Aug. 10 following a three-month health leave. In April Dave fell and broke his jaw in two places and knocked out several teeth.

Anna Kurtz, MBM worker in Ghana since 1961, returned to that country on Aug. 16 following a one-year furlough. She is a nurse and Bible teacher in Amasaman. Anna's address is Amasaman Clinic, Amasaman, Ghana.

Charles and Ruth Shenk, missionaries in Japan since 1957, arrived in North America on Aug. 21 for a six-month furlough. They have assisted Japan Mennonite Church in the areas of church planting and leadership training on the island of Hokkaido. Shenks' furlough address is 1311 Kinzy St., Elkhart, IN 46516.

MENNOSCOPE

Mennonite Publishing House is interested in starting a person in a bookstore management training program. A degree in business administration is helpful, but not required. If interested write to Personnel Office, Mennonite Publishing House, Scottdale, PA 15683.

Dorothy Hamilton, Herald Press children's author, died on September 13 at the age of 76. Hamilton began writing juvenile novels after retirement as a tutor of disadvantaged children. She has had over 30 books published. She was from Selma, Ind.

Edwin and Irene Weaver, lifetime missionaries in India and Africa, celebrated their 50th wedding anniversary, Saturday, Sept. 24, at the Whitestone Mennonite Church in Hesston, Kan. The celebration began with a brief communion service and program followed by a reception in the fellowship hall. Persons wishing to send cards or letters may send them to the Weavers at Schowalter Villa, P.O. Box 5000, Hesston, KS 67062.

Sarasota Christian School, Sarasota, Fla., began its 26th year with three new administrators: Paul Wenger, superintendent; Cheryl Hershberger, elementary principal, Gail Miller, director of development. Wenger, a native of Waynesboro, Va., has spent the past twenty years in public education in Illinois and Virginia. Other developments at SCS are the construction of a new music building to be completed by the end of October, and plans are underway for a new gymnasium. SCS has just joined the Mennonite Secondary Education Council. Enrollment at the school stands at 470, with ninety of those in grades nine through twelve.

Robert Detweiler, professor of literature at Emory University in Atlanta, Ga., edited a book entitled *Art/Literature/Religion: Life on the Borders,* and dedicated it to two Goshen College faculty members, Mary Eleanor Bender, professor of French, and John Fisher, professor of English. Detweiler, a 1959 graduate of Goshen, cited Bender and Fisher as "extraordinary teachers."

The new *Minister's Manual,* edited by Heinz and Dorothea Janzen, contains basic forms for all aspects of worship and ordinances, including baptism and reception of new members; communion; licensing; ordaining and installing of pastoral ministers, deacons/elders, church officers, teachers, and missionaries; weddings; parent-child dedication; services of healing and reconciliation; funerals; special occasions such as groundbreaking and dedication of a meetinghouse and hymnbooks; plus some general helps—calls to worship, invocations, and benedictions. Traditional and contemporary forms have been included with appropriate language to meet the needs of a wide spectrum of congregational settings. This manual was cooperatively published by Faith and Life Press and Mennonite Publishing House. This is the first *Minister's Manual* since 1890, when a *Confession of Faith and Minister's Manual* was published. Price: $9.95 (USA), plus postage.

The snackshop area at Goshen College is undergoing a major renovation to be completed this month. The recent remodeling is aimed at creating a more functional center for campus activities. What was once a large multipurpose open area in the college's Union building is now divided into a private television lounge, a spacious eating area with new booths and tables, and display cases for various organizations. An additional room, vacated by the bookstore, will be used for video games, table tennis, and live entertainment. The snackshop is now a suitable facility for coffeehouses, student performing groups, and game nights.

Sunnyside Mennonite Church, Conneaut Lake, Pa., will be holding their second annual Fall Fest on Sept. 30 and Oct. 1. Events include a benefit auction on Friday evening at 7:00 p.m. with an arts, crafts, and bake sale all day Saturday. At 5:00 p.m. there will be a beef and pig roast at $5.00 per adult. Live music will be furnished by a bluegrass band, Riches and Glory. These events will be held at Frank's Auction Barn on Route 322. Proceeds will go to the building fund of the church. Call (814) 336-4329 for more information.

Developmental Disabilities Services (DDS), a program of Mennonite Central Committee U.S., asks that Mennonite and Brethren in Christ congregations set aside the week of Oct. 9-16, 1983, as "Disability Awareness Week." Dean Bartel, consultant for DDS, explains that it should be a week when the church recognizes and accepts the contributions and gifts of people with handicaps and disabilities. "It should also be the time when churches eliminate the architectural and communication barriers that prevent the handicapped from full participation in the church," he explains.

Edwin M. Yoder was installed as pastor of Bethel Mennonite Church, Wadsworth, Ohio, on Sunday, July 24, 1983. Wilmer Hartman, conference minister, brought the message, and Herman Myers, area overseer, led the congregation and the Yoders in a covenant of installation. Ed and his wife, Clara, were formerly from Rocky Ford, Colo. They now reside at 9653 River Styx Road, Wadsworth, OH 44281; phone: (216) 336-3426.

A series of radio programs currently being prepared by Mennonite Board of Missions will grab listeners' attention with practical insights on family living. They are entitled *How-To's for the Family.* The short interviews by MBM radio speaker Margaret Foth share the research and experience of professional and nonprofessional persons. Themes include creative parenting, conflict resolution, self-acceptance, active listening, sexuality and sex education, alcoholism, adoption, disabilities, family counseling, and more. The two-minute programs, 20 in all, and packaged on two 12-inch discs, are designed for placement or sponsorship by congregations or businesses as an outreach in their communities. For details, write to Mennonite Media Services, 1251 Virginia Ave., Harrisonburg, VA 22801; or call (703) 434-6701.

Wheat, milk powder, and canned beef are being shipped to El Salvador and were expected to arrive by the end of August, reports Herman Bontrager, Latin America secretary for Mennonite Central Committee. MCC donated 1,500 tons of wheat, grown by Canadian Mennonite farmers and to be exchanged for corn and beans in El Salvador, 100 tons of milk powder, and 50 tons of canned beef in the first phase of a 12-month food aid effort. This shipment is part of a $3.4 million ecumenical project that is coordinated by the Archdiocese of San Salvador.

Art Montoya will be available to talk to minority churches and youth groups about peace issues until mid-December. Montoya is extending his summer term with Mennonite Central Committee U.S. Peace Section as coordinator of Mennonite Minority Peace education Project. His job includes counseling minority young people about the draft, speaking to church groups, and sharing biblical peace materials with them. Church groups can contact Montoya at Mennonite Central Committee, 21 S. 12th Street, Akron, PA 17501; (717) 859-1151.

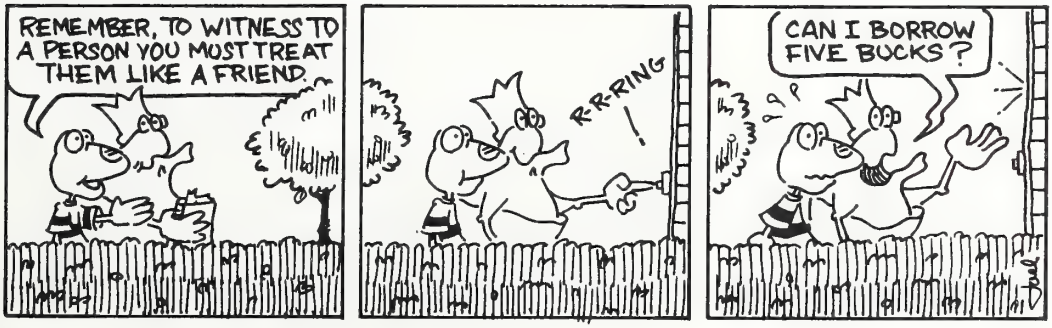
A number of persons have expressed interest in the Thursday evening presentation at Bethlehem 83 entitled "The Old and the New: Faith and History." This readers' theater piece was created by the Historical Committee of the Mennonite Church and the Heritage Committee of the General Conference Mennonite Church in celebration of our Mennonite heritage. The script, which might contribute to congregational celebrations, this fall, of our 300 years on this continent, is now available for $2.00, postpaid, from: Mennonite Historical Committee, 1700 South Main Street, Goshen, IN 46526.

"Responsible Living in a Nuclear Age" will be the theme of a two-day study conference at Goshen College on Oct. 3 and 4. The conference results from the work of an ad hoc student group that began meeting regularly after Helen Caldicott lectured in November 1982 on the dangers of nuclear war. They have planned a variety of lectures, seminars, and other activities to facilitate concentrated study of the issues. Guest lecturers will speak both on Oct. 3 and Oct. 4. Richard Barnet of the Institute for Policy Studies in Washington, D.C., will present a lecture entitled "What About the Russians?" The following evening Melinda Fine of the Institute for Defense and Disarmament Studies in Brookline, Mass., will present "Ending the Arms Race: a Defense That Makes Sense."

A Reason to Sing is the title of a new book compiled, edited, and illustrated by a member of the

Pontius

Joel Kauffmann



Goshen College faculty. Terry Stutzman, assistant director of information services, collected 34 devotional pieces in the book published primarily for Mennonite college students. It encompasses a diversity of ethnic, cultural, theological, and educational experiences. She presents these reflections in a variety of forms, ranging from poetry and journal excerpts to documented biblical studies, from lighter, informal musings to deeper, contemplative thoughts. *A Reason to Sing* is published by Faith and Life Press, Newton, Kan.

Special meetings: William R. Miller, North Liberty, Ind., at Ridgeview, Morgantown, Ky., Sept. 25 to Oct. 2.

New members by baptism and confession of faith: South Hutchinson, Kan.: Diane Miller, Ariana Reynolds, and Jennifer Williams. Pleasant View, Schellsburg, Pa.: Jeffrey Bence, Dwayne Bingham, Brian Bingham, and Linda Mowry by baptism, and Donald Snowden by confession of faith. Crown Hill, Rittman, Ohio: Charlene Wilson and Wiley and Beulah Miller. Erisman, Manheim, Pa.: Diana Zimmerman, Douglas Witmer, and Julia Miller. Holyrood, Edmonton, Alta.: Steve Brubaker and Anita Brubaker. White Chapel, Glendive, Mont.: Betty Jean Kauffman by baptism, and Alan and Karen Sarver by confession of faith. Cove, Woodbury, Pa.: Tristan Adams, Mark Dively, Marlene Dively, Scott Hart, David Moyer, Pamela Moyer, Wendy Moyer, Arlin Roth, Cedric Roth, Cynthia Smith, James Smith, Katie Smith, Thomas Stauffer, Bart Teeter, Joe Teeter, and Julie Teeter.

BIRTHS

Conrad, Lynn and Cindy (Smith), Mt. Pleasant, Iowa, first child, Jamie Lynn, Aug. 3.

Hoffman, Stanley and Colleen (White), Elkhart, Ind., second son, Benjamin Kyle, Sept. 8.

Knox, Daniel and Susan (Zehr), Paxton, Ill., first child, Hillary Ann, Sept. 1.

Kreakie, Rick and Sue (Martin), Orrville, Ohio, second child, first son, Nicholas Martin, Aug. 30.

Martin, Merrill and Sally (DeLapp), Edmonton, Alta., first child, Cameron James, Aug. 9.

Meadows, Lyndon and Karen (Miller), Hutchinson, Kan., second daughter, Briane Lyn, Sept. 1.

Owens, Dan and Chris (Graber), Hutchinson, Kan., second daughter, Danille Kristen, June 18.

Phaphouvaninh, Souksilsimouth and Vanh, Orrville, Ohio, first child, Chinda, Aug. 28.

Ramer, Everett and Miriam (Classen), Manhattan, Kan., first child, Lydia Anne, Aug. 27.

Slagell, Lonnie and Susan (Epp), Hydro, Okla., first child, Joseph Grant, July 16.

Snyder, Maynard and Sharon (Snider), Kitchener, Ont., second son, Michael David, Aug. 4.

Staub, Wayne and Diane (Hostetler), Canton, Ohio, first child, Jerel Alexander, Aug. 29.

Stoltzfus, Daryl and Debbie (Lampl), Mantua, Ohio, second daughter, Jaclyn Ann, Aug. 28.

Tennant, Kent S. and Brenda (King), West Liberty, Ohio, second child, first daughter, Tonya Lynne, Aug. 17.

Weber, Nelson and Grace (Yoder), Fleetwood, Pa., first child, Andrew John, Aug. 24.

MARRIAGES

Arehart — Bradfield. — Richard Arehart, Staunton, Va., Catholic Church, and Sherrie Bradfield, Lyndhurst, Va., Lynside cong., by Vance R. Brydge, Aug. 20.

Bauman — Shantz. — Steven Bauman, Conestoga, Ont., and Marjorie Shantz, St. Clements, Ont., both of St. Jacobs cong., by Richard Yordy, Aug. 20.

Beckler — Yoder. — Tony Beckler, Beaver Crossing, Neb., East Fairview cong., and Jan Yoder, Conway, Kan., South Hutchinson cong., by Calvin R. King, Aug. 27.

Blosser—Yeazell, Philip E. Blosser, Huber Cong., New Carlisle, Ohio, and Penelope J. Yeazell, Episcopal Church, Springfield, Ohio, by James Norton and Paul Conrad, Aug. 27.

Bucher — Harper. — Dale Bucher, Atmore, Ala., and Rebecca Harper, Dallas, Tex., June 11.

Eby—Mills.—Kevin Eby, Wakarusa, Ind., and Lori Mills, Nappanee, Ind., both of North Main Street cong., by John C. King, Aug. 27.

Esh — Lind. — Cal Esh, Lancaster, Pa., and Janet Lind, Eugene, Ore., by James M. and Nancy S. Lapp, July 23.

Graber—Weishaupt.—Merlin Graber and Pam Weishaupt, both of Goshen, Ind., East Goshen cong., by Cliff Miller, Sept. 3.

Hastings—Sauder.—George Hastings and Jane Sauder, Edmonton, Alta., Holyrood cong., by Darrel Dalby, Aug. 20.

Hochstedler—Beehler.—Kevin Hochstedler, Wakarusa, Ind., North Main Street cong., and Debra Beehler, Nappanee, Ind., Brethren Church, by John C. King, Aug. 12.

King—Bontrager.—Bill King, Westover, Md., Snow Hill cong., and Debbie Bontrager, Hutchinson, Kan., South Hutchinson cong., by Amos King, father of the groom and Calvin King, Aug. 12.

Martin—Oberholzer.—Elton Martin, Greencastle, Pa., Salem Ridge cong., and Mary Beth Oberholzer, Hagerstown, Md., Mt. Zion cong., by Roger I. Martin, Aug. 20.

Mestas—Medina.—Matt Mestas, La Junta, Colo., Emmanuel cong., and Anita Mae Medina, La Junta, Colo., Catholic Church, by Stan Smucher and Wally Jantz, Sept. 3.

Moolenbeek—Shantz.—William Moolenbeek, Cambridge, Ont., and Jenny Shantz, St. Jacobs, Ont., by Richard Yordy, Aug. 23.

Schlabach—Sommers.—Roy Schlabach, Cochranton, Pa., Sunnyside cong., and Karen Sommers, Sarasota, Fla., Ashton cong., by Richard F. Ross, Sept. 3.

Snyder — Dettweiler. — Neil Lynn Snyder, Breslau, Ont., Bloomingdale cong., and Coleen Mae Dettweiler, Cambridge, Ont., Breslau cong., by Erwin Wiens, Aug. 20.

Steckly — Martin. — Lowell Steckly, Carstairs, Alta., West Zion cong., and Wendy Martin, Edmonton, Alta., Holyrood cong., by Roger Hochstetler, Aug. 13.

Troyer — Widmer. — Jeff Troyer, Shreve, Ohio, Moorhead cong., and Brenda Widmer, Iowa City, Iowa, First Mennonite cong., by Sheldon Burkhalter, Sept. 3.

Wideman — Duley. — Merlin Wideman and Florence Duley, both of Edmonton, Alta., Holyrood cong., by Roger Hochstetler, Aug. 1.

OBITUARIES

Cain, Barbara Ellen, died at Lake County Hospital, Willoughby, Ohio, Sept. 8, 1983; aged 94 y. She was married to Russell E. Cain, who died in 1967. Surviving are 3 daughters (Mrs. Helen Lytle, Mrs. Mabel Sullenberger, and Ruth—Mrs. Harry N. Townsend), one son (Edward Cain), 11 grandchildren, 22 great-grandchildren, 3 great-great-grandchildren, 2 brothers (Clarence and Walter Collins), and one sister (Kathryn—Mrs. Frank Townsend). She was the oldest member of the Masontown Mennonite Church. Funeral services were held at Masontown, Pa., Sept. 12, in charge of Carl Opel; interment in Greendale Cemetery.

Cressman, Alice Louise, daughter of George and Almeda Milne, was born in Mannheim, Ont., Feb. 18, 1918; died of cancer at Kitchener, Ont., Aug. 23, 1983; aged 65 y. On May 30, 1948, she was married to Lloyd Cressman, who survives. Also surviving are 4 daughters (Martha—Mrs. Wayne Hilker, Elizabeth, Ann—Mrs. Greg Bronson, and Charlotte—Mrs. David Dolson), one brother (Robert Milne), and 3 sisters (Edith Cressman, Gladys Feick, and Jessie Bearinger). She was a member of Breslau Mennonite Church, where funeral services were held on Aug. 26, in charge of Erwin Wiens; interment in Breslau Mennonite Cemetery.

Mininger, Mary, daughter of Samuel and Elizabeth (Yordy) Erb, was born in South English, Iowa, Sept. 14, 1906; died at Goshen, Ind., July 27, 1983; aged 76 y. On June 25, 1933, she was married to Paul Mininger who survives. Also surviving are one daughter (Grace Bartel), 2 sons (John D. and James), 6 grandchildren, 2 sisters (Myrtle—Mrs. P. H. Friesen and Edna—Mrs. Roy Marner), and one brother (Joe Erb). She was a member of College Mennonite Church, where funeral services were held on Aug. 30, in charge of Ross Bender, Rachel Fisher, and Carl and Evelyn Kreider; interment in Violett Cemetery.

Rose, Dempsey L., son of Norman J. and Fannie Mae Rose, was born at Centerville, Pa., Mar. 8, 1923; died of leukemia at Johnstown (Pa.) Memorial Hospital on Aug. 26, 1983; aged 60 y. He was married to Ruth E. Replogle, who survives. Also surviving are 2 sons (Samuel L. and John W.), one daughter (Mrs. Kathy V. Bingham), 3 grandchildren, his father, 2 brothers (Perry and Glen Rose), and 2 sisters (Melby Veach and Vera Nuzum). He was a member of Pleasant View Mennonite Church. Funeral services were held at the Nickle-Geisel Funeral Home on Aug. 28, in charge of Charles Shetler; interment in Bedford County Memorial Park.

Wiley, Martha C., daughter of Charles F. and Tillie (Miller) Killius, was born at Springs, Pa., Oct. 7, 1903; died at her home on Aug. 25, 1983; aged 79 y. On Dec. 23, 1926, she was married to Viett Wiley, who survives. Also surviving are 3 sons (David M., Mark E., and Alton J.), 3 daughters (Dorothy June Wiley, Mrs. Carolyn Yoder, and Emma Jane Wiley), 8 grandchildren, 3 great-grandsons, and one sister (Mrs. Elsie Ash). She was a member of Red Run Mennonite Church. Funeral services were held at Newman Funeral Home, Grantsville, Md., in charge of Walter C. Otto; interment in Springs Cemetery.

CALENDAR

Black Peace Conference, Atlanta, Ga., Oct. 20-22
Inter-Mennonite Bible Conference (Ont.), Kitchener, Ont., Oct. 22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29
Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5

CREDITS

Cover: Goshen College, p. 673, top, Wide World Photos; p. 673, bottom, Mennonite Board of Missions; p. 674, Joy Frailey; p. 675, David Hiebert.

ITEMS AND COMMENTS

U.S. 'political considerations' blamed for delayed Ethiopian famine assistance

Warning that nearly a million Ethiopians are in danger of starving to death, three major Christian relief agencies have joined in pressing the United States to put aside "political considerations" and grant emergency aid to transport food lying on the docks in Ethiopia. The United States has been reluctant to hand over aid for food transportation, which relief officials say is the most pressing need in the current Ethiopian famine sparked by a severe drought. Administration aides have voiced objections that trucks, for instance, might be diverted for military purposes by the Ethiopian government, a Soviet ally with whom the United States has had poor relations.

The entire relief effort in the civil-war-torn country has been mired in politics, various relief agency representatives said in interviews. The United States and other nations were slow to send food aid to the Soviet-backed country, and, since the governments stepped forward with food aid in June and July, between 20,000 and 30,000 tons of food have been "sitting in the ports," said Ken Hackett of Catholic Relief Services (CRS), which has distributed most of the U.S. government food aid so far.

Rabbi attacks statement of WCC on Mideast and man who drafted it

A prominent American rabbi who addressed the recent Sixth Assembly of the World Council of Churches has accused the ecumenical organization of "moral hypocrisy" for its resolution on the Middle East. The assembly's Middle East statement "dripped with pious ecumenism wrapped around barbed wire," charged Rabbi Marc Tanenbaum, national interreligious affairs director of the American Jewish Committee.

In an address to the WCC assembly, Rabbi Tanenbaum had pledged that "millions of Jews will join hands with you in the cause of God's human family." But in a statement issued following the conclusion of the gathering, he said the Middle East resolution was "intended to isolate Israel as a pariah among the nations."

While denouncing the statement, Rabbi Tanenbaum said that "thanks to the efforts of a small group of Western Christian leaders who consulted with official Jewish 'guests' at the assembly—Rabbi Jordan Pearlson of Toronto, Dr. Zvi Werblowsky of Israel, and myself—the final WCC statement was an 'improvement' over an earlier text promoted by Arab Christians who advocated a radical pro-PLO line."

Church pays disputed tax on the Crystal Cathedral

Robert H. Schuller and his Crystal Cathedral will, under protest, pay the state of California more than $473,000 in disputed back property taxes. "The $473,185.94 borrowed from a Southern California bank will be paid (Aug. 31) to the Orange County Tax Collector," the television evangelist said. He added that while his church will pay the disputed tax bill, he is confident the Crystal Cathedral will win in a Board of Equalization hearing set for October.

The state Board of Equilization lifted the tax exemptions of several facilities operated by Dr. Schuller, saying the cathedral had used its 2,875-seat auditorium for profit-making concerts in 1981 and 1982 and that portions of other facilities had also been used in part by commercial groups.

Bible publisher's new subsidiary drops books over 'offensive' words

The trade book publishing firm, Dodd, Mead & Co., has canceled two novels containing "offensive" words, while saying it wasn't acting under pressure from its new parent firm—Thomas Nelson Inc. of Nashville, the world's largest Bible publisher. BP Report, a publishing industry newsletter, said that Dodd, Mead was ordered by Nelson to turn down books with offensive language. Sources in Nashville told BP that Nelson "fears its competitors in the religious book publishing trade will call attention to "offensive" Dodd, Mead books and damage the publisher's reputation with Christian booksellers," the newsletter said.

Dodd, Mead's new president, Lewis W. Gillenson, who is Jewish, says his company has always had a "good taste" standard, which was generally in line with Nelson's policy. He said his company agreed on its own with Nelson's request that Dodd, Mead publish books that don't contain "offensive language."

Genocidal campaign in Iran forces Baha'is to drop policy of silence

The Baha'i World Center in Haifa, Israel, has reversed its long-standing policy of silence in the face of the persecution of its members in Iran, accusing the government there of a genocidal assault on the 300,000 people of the Baha'i faith presently living in Iran. Baha'i originated in what is now Iran in the mid-19th century. The Persian government outlawed the faith as being heretical and executed one of its founders, Mirza Ali Muhammed, in 1850. Although many Baha'is remained behind, particularly in the region of Shiraz, the leadership of the faith eventually moved to Haifa, where its followers established their headquarters on the slopes of Mt. Carmel. The remains of Mirza Ali Muhammed, known as the Bab, or Gate, lie buried in Haifa. Some 2 million people in 150 countries are members of the Baha'i faith today. Their religion forms the largest minority belief in Iran.

Aquino, in death, gives anti-Marcos group visibility he couldn't give it while living

For Dante C. Simbulan, a human-rights activist in the U.S., the Aug. 21 assassination of Philippine opposition leader Benigno Aquino was both a tragedy for his homeland and a blessing for his church-based anti-Marcos movement in the United States. "Suddenly, we are getting a barrage of calls. People are asking every day about prayer vigils, Masses, or whatever else they could do," said Mr. Simbulan, sitting in his cramped office in the United Methodist Building on Capitol Hill. The single telephone in the office rang constantly throughout a 45-minute interview.

In the wake of the Aquino assassination, the coalition sent an alert to local church groups on Aug. 22 asking them to cable their representatives in Congress and the Reagan administration to urge cancellation of the president's scheduled visit to the Philippines in November, withdrawal of $900 million earmarked for U.S. security assistance in the islands, and an independent investigation of all political killings in the country, including that of the martyred Mr. Aquino.

Alcohol abuse costs $4 billion

The Alcoholism and Drug Dependency Commission of New Brunswick says that the provincial costs of alcohol abuse for 1981-82 was $156.2 million. It estimates the Canadian annual cost to be $4 billion. These figures refer to the costs of health care, social welfare, fire losses, crime, lost production, car accidents, etc. Thirteen percent of the money spent by adults for hospitals, doctors' services, drugs, and nursing homes are related to alcohol abuse. The rate of alcohol consumption is lowest in New Brunswick. It is higher in the central provinces and still higher in the West. The highest rate is in the Yukon.

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A critical issue

The late James Smart told a story about laymen in his congregation who became upset because of the use of biblical criticism in their denominational curriculum. When these men told him what it was they objected to specifically, Smart replied, "Our seminaries have been teaching that for decades." Then one of the men piped up, "Why in the world didn't you tell us before?"

This story illustrates the gap in understanding between lay people and biblical specialists in their approach to the Bible. Any specialized field has potential for alienation between the informed and the uninformed. Specialized jargon itself is cause for alienation. The potential for alienation is doubly true in the area of biblical scholarship, for without proper orientation to it the impression can be given that one's faith can be destroyed, or at least shaken, by such pursuits.

In my youth I was very fearful of biblical criticism, thinking that its intent was to criticize the Bible in the sense of denigrating it. To me, the Bible wasn't to be criticized, it was to be defended.

At the same time, the Bible didn't seem to be a very live book to me. At best it was a code book of do's and don'ts and a source for rather abstract ideas which theologians debated in their ivory towers. But then, once I was exposed to the methodologies involved in biblical scholarship and observed that genuine Christians could use them as tools for better understanding, my prejudgments about it were undermined. Better still, the Bible really came alive for me for the first time.

Biblical criticism is a tool—or a set of tools—for better understanding how the Bible came to be. The Bible, of course, is a literary work whose formation took many centuries. Many different persons contributed toward it using a variety of sources and literary forms. In other words, the Bible not only records history, the Bible itself has a history in terms of its formation. Knowing something about this formative history increases our understanding of the faith community itself and how God worked among his people and revealed himself to them.

There's a theological issue at stake here: Is God's Word an abstraction which "floats" somewhere above the fray of historical existence in an ethereal vacuum? Or did God (and does he continue to) speak to the historical situation which faced (and faces) the faith community at any given point in their experience? If it is the latter, then we must uncover the situation itself which God addressed in biblical times in order to get the fullest possible impact of what he said. Only then can we begin to ascertain what God has to say to us today through these ancient texts.

Of course, biblical criticism isn't the whole story either, nor should we confuse it with *the story* itself. Engaging in historical analysis of the Bible is no more the point of biblical interpretation than taking apart an engine is the point of an engine overhaul. The point is better understanding toward more faithful living. The Bible is not only a historical work, it is also a book of faith. We cannot fully understand it nor appropriate it for living unless we approach it from a position of "faith seeking understanding."

Unfortunately, a few so-called critics have legitimized the warnings of danger about biblical criticism. And some of the complicated theories and hypotheses of the scholars have only added confusion to complexity rather than understanding.

Some people are now rightly saying we need to go beyond biblical criticism to adopt a post-critical stance. Just like an art critic has to step out of an analytical mode of understanding to appreciate a work of art, so also a biblical scholar needs to move beyond a critical approach to the Bible to let its message speak to him as the Spirit wills. Just as the art critic must recapture the simple appreciation of the beauty of art which attracted her to art in the first place, the biblical scholar must recapture a simple attentiveness to the truth of the Bible, the stance which likely attracted him initially to serious study of the Bible.

Finally, the congregation must be reaffirmed as the primary place for biblical interpretation. Here "lay" people and "specialists" can come together to share and test their insights. The congregation needs the expertise of the specialists to deepen their understanding of Scripture, but the specialist also needs the "fresh pair of eyes" which the non-specialist often brings to the text—eyes not constricted by the blinders of scholarship.

There ought not be a gap between serious students of the Bible and casual readers. (That's why I put lay and specialists in quotes above.) All Christians should be serious students of the Word. Responsibility for closing the gap between the serious students and the casual readers of the Bible is one we all share.—Richard A. Kauffman

October 4, 1983

GOSPEL HERALD

76:40

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OCT 3 '83

In search of a guru

by Robert Roberg

The picture of Buddha was smiling down on the group of meditators. We were an odd bunch from Germany, Australia, the U.S., and England. There were a few local people from Bombay, but most of us were foreigners.

My legs were cramped, and I decided to talk with the guru. As I approached his room, I stopped at the beaded curtains and peered in. I could see him counting a pile of money. *Just like all the other religions,* I thought, and then I turned around and went back to my room in disgust.

Buddha had said that desire was the cause of suffering, and that if we could eliminate desire, we could eliminate suffering. My question was: "After I have eliminated all my desires, I am still left with one desire: the desire to eliminate all desires."

Two months later my wife, Monique, and I were hiking over a trail in the Himalayan mountains. After six months in India I was thoroughly disillusioned. The dozens of holy men, swamis, sadhus, and gurus had one thing in common: they all wanted my loyalty and my money.

Somehow in this mystical, ancient land with its beautiful poetry and stories of wise men, I had hoped to become "enlightened." I had hoped to shake off the carnal, mundane ego and make a spiritual breakthrough into a level of consciousness known as "nirvana."

But the more I studied Eastern thought, the more I was disappointed to learn that this nirvana meant that one comes to realize that behind the illusions of life, one is really God pretending to forget himself by manifesting himself as many finite creatures. As hard as I tried, I could not convince myself that I was God. I was too aware of my faults and shortcomings to believe that I was the Supreme Being.

These were my thoughts as Monique and I trudged along the path. I thought about how many paths she and I had hiked since we met three years earlier near Acapulco. Monique was a red-haired French Canadian who was just finishing a term of service in the Canadian Navy. I had just deserted the U.S. Army.

"Christ Enters Jerusalem in Triumph" by Lyle Justis, contemporary American artist.

I was drafted in 1969 and with great trepidation I went in. I believed in peace, but I also believed in my country. I had spent two years in Peru with the Peace Corps and after traveling through South and Central America, I was convinced we lived in the best country in the world. President Johnson was sending 100,000 men to Vietnam and I had to choose: go to jail, leave the country, or enter the army.

At the end of the winter training session I received a trophy as the "Outstanding Trainee of the Cycle." My next step was to be Officers Training School, but God was about to implement Plan B.

When I had seen the rich Catholic churches in South America and the terrible poverty of the people, I abandoned the church. I decided that the church was false, and Jesus was false and wanted nothing more to do with them. So as I was passing that small base chapel at Ft. Leonardwood, I had no intention of going in, but something seemed to be drawing me. I entered the empty building and sat in the last pew and opened a Bible. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Mt. 26:52). Thunder seemed to fill the room and I ran from the chapel. While I was not born again at that moment, I knew that God was real and that he had spoken to me. Three days later I deserted the army and fled to Mexico.

While in Mexico I began studying Hinduism and Buddhism, doing Yoga, meditation, and taking hallucinogenic drugs. While under the influence of these powerful drugs I began having delusions that I was to be the new Messiah for the Age of Aquarius. The spirit voices were telling me to go to India where I would find a guru to confirm my anointing as the Avatar of the New World Order. But now India had been a great disappointment. The hoards of gurus, sadhus, and holy men seemed demented at best and greedy at worst playing on the fears of the superstitious people who bowed to statues and groveled at the gurus' feet.

We are happy to be among peacemakers, but we are disturbed to find that not all Mennonites believe in peace.

We soon came to a fork in the trail where we saw a sign in English that said: "Happy Valley." We had been robbed recently and on that cold, foggy morning I said: "That's where we need to go." We followed the trail until we saw in the mist a large, white, colonial mansion. There was a sign that said "Deodar." "Let's see what this is," I said. We approached the house and knocked on the door.

A gray-haired Canadian missionary lady named Mrs. Dubland opened the door and invited us in. She offered us a cup of tea and within minutes she began dealing with our sin problem. I don't remember a word she said, but looking at that radiant old face, I truly felt the weight of my sins. Shortly she asked if we would like to invite Jesus into our hearts. I saw us kneel down and then felt so sinful that I began to cry. After a while, I looked up and saw a beam of sunlight come through the clouds and stream across the room. Like a theatrical spotlight it lit up a plaque on the wall which said: "Lo, I am with you always, even unto the end of the world." That was the day we were born again.

I wish I could say "and they lived happily ever after," but the next five years would find us going back into drugs and away from the Lord. Occasionally we visited Protestant churches, but I was turned off by the opulence, the disregard for the poor, and the American gospel which says God wants you to be prosperous. But most of all, I was dismayed to find that these mainstream Christians saw nothing wrong with carrying a Bible in one hand and a gun in the other.

Like Lot I was not a good man, but because I was "vexed" with my life and "vexed" with the world and "vexed" with the church, God was about to unfold Plan C.

In 1978, one November night, I had a vision of Jesus. He said my life was a disgrace to his name. That night I was completely delivered from drugs. Jesus said he had a small flock on the earth and he would lead me to them. I spent the next three years going from church to church and cult to cult. Finally I threw up my hands in despair. Were there any Christians who believed in simplicity? Were there any churches helping the starving people of the world? Were there any Christians who had laid down their guns?

While reading a history of Christianity by Roland Bainton, I learned about the Mennonites. At last I found some people who understood the gospel. I read of their early dedication to Franciscan-like poverty and their radical peacemaker's stance. I had found a well in the desert.

In 1981 Monique and I joined the First Mennonite Church in Clinton, Oklahoma, and last year we served with Mennonite Central Committee in Montreal. We are happy in a church that cares for the poor. We are happy to be among peacemakers although we are disturbed to find that not all Mennonites believe in peace. We are happy to hear people talk of simple lifestyles, although we see a trend toward stained-glass windows creeping in.

So after a long journey across many seas, and mountains, and valleys, we are in Harrisonburg, Virginia, where I hope to attend the seminary, and I hope it can be said, "And they lived happily ever after."

Robert Roberg lives in Harrisonburg, Virginia.

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What do I really believe?

by Robert Hartzler

What do I really believe? Oh, I believe that it will rain again even though our part of Iowa hasn't had any significant rainfall since June. The rains will come. The grass will green. And we will all get over this anxiety about the weather.

I believe that nature will balance out the negative side effects of the drought. The spider mites and gypsy moths will have their day and fade away.

I believe in an orderly universe. There is a basic goodness about the creation which remains in spite of much evil and sin. There is tension between these two opposing forces, but I believe that in the end right will win and goodness will prevail. Some think I'm naive. Others call it optimism. But from my perspective of faith after forty-seven years of observation, I see a good creation and an orderly universe.

What are the major features of this so-called orderly universe? And what are we to do with such things as tornadoes, suffering children, and unexplained tragedy? How can such painful items be integrated into an orderly universe? I don't know. And I won't pretend to explain the place of each. But behind them all I sense a general good at work which will not be denied.

Let me offer three observations and as many fairly clear implications. The first has to do with the nature of evil. **Evil punishes itself.** It carries within itself the seeds of its own death.

A basic form of evil is unbelief. Does unbelief punish itself? Yes! Unbelief limits life and experience more than anything else. No one can be or do anything without believing in the possibility. The psalmist observed, "As [a man] . . . thinketh in his heart, so is he." Jesus said, "All things are possible to him that believeth."

Not only does unbelief limit our lives and experiences. It also contributes to a lack of morality which causes another kind of pain. People point to AIDS and herpes as examples but we may also list obesity, hypertension, and ulcers. All of these tell us that when our conduct is outside the realm of good we pay a price.

A second observation is related to the first. **Sin is self-destructive.** Sin is the human expression of evil. Sin corrodes and cannibalizes its carrier. The public cries out for justice on the part of the victims of crime. I do too. I ache for the parents and friends of teenagers cut down by drunken drivers. I mourn for the victims of child abuse and rape. But let us not underestimate the effect of sin on the doers of such deeds. Those who engage in sin carry with them the effects of sin in a way that the innocent victims do not. Who can measure the effects of such a deed on the human psyche over forty or fifty years? Sin is self-destructive.

Third, I believe that **God's final judgment will equalize any remaining imbalance.** The books never seem to balance in this world. In spite of the self-rewarding nature of both good and evil, it never seems to reach a proper point of justice. It will. God will balance the books someday. Some call it heaven or hell; others see it as eternal sorrow or bliss. Some see it all in the future; others see it already at work and continuing to a final stage. Whatever God's judgment is and will be, I believe it is part of an orderly universe where evil and its expression will be dealt with in a manner consistent with God and his purposes.

That's what I believe. So what? How do these three simple observations affect my everyday life?

One—I both respect and avoid evil. Evil is like a rabid skunk. It stinks and is capable of making me smell like it. If I mess around with it sooner or later I will inevitably smell like it. But more seriously, it carries a fatal disease. If it bites me before it dies, I will die unless I get quick and specific treatment. A rabid skunk is no plaything. Nor is evil. It will kill me if I am not careful. But there is a cure in Christ.

Two—I treat sin like battery acid. I'm sure it could kill me were I to drink it. Few folks are that foolish. A more common threat comes to my eyes and my clothing. Acid in the eyes will probably cost me my sight. Acid on my clothes will cause holes and tears. It eats the fabric and weakens the cords. The best treatment is preventative. Don't touch it or let it touch you. The second best treatment is cleansing. The sooner you can wash that acid off the less damage it will do. So with sin. Avoid it and wash it. Again, Christ is the cure.

Three—I will leave retributive judgment to God. I can afford to do a lot of smiling in this life. A final and proper judgment is not for me to figure out. God is and will be taking care of that. He doesn't need my feeble efforts at judgment. He has it well in hand. Therefore I can relax a bit and smile more knowing that justice will come in God's own time and way. In the meantime the good news of Christ is my main agenda.

Oh, by the way, we had a beautiful shower this morning. It started about 4:00 a.m. and has rained steadily for four hours. There was .8 in the gauge when I came to the study.

Robert Hartzler is pastor of the Washington, Iowa, Mennonite Church. He wrote this article on August 30.

The interpretive intrigue—Genesis 1 to 3

by Dorothy Yoder Nyce

I personally know no passage of Scripture that has affected us more in our perceptions of who women and men are than Genesis 1 to 3. That is why I have spent considerable time with it these past ten years. In the process I have repeatedly asked, *Why* are we where we are in our understandings, behavior, and experience as women and men? To that, a partial answer follows—because of how Western Christians have interpreted and translated Scriptures.

I have come to a new appreciation for Roman Catholic honesty in designating Scripture and tradition and reason as all determiners of understanding and faith. We Protestants, with a tinge of smugness, say we turn to and depend on *Scripture alone* for our understandings. In that, we deceive mostly ourselves. We deny the blatant male influence on scriptural interpretation. We conceal how enmeshed *male* word/experience/understanding is with *God's* word. What we presume to be God's truth is in fact colored by the experience and world-view of those exegeting. And that experience and world-view have been permeated in patriarchy, "the rule of the fathers."

Interpreting and practicing Jesus' new order behooves us to work toward an alternative to barriers.

Sixteenth-century reformers maintained that rule. They failed to counter the prevailing male ownership, or rule, mentality promoted naturally by church fathers within patriarchy. Much of our congregational, structural, institutional leadership today grows out of understandings from bishops or bishop "figures."

—From Tertullian we learned that: "Each woman is an Eve. You are the one who opened the door to the Devil . . ." (*Disciplinary, Moral & Ascetical Works*, 40, bkl: 118).

—Augustine and many since have presumed: "that . . . God created (woman) out of the man, that the whole human race might derive from one man. . . . And Adam was not deceived, but the woman being deceived was in the transgression" (*History of Ideas on Woman*, p. 75).

—How subtle the influence from Thomas Aquinas: "It was necessary for woman to be made . . . a help in the work of generation (but in all other work) man can be more efficiently helped by another man" (*ibid.*, p. 84).

—Menno Simons proved ambivalent toward women too. "He basically expected them to remain in their traditional, inconspicuous place . . . and his concern for proper regard for women revolved primarily around the physical relationship rather than the social bond of companionship" (*Complete Writings*, p. 55).

In that neglect, a core of being created was minimized. What alternative components, then, do I find in biblical creation materials?

—Created goodness for humanity found expression in the unity, loyalty, and solidarity of relationship unmarred by discrepancy, not confined to physical being.

—Created goodness for woman and man found expression in their mutual work.

—Created goodness found expression in the two *together* reflecting the dominion or responsible care of the Creator.

—Created goodness found expression in sexuality, the communion of woman and man's particularity within the breadth of being.

But patriarchal interpretations of creation cannot afford to recognize or emphasize such reciprocal goodness. Driven to legitimize hierarchy—with its division, dualisms, and distance—our heritage blinds us from comprehending created goodness. Understandings of human creation have grown out of our common, distorted experience of man as dominant, woman submissive; man as subject, woman as other.

Can our understandings be redeemed? I am persuaded that we have socialized Scripture to verify the inequities we wish to perpetuate, the inequities inherent in "father rule." We have, I think, been culturally socialized rather than authentically biblical. Could this have been different? And can we redeem our understandings, and therefore our practice? I believe the response to both queries is an unequivocal *yes*. I suggest a few beginning steps in relation to Genesis 1 to 3.

1. If we, in our teaching and hearing, would choose to admit that the Hebrew word *ha-adam* means the *human* or person, rather than being man or a male name, we could read: "And then Yahweh God formed ha-adam (the person) the human creature." With that we would be free to know that the initial being was not specifically

Dorothy Yoder Nyce is from Goshen, Indiana. This article is an excerpt from a presentation she gave in March 1983 at a conference on interpreting Scripture which was held at the Associated Mennonite Biblical Seminaries.

sexual. We could then rejoice that male and female came into being simultaneously (Gen. 1:27; 2:21-22). We could be free to value woman and man equally.

2. If we would choose to admit that the Hebrew word *ezer* means strength or *power* and that *kenegdo* could well be translated *equal*, then we could know that the companions created simultaneously in their distinctness fully corresponded to each other. We could know, as David Freedman noted recently in the *Biblical Archeological Review* that "woman was created as a power equal to man" instead of a "helper fit for." We could then question the dependence of most women and men on a "rule of the father" mentality.

3. If we would choose to admit that *both* woman and man, in their oneness or unity, chose to be disobedient or disloyal to the Creator alone, we could avoid comparatives like "weaker sex," or "that's just how male egos are."

4. If we would choose to identify the judgments meted following disobedience as *de*scriptive rather than *pre*scriptive, we could counter rather than reinforce imbalances. "I will greatly multiply your pain . . . in pain you shall eat. . . . For your man is your desire, but he will rule over you" (3:16-17). From this, we could observe that whereas the woman yearned or reached out for relationship—for the former experience of pleasure and work and unity—the man would not.

This described the impact of disobedience—he could no longer reciprocate. Not part of creative goodness, man assumed control over woman. Patriarchy fosters this perversion of sexuality without admitting the perversion inherent. "The woman is corrupted in becoming a slave, and the man is corrupted in becoming a master," biblical scholar Phyllis Trible observes. These patterns characterize sin; they obscure creative goodness.

When?

Herods of this world
fearful for their power,
send soldiers
to slaughter
innocents.
Caesars of the earth
dispatch armies
to implement decrees
for conquest
and taxes.

But the God
above all governors
came, himself,
his armor and his purpose:
love.
We have read the pages
of centuries. When
will we dare
to write
peace?

—Emily Sargent Councilman

5. If we would choose to admit that the creative goodness of *solidarity in work* was destroyed, through sin, when tasks were divided according to sex, we could be free to counter stereotypes: "In pain you will bring forth children" (3:16). "And Yahweh God sent him forth to serve the earth" (3:24). Whereas the rule of the fathers—grounded as it is in hierarchy—needs to separate tasks and then value differently the people performing them, we could be persuaded that Jesus redeemed separation by calling us all to one common endeavor.

Whereas pain and toil (reminders of sin) were to characterize both comparably, we could, reflecting redemption, confront present-day injustice such as the following: "Women perform two thirds of the world's work; receive ten percent of the world's income, and own less than one percent of the world's property" (*Reweaving the Web of Life*, p. 196). And whereas the capacity to reproduce and the command to "fill the earth" (1:22) were essential for *beginnings* of created goodness, we could resist patriarchal definers of sexuality who distort intercourse and birthing a baby into requirement for woman and sign of completeness.

6. If we would choose to believe that God created *adam* (collective Hebrew noun meaning *humanity*) "in the image of God" (1:27), we would critique Paul's influential statement: "A man is the image and glory of God, but woman is the glory of man" (1 Cor. 11:7). But the milieu that verifies male ownership of woman depends on attaching maleness to divinity while excluding femaleness from comparable worth. Biblical scholar Phyllis Bird concludes: "The word of Creation denies to no one, male or female, full status in the image of God. . . . What reinforces this is sound exegesis."

7. Finally, if we would choose to comprehend Jesus' radical new order, we would see that his foundational or overriding principle of *justice and wholeness for all* absolutely demands the overthrow of patriarchy. Interpreting and practicing Jesus' new order behooves us to work toward an alternative to barriers.

A call to all. This new order calls for all, instead of some, to sacrifice equally and receive benefits. It commissions all, not just some, to preach the good news of justice. It requires all to turn around—to repent of how we have inadequately modeled redeemed living and to determine to begin anew.

The task of interpreting Scripture is indeed awesome. So much harm has resulted from doing it without recognizing the multiple influences on our assumptions and conclusions. So much strength can emerge when we yield to the order or authority of unity and wholeness for all rather than division.

Whereas we have been encouraged to explain it as validation for patriarchy, I find that it repeatedly critiques such "rule of the fathers." Trusting each other to wish to be faithful, our first task, then, is to honestly examine what we seek when we interpret. Rosemary Radford Ruether observes: "Human experience is both the starting point and the ending point of the hermeneutical circle." To deny how personal experience influences how *all* of us interpret reflects dishonesty. It counters faithfulness in a task sacred to us all. The task will not be easy or pain free. It will be costly. Jesus modeled that too.

Mennonite Tricentennial Resolution

The following resolution is published as an essential backdrop for Transatlantic Peace Sunday, to be commemorated by Mennonite congregations on both sides of the Atlantic on October 16.—Rachel A. Shenk for the Mennonite Historical Committee.

I

The first permanent Mennonite settlement in North America was established at Germantown, Pennsylvania, in the year 1683. Three hundred years later, in 1983, we as Mennonites are assembled at Bethlehem, Pennsylvania, representing the Mennonite Church and the General Conference Mennonite Church, in Canada and the United States. We have celebrated here in a special way God's rule and presence among us during the three hundred years since our North American beginnings at Germantown.

In 1683—and in Europe a century and a half earlier—our forebears established a church that patterned itself after the apostolic church founded by Jesus Christ. As followers of Christ in this new land, they tried to live according to the teachings and spirit of Jesus. Along with their fellow believers, the Quakers, they sought to build a peaceful community where all would be one under the lordship of Christ. Now, three hundred years later, we affirm our centuries-old Mennonite faith. We also acknowledge that we have failed, and continue to fail, in living fully the way of love, peace, and faithfulness to Christ.

II

As Mennonites we are grateful that we can be identified with the first group of Dutch-Germans to migrate to North America. Further, we are grateful for the current interest of the United States and the Federal Republic of Germany in celebrating the German-American Tricentennial, and in cultivating friendship between two nations which only forty years ago were enemies in a world war. We are concerned, however, by certain recent events that relate to Mennonite beginnings in Germantown, in 1683.

This year the United States and the Federal Republic of Germany are also celebrating the three-hundredth anniversary of the German immigration to the American colonies. President Reagan of the United States has appointed a Tricentennial Commission of forty members to plan this event.

In the president's proclamation of the Tricentennial year, he noted the coming of "thirteen Mennonite families" in 1683 and went on to herald the success of the Marshall Plan, the Berlin airlift and the NATO military partnership. As a symbol of this German-American partnership, the United States plans to install in West Germany one hundred and eight Pershing II missiles, the most accurate and deadly missiles ever aimed at the Soviet Union.

The irony and the tragedy of this Tricentennial celebration is that it commemorates the arrival from Krefeld, Germany, on October 6, 1683, of thirty-four Mennonites and Quakers—peace-loving, simple-living, gentle-spirited people seeking new homes and communities in a new land.

The landing of the ship, the *Concord*, in 1683 symbolizes a significant moment in the history of religious freedom and cultural pluralism on this continent. We are saddened to see, however, in this Tricentennial event—coupled with the planned placement of Pershing missiles in Germany—the militarization of the Mennonite-Quaker story.

We, the spiritual descendants of those people of peace who came to North America in 1683, sense a calling on this Tricentennial occasion to speak for peace and justice which have been our heritage and hope these three hundred years:

1. We reaffirm our commitment as Mennonites to our centuries-molded mission of reconciliation within the church and among all peoples, and to nurture among ourselves a renewed devotion to the biblical ways of peace in Christ.
2. We invite the leaders of the United States and the Federal Republic of Germany to recognize in the Tricentennial celebrations the presence of a heritage in the North American experience of a longing for peace, fairness and justice, and a quest for a free church in a free society.
3. We encourage Mennonites to gather with like-minded lovers of peace in Philadelphia on October 6, 1983, in a peaceful witness of faith and conscience to a European-North American bond of "Friendship Without Missiles."
4. We respond with favor to the invitation of our German Mennonite kinsmen to join with them on Sunday, October 16, 1983, in a joint observance of "Transatlantic Peace Sunday" for the purpose of prayer, worship, discernment, and speaking forth on the ways of peace in a violent world.
5. We encourage the United States to cultivate a new community of friendship among nations, not only with the people of Germany, but also with the peoples of other nations, including the Soviet Union, where many of our Mennonite brothers and sisters live. Knowing the deep yearning of all peoples for peace, we urge both nations to use the means of peace to attain the ends of peace. With urgent voice we call for the United States to halt its deployment in Germany of the Pershing missiles aimed at the Soviet Union.

IV

We pray that we might keep faith with those Quaker-Mennonite immigrants of 1683 who came to these shores in gratitude that they might pursue their ways of simple living, biblical discipleship, and peace in new communities in this new land.—Enacted by the Delegations of the Mennonite Church General Assembly and the General Conference Mennonite Church at Bethlehem, Pennsylvania, USA, August 6, 1983

HEAR, HEAR!

Four questions about the U.S. farm program

There are times when the Christian is not in agreement with the government and cannot go along with its policies. One example would be going to war and taking the life of our fellowmen. We, as Mennonites, are in agreement on this.

In the U.S. we have a government farm program and the question is—should Christians participate? I think at least four things should be considered in making this decision.

1. Our county extension director encourages farmers to put their wet spots, sand hills, or poor ground into the (PIK—payment-in-kind) program. Would a Christian rent his poor ground to a neighbor, a brother in the church, or anyone else while he keeps the best? Is it all right if it is the government that is slighted in the deal? It seems to me if it is a wrong against an individual, it is just as much wrong against the government. If the poorest ground is left idle, it will cut down less on the surplus and next year the poor ground will be built up to produce more surplus. It seems to me this encourages questionable dealing with the government which might eventually lead to questionable dealing with our fellowmen. Leviticus 19:13 says, "Thou shalt not defraud thy neighbour."

2. With one person in every eight going to sleep hungry each day, to say nothing of 10,000 people dying each day from starvation or related reasons, should we be idling acres? True, what we would have produced from idled acres might not get to the starving who need it, but we have removed that possibility by not producing it. We do not have a problem of surplus but a problem of distribution. "Your abundance may be a supply for their want, that there may be equality" (2 Cor. 8:14). We are getting away from this equality when we take money for idle acres and do not produce food.

3. A government that is more than $1,000,000,000,000 (one trillion) in debt certainly cannot justify further debt. To spend more than $21,000,000,000 more on farm programs for farmers that only delays the problem a year, is unfair, especially to the unemployed. One big farmer will receive more in "federal aid" (farm program payments) than 50 or more families altogether on relief. Here again, we are getting away from the equality Paul speaks of. Many industries are well subsidized by the government but this does not justify our trying to follow their bad example. It is for this reason that our society continues to deteriorate.

4. A number of farmers put all their land in the government program and then went out and got jobs. It seems questionable for a Christian to be "double dipping" when many would be glad for a job to make a living and some are not working at all.

Does our stewardship of soil, money, talents, and property enter into a decision such as this? I am a farmer and feel we should be examining this program from the standpoint of what the Bible has to say in order that we bring honor and glory to our Lord.—**Howard Landis,** Sterling, Ill.

Reaffirm these truths

"... in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils."

It seems we are living in such times. Therefore, as Christians it is of utmost importance that we reaffirm the foundations of our faith. Such reaffirmation should effect the following:

The Holy Bible—God's Word. "... holy men of God spoke as they were moved by the Holy Ghost" (2 Pet. 1:21).

God's Word is not the product of human contemplation though written by some forty men over a period of some fifteen centuries. Rather it is *the* revelation of the eternal God given to and through men of mortality and time. The Bible is not partly God's Word and partly man's word. It is only man's word in that it is *given* to man in the languages of man. For no other way could there be communication from the eternal God to creature man. Therefore, we must reaffirm that all the Bible is God's revelation to all men for all time. It contains all that pertains to faith and practice.

The virgin birth of Jesus Christ. "The virgin shall conceive and bear a son." In fulfillment of the divine revelation from Genesis 3:15 through the prophets, Jesus Christ was born of the virgin Mary of the village of Nazareth. In the fullness of time "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law..." (Gal. 4:4, 5).

His birth was a miracle in that he was born through the power of the highest which overshadowed the virgin so that he was not conceived by a mortal male. The child that was born therefore is the God/man—fully God and fully man without the sinful Adamic nature.

The vicarious death of Jesus Christ. "... There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Man's sin has made it impossible for man in any way to devise his own salvation. Only by the offering of the sinless Son of God could satisfactory atonement be made. "One died for all." That vicarious death (he for me) is the only base on which anyone can appeal to the eternal God or appear in his presence.

God has set him forth as the propitiation for our sins through faith in his blood. We *are not* saved by following Jesus as a pattern. We *are* saved by faith in his blood as the atoning sacrifice. We are saved by grace through faith, not of works, lest anyone should boast. (Eph. 2:8, 9).

The only and single reason for the death of Jesus is the judgment of God on sinful man. By the death of Jesus Christ God can now estend mercy, and pardon the sinner who will accept what he has done in his Son.

The bodily resurrection of Jesus Christ. "Christ the firstfruits..." (1 Cor. 15:23). While the death of Jesus provided atoning sacrifice for man's sin, his resurrection gave proof of his sinless life. "The wages of sin is death" (Rom. 6:23). Forasmuch as Jesus had no sin, death could not hold him.

He arose from the dead in the same body in which he was crucified. His bodily resurrection settled forever the question of his deity. He was declared to be the God/man by his resurrection.

He is the firstfruits of the dead. By this there is proof that we shall also rise—he by his very nature, we by our transformation by faith in him. To confess Jesus as Lord and to believe that God has raised him from the dead constitutes the only way to salvation.

The literal return of Jesus Christ. "This same Jesus ... shall so come in like manner..." (Acts 1:11). That Jesus did not accomplish all that was predicted about his ministry in his first advent is abundantly clear when the Gospels are examined with care, in the light of the Old Testament prophets and the New Testament epistles.

During his trial before the council he stated that he will return, coming on the clouds of heaven. So then in order for the fullness of his ministry to be accomplished he must return. It was affirmed by the two who stood by the disciples at the time when the Lord ascended.

Only by a literal, bodily return to earth will it be possible for Jesus Christ to complete his total redemptive ministry, for the whole creation groans in travail awaiting the redemption of our bodies—his return, when the dead in Christ shall be raised (Rom. 8:23). It is upon that truth Christians in all ages have solidly set their hope.

I submit: these five fundamentals are necessary in any commitment to faith. To slight, alter, or dilute any of them leaves a less than biblical faith. For our day, therefore, we should reaffirm these truths with unqualified acceptance.—**J. Otis Yoder,** Breezewood, Penna.

CHURCH NEWS

MCC Peace Section sends letter to Soviet ambassador

Mennonite Central Committee Peace Section and Washington Office have sent a letter to the Soviet Ambassador to the United States expressing "outrage and dismay" at the Aug. 31 downing of a Korean airplane and the death of its 269 passengers.

The letter to Ambassador Anatholy F. Dobrynin recounts the efforts of Peace Section and other religious bodies and peace groups to prevent escalation of the arms race and promote the common interests of the United States, Canada, and the Soviet Union.

The letter continues:

"The shooting down of this plane not only brings agonizing grief to many families, but also hardens international conflict and gravely complicates peacemaking efforts in our nuclear-imperiled world. The cause of peace is not served by acts of violence in deed or word. We deplore the international climate of suspicion and hostility which triggers such callous actions. We do not accept the use of this incident by any nation as a basis for escalating international tensions.

"Our biblical heritage calls us to respond in ways which will rebuild trust and repair the breach that has occurred. We will continue to promote attitudes and actions which will contribute towards a climate of mutual respect, conciliation, and trust among all peoples. We invite and challenge the USSR to join in this task, and to follow through on its commitment toward global peace. We urge the Soviet government, as we urge the U.S. government, to negotiate significant arms reductions in Geneva."

Urbane Peachey, executive secretary of the Peace Section, told *Gospel Herald* News that it is difficult to know when and under what circumstances it is appropriate to send a statement like this.

"We have been speaking to a whole range of East-West issues," he explained. "We wanted to express our revulsion at the shooting down of 269 people and that ought to be done no matter what the international circumstances are." The language used in the letter is conciliatory, he noted.

Peachey said he thinks that Mennonites have been overly cautious in speaking to non-Western governments. He cited several precedents in which MCC has made a statement to the Soviet government.

Asked whether MCC has any plans to address the U.S. government to discourage using this Korean airlines incident for propagandistic purposes, Peachey said he didn't see the need for it at this time. MCC's record is clear, he said. We have been speaking to our own government about East-West tensions.

According to Religious News Service, the MCC letter appeared to be one of the few direct communications to a Soviet official by a religious group engaged in peace efforts. The National Council of Churches earlier expressed regret in telegrams to an official of the Korean Council of Churches and church leaders in the Soviet Union. The World Council of Churches also sent a telegram to the Korean churches. The U.S. Catholic bishops issued a public statement denouncing the action, as did a number of U.S. religious leaders.

Relatives of the victims in the downed Korean passenger jet mourned the death of their loved ones. Some took ships to the spot where it was thought the plane went down, throwing flowers into the sea.

Army doctor reclassified as conscientious objector

In an apparently unprecedented action, the U.S. Army has released an army doctor seeking conscientious objector status to the Public Health Service for the completion of his military obligation.

Captain George W. Letson was discharged from the post of military pediatrician at Fort Lewis, Wash., on June 30 after 10 months of waiting through hearings with local commanders, higher command reviews, and several appeals.

Letson began his struggle to win conscientious objector status from the Army shortly before a meeting with Robert Hull, secretary for peace and justice with the General Conference, at the South Seattle Mennonite Church on Oct. 10, 1982. Hull had been encouraged to contact Letson there by Peter Ediger, pastor of the Arvada (Colo.) Mennonite Church, where Letson had earlier become a member.

Hull, a former Strategic Air Command officer who more than a decade ago undertook a similar struggle to win conscientious objector status from the U.S. Air Force, agreed to submit a letter of support for Letson to the commanding officer of the Madigan Army Medical Center at Fort Lewis.

A unique aspect of Letson's case is the fact that he will be allowed to finish out his military obligation under the PHS and, under the agreement reached with the Army, will never again be called to active military service if he satisfies that obligation. Usually, a doctor in

PHS may be called to active duty in the military during mobilizations.

While it is impossible to say how much a part Hull's letter of support had in the case, the demonstration that Letson had some affiliation with a historic peace church might have added significantly to the credibility of his argument. "A church connection like that is a real plus in terms of convincing military superiors of the sincerity of your position," Hull said.

Aid distributed to Lebanese fleeing Beirut fighting

Robert Burkholder, Mennonite Central Committee country representative in Lebanon, reports that MCC has begun aiding people in Sidon, Lebanon, who have fled fighting in Beirut and the Shouf mountains.

In cooperation with the local government, Middle East Council of Churches and other local organizations, kitchen sets, milk powder, quilts, stoves, small cash grants, and food have been distributed to the displaced people in Sidon who do not have family contacts.

Over 800 people are living in public buildings in the Sidon area, Burkholder said. Reports indicate that as many as 150,000 people have fled to south Lebanon. Burkholder reported that the majority of these people are staying with relatives in the south.

Burkholder reported that heavy fighting continues in the Shouf mountains, southeast of Beirut. Druze militias and their allies, Lebanese Christian militias, and the Lebanese Army battle there for control of the mountain area.

Western military sources said that the Lebanese Army suffered 70 dead and 300 wounded in the current fighting, which started on Sept. 4 after the Israeli troops withdrew southward to the Awali River, just north of Sidon. Four U.S. marines were killed and 28 wounded in the same fighting.

Wheat exchanged for corn in Mozambique

The Christian Council of Mozambique (CCM) has struck a deal with the Mozambican government to exchange 8,500 tons of Mennonite Central Committee wheat for 6,770 tons of maize for a rural feeding program. MCC Canada donated the wheat, which is valued at $1.5 million.

CCM will designate the most needy areas in this sparsely populated southeastern African country, and it will monitor the government's distribution of maize in those areas.

The government of Mozambique will donate 60 percent of the grain free of charge to poor villagers in famine-stricken areas. It will sell the remaining 40 percent to people in the region, using the money earned to finance rural development projects designated by CCM. CCM projects include health centers, education of rural children, and water and agricultural programs.

The 6,770 tons of maize fell short of the 11,000 tons CCM had hoped to receive in exchange for the wheat. This is because the government required a payment in grain for port, milling, and bagging costs, according to Jim Shenk, who works with CCM through MCC and Eastern Mennonite Board of Missions. Also, Shenk, a native of Mount Joy, Pa., said the drought in the southern Africa region raised the price of the maize from Zimbabwe that was traded for the wheat.

Ongoing fighting between the Mozambique government and a resistance movement has made distribution of what food there is difficult.

The Marxist government of Mozambique has at times been oppressive toward the churches. But Shenk reports that the wheat shipment has been a major factor in improved relationships between Protestant churches and the government.

Paul T. Yoder, right, spoke at Community Mennonite's congregational retreat on the use of personal gifts within the church, after which members listed some of their gifts on colorful stickers and attached them to a drawing of a body on the wall which symbolized the church.

Community Mennonite moves ahead at congregational retreat

Warm weather matched the fellowship and, at times, the intensity of discussion at the annual retreat of Community Mennonite Church of Harrisonburg, Va.

Meeting Sept. 9-11 at Caroline Furnace Lutheran Camp in the mountains north of Luray, Va., participants dealt with questions relating to leadership needs of the congregation and the activities of modules, the church's term for small groups. Theme for the weekend was "Investing Our Talents."

Paul T. Yoder of the congregation and a former member of the church's pastoral team, helped tie the retreat themes together with a series of meditations.

Yoder spoke on Sunday morning on "the parable of the talents," the continuation of a summer-long study of the parables of Jesus. He pointed out that "God will not give us more gifts and abilities than we are capable of handling. The important question is, what are we doing with what we have?"

Following the talk, the members each listed several of their talents on colorful stickers and attached them to a large diagram of a human form, indicating their desire to commit their gifts and abilities to the church, the body of Christ.

A business session Saturday afternoon continued beyond its scheduled adjournment as members responded to a progress report from the church's leadership task force. The task force began when three of four current

pastoral team members were called to other assignments within or beyond the congregation.

A long—and at times emotional—discussion ensued as persons asked questions and expressed varied expectations for what is needed in preaching, teaching, counseling, and other pastoral roles at Community Mennonite. While the basic model of a four-person pastoral team was affirmed, one person noted near the close of the session that "we run from one end of the spectrum to the other in preferences for a team or a full-time pastor."

Retreat activities reminded participants of opportunities for involvement in a variety of local projects and worldwide programs. Posters hanging around the meeting hall listed organizations, agencies, and potential projects that need volunteer help. Printed reports from modules for the 1982-83 church year also were posted.

It wasn't all heavy agenda. Many participants went swimming, canoeing, fishing or hiking, or played volleyball on Saturday. A talent show was held that evening with skits by children and adults, music, a reading, and a barrage of puns and stories.

A total of 85 adults and 26 children attended the retreat. Children ages eight to early teens had their own program at the camp, and special activities for four-to-seven-year-olds were led by students from Eastern Mennonite College.—Jim Bishop

Senior citizens get a sneak preview of heaven

Little Eden Camp was the place for a Senior Citizens retreat, Sept. 3-10, which attracted over 100 persons from 6 different states.

A. J. Metzler, Elkhart, Ind., was the featured speaker. His Bible studies were based on the life and pilgrimage of Abraham. Metzler emphasized that Abraham's faith and commitment can be a challenge to Christians even in today's complex world.

Another highlight in the week besides the input and fellowship was the making of an entire quilt.

Said one participant, "I always thought Little Eden Camp was for children, young people, and families. I didn't know that when grandpas and grandmas get together they could have as much fun and enjoyment as we are having." Several persons concluded that the retreat was a sneak preview of the fellowship Christians will enjoy throughout eternity.

Little Eden Camp is on Portage Lake, Onekema, Mich.—Blanche Nofziger and Clayton Sommers

Ann Broaddus, Akron, Pa., helps orient children whose parents have accepted overseas assignments. Above she is working with Melissa and Jeremy Buhler.

Orientation prepares children for life overseas

For two weeks, while their parents attend sessions in Mennonite Central Committee's orientation for overseas assignments, the children of departing volunteers go through an orientation of their own under the direction of Ann Broaddus.

The two weeks are directed at easing anxieties of children who have just left friends and homes for three to five years and who want to know what their new schools and homes will be like. They study the countries they will go to, keep journals, play a cross-cultural simulation game, and cook an international meal for their parents.

Broaddus says the children's anxieties come out in a number of ways. "Their fears can be shown in striking out when they are angry, in withdrawing from the group, or in incessant talking."

But a funny thing happens on the way to their assignments. Broaddus says, "The groups quickly develop a strong family feeling. They take care of each other. The older ones pitch in and look out for the little kids."

Broaddus faces a difficult task in working with children ranging in age from toddlers to teens. For the younger children, she attempts to provide a secure atmosphere for "creative play and craft activity." For children of six years and older, the orientation includes this as well as educational input that includes slides and studies and the cross-cultural simulation game "Rafa-Rafa."

At each orientation, the children also spend a day preparing a meal for their parents. This could include an Ethiopian groundnut stew and rice dish, fried plantain from Jamaica, and a banana bread recipe from Chad, depending on where the families are headed in each orientation. The activity helps prepare the children for the foods of another country.

The orientees spend plenty of time in other activities. The children swim during the hot, summer days, they play games, and they visit the SELFHELP warehouse, where they may help unpack and price wooden elephants from India or woven baskets from Haiti.

Ten-year-old Bryn Hovde, who took part in the August orientation, commented: "It's been a lot of fun, and I like the games we've played. And it's good to know we're not the only kids going to other countries." Bryn went with his family to Ethiopia.

Ontario nursery expands for native children

Valleyview Day Nursery, associated with Valleyview Mennonite Church, London, Ont., has recently expanded its day care program to include native Canadian children. This development was initiated at the request of the London Native Women's Workshop, a women's group interested in opening a native day care center, who approached Valleyview about the possibility of sharing its facilities.

This group of native women was origi-

nally hoping to establish an independent day care with a curriculum emphasizing native culture. Though this still seems to be their ultimate goal, inadequate funding has so far prohibited this.

Since the program aims of this native group were judged to be compatible with the objectives of Valleyview program, the Valleyview board contracted last April to provide space for eight native students on a six-month trial basis. Where possible, the children will be integrated into the regular program.

An Ojibway woman with extensive social work experience and a child care background has been hired as a native child care worker for the center; she will also work as part of the regular nursery staff. At present the native curriculum represents five different native tribes. The curriculum includes instruction in Oneida, since the center is located in the Oneida area, and other native activities such as drumming, legend-telling, and the teaching of native concepts of nature.

Further, the program provides opportunity for native and non-native children to learn about different cultures.

The Valleyview Day Nursery program is now nearly 18 years old. It began as a brainstorm of Ralph Lebold, who was then pastor of the Valleyview congregation and is now president of Conrad Grebel College. Since its inception, the day care center has provided full day care for an average of 36 children per day. It attempts to relate to the whole family rather than dealing with children in isolation from the family.

Through the years it has been difficult for the congregation to feel as an ongoing part of the nursery program, yet it continues to be supportive of it through the volunteering of time for special projects. The congregation also accepts ultimate responsibility for the nursery budget, though the center operates on a self-supporting, nonprofit basis.

In 1981 the program expanded to include a second nursery which is geared to serve both the children and families in a low-income housing complex. At this day care center parents are required to take an active part in the day care program, such as volunteering to work one day a week and participating in a half-day parent program which includes such activities as films and discussion groups, and studies on nutrition, child management, and parenting skills. Some are also involved in literacy classes and tutoring programs. This center serves 36 children daily—18 morning and afternoon.

Nancy Snowdon has been director of the Valleyview program for the past 12 years.—Susan Rempel Letkemann

Goshen prof travels to Nicaragua

Marilyn Johnson, assistant professor of home economics at Goshen College, and 13 other professors from Christian colleges with international education programs spent one month studying Third World development in Colombia, Costa Rica, Nicaragua, Haiti, and the Dominican Republic. The trip was organized by Wheaton College and sponsored by EXXON Foundation.

A coalition of Protestant Churches in Nicaragua planned the professors' itinerary and accompanied them as they traveled. The group met with Protestant and Catholic clergy, some who favor the Sandinista Revolution and others who oppose it, as well as government leaders, and the U.S. ambassador to Nicaragua. The group members also talked with people in restaurants, churches, prisons, and on the streets.

"We were encouraged to speak to average people and were told to go wherever we wanted," said Johnson, adding that only 25 percent of the group's time was spent with officials in the Nicaraguan government. "The vast majority of people support the government. Complaints were usually about sugar costing more, bread shortages, or not being able to buy parts for air-conditioners.

"Of all the countries we visited, Nicaragua had the most development taking place," Johnson said. In addition, Nicaragua's leaders have attempted social reform by launching a massive literacy campaign. At the time of the revolution, the illiteracy rate was 53 percent; the government claims the rate now stands at 11 percent.

Government policies seem to be enjoying a favorable consensus on the domestic front, Johnson said. The international community, however, is giving Nicaragua's policies mixed reviews. For example, the country has been widely criticized for its treatment of the Miskito Indians.

About 250 Miskitos living along the Honduran-Nicaraguan border were arrested in an attempt to control border violence. The government now admits that innocent persons were among those imprisoned and has begun freeing the Miskitos.

Johnson and other members of the group were invited to a prison the night 46 Miskitos were freed. Although the prisoners claimed complete innocence and said they resented the separation from their families, most showed surprisingly little bitterness toward the government. The Miskitos reported no mistreatment, and said they had received good food, reading instruction, and skill training.

The group members were surprised by the acceptance and goodwill their Nicaraguan hosts displayed toward them. "The Nicaraguan government is trying to keep political ideologies and people separate," Johnson reported. "They like Americans; they don't like Reagan or the Navy. They have faith in

A Youth Evangelism Service (YES) team left the Lancaster area on Sept. 19 for six months of training and service which will take them to Arkansas and Guatemala. The team will spend three months in preparation for their service assignment at a Youth With a Mission Training center in Springdale, Ark. They will serve in Guatemala working with the Guatemala Mennonite Church. Team members are (left to right): Ron Lehman, Lancaster, Pa.; Twila Hess, Lititz, Pa.; Cathy Mellinger, Willow Street, Pa.; Valerie Parker, Lancaster, Pa.; Dan Lehman, Lititz, Pa.; and Bonita Miller, Lancaster, Pa. The purpose of YES, sponsored by Eastern Mennonite Board of Missions, is to give opportunity for youth to think seriously about developing their Christian lives and to share their faith with others.

us as a people to respond to the truth and influence our government."

To this end, she and the other professors drew up a declaration on United States-Nicaraguan relations. It calls for U.S. recognition of Nicaraguan self-determination, completion of payments previously committed to Nicaragua, and an end to U.S.-backed efforts to block international monetary aid to Nicaragua. In addition, the group recommended an end to U.S. military intervention in the region followed by efforts to engage the Nicaraguan government in peace negotiations.

MBM Newsgram

Mennonite Board of Missions is exploring ways to help people who experience an unwanted pregnancy. "The 1975 Mennonite Church General Assembly statement on abortion clearly states our belief that abortion violates the biblical principles of the sanctity and value of human life," said Health and Welfare director Kenneth Schmidt. "But perhaps we have not followed through very well on making counsel concerning alternatives available to each person who seeks an abortion." An exploratory questionnaire regarding services for persons with unwanted pregnancies was mailed in August to about 70 Mennonite leaders, college administrators, and health professionals. Other persons with ideas on the subject are invited to contact Ken Schmidt at MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

MCC orients thirty-two workers

Of the thirty-two Mennonite Central Committee workers who completed the Aug. 2 through 12 orientation, twenty-eight began assignments in Africa, Asia, the Caribbean, and Europe, and four began assignments in North America. Those participating from the Mennonite Church are: Randall and Anita Landis Eigsti of Denver, Colo., and Lancaster, Pa., will train teachers in Lesotho for the next three years; Robert and Linda Hovde of Phoenix, Ariz., have begun a five-year service term in Ethiopia as Mennonite Central Committee country representatives; Timothy Meyer of Wauseon, Ohio, will work in agricultural engineering and development for the next three years in Bangladesh; Gary and Christine Wenger Nofsinger of Washington, Ill., will teach school in Botswana for the next three years; David and Cheryl Paulovich of Frazer, Pa., have begun three-year terms in Jamaica where he will teach chemistry; Gordon and Carol Zook of Lake Odessa, Mich., and Lancaster, Pa., will work in Dhaka, Bangladesh where he will work as an agricultural program administrator, and she will be an administrative aid.

Also going on Mennonite Central Committee assignments, although not attending orientation, were Larry and Eleanor Miller of Goshen, Ind. The Millers began three-year assignments in Strasbourg, France, working in peace and interchurch affairs.

MCC orientees from the Mennonite Church, row one: David and Bryn Hovde, Rebekah, Rachel, Jonathan, Cheryl, and Dave Paulovich. Row two: Tim Meyer, Linda and Bob Hovde, Randy and Anita Landis Eigsti, Carol and Gordon Zook, Christine and Gary Nofsinger.

MENNOSCOPE

Eastern Mennonite College and Seminary will sponsor a seminar on "Church Planting in North America" Oct. 24-25. Major speakers and topics are: David W. Shenk, "The Nature of the Harvest"; David L. Kniss, "Approaches to Church Planting"; and Lawrence M. Yoder, "Call and Leadership for Church Planting." According to seminar coordinator Calvin E. Shenk, each session will include presentations by people currently involved in starting churches: The seminar is part of EMC's fall mission and service week. Information on lodging options for the seminar is available from Shenk at (703) 433-2771.

Craft demonstrations, banjo strumming, a 2:30 p.m. quilt auction, hot food, dried flowers, and preserved foods for sale—all these and other fall preservation activities will spice the annual Harvest Festival on Saturday, Oct. 8, in a tent on the lawn of the Historical Society, 2215 Millstream Rd., Lancaster, Pa., along U.S. Route 30. Scheduled for 10:00 a.m. to 4:00 p.m., the event is open to the public.

Changes were recently made in the office of overseer in two of the Virginia Mennonite Conference area districts. Paul T. Yoder was appointed to replace Harold Eshleman in the Harrisonburg District and Dewitt Heatwole replaced John R. Mumaw in the West Valley District. Yoder has served on the leadership team of the Community Mennonite Church in Harrisonburg since 1978. He is one of the ministers at the Dayton Mennonite Church which is the only church in the West Valley District. The Harrisonburg District is composed of ten churches; six are in Harrisonburg and the others are in Port Republic, Lyndhurst, Charlottesville, and Vienna.

Patricia Joyce Shelly, Arvada, Colo., has been called to be half time the associate pastor of the First Mennonite Church of Denver, Colo., joining the pastoral ministry of Walter S. Friesen, Sept. 1, 1983. Patty is a PhD candidate in biblical interpretation in a joint program of studies at the Iliff School of Theology and the University of Denver. She is also a guitarist, vocalist, and songwriter, and has just released her second album of original music, entitled "Many Gifts." Patty joins the pastoral team at First Mennonite Church to work in all areas of church ministry, including worship, Christian education, young adult services, youth ministries, calling ministries, and administration. A special installation service for Patty is planned for the 9:30 morning worship hour at First Mennonite Church on Oct. 16, 1983. She will be jointly licensed by the Rocky Mountain Mennonite Conference (MC) and the Western District Conference (GC).

The Voluntary Service household at Johnstown, Pa., officially closed on Aug. 17. A total of 23 VSers served there since 1977 for one or two years with Mennonite Board of Missions in cooperation with Allegheny Conference of the Mennonite Church. "Significant relational bridges have been built between congregational members, VSers, and local community people," said Clair Hochstetler, eastern regional VS administrator. "The church has grown and the people with it." Four VSers have decided to remain in the local community to contribute to the outreach of the congregation. A Voluntary Service celebration was held at First Mennonite Church, Johnstown, on Aug. 7 to mark the completion of six years of service.

As a result of unexpected interest the Lancaster Mennonite Historical Society has scheduled a repeat run of the "Religion and Colonial Germantown" trip on Oct. 22. The tour will highlight 300 years of religion, education, and culture of Mennonites, Church of the

Brethren, Quakers, and Lutherans. It will include visits to the Germantown Mennonite meetinghouse, cemetery, and museum, featuring a lecture and program as well as other colonial meetinghouses and homes. The bus tour will depart from Lancaster Mennonite Historical Society headquarters promptly at 7:30 a.m. and will return about 7:30 p.m. Interested persons should mail a registration of $25.00 per person for Society members and $30.00 per person for nonmembers to Mary W. Wenger, 1 Neil Drive, Lititz, PA 17543.

Zuercher

Bauman

Marianne Zuercher has been appointed Nurture Secretary of the Franconia Mennonite Conference on a half-time basis. Marianne, a native of Lancaster County, has given leadership, along with her husband, Bob, for four years at the London Mennonite Centre, England. The Zuerchers live in Roslyn, Pa., and are active in the Germantown Mennonite congregation in Philadelphia.

Indian Creek Homes, Lansdale, Pa., has just created a half-time position for a congregational worker and has appointed Dona Bauman to that position. Bauman's task will be to assist congregations in integrating the mentally retarded into congregational life. She will be available for individual family counseling and for presentations to entire congregations. Bauman, from Emmaus, Pa., is a member of the West Swamp Mennonite Church. A career counselor, for the last several years she has had her own private practice in counseling. Indian Creek Homes, associated with Franconia Mennonite Conference and the Eastern District of the General Conference, works with the mentally retarded throughout Bucks and Montgomery counties in eastern Pennsylvania.

Six scholarships are available for the 1984-85 academic year for college or graduate students pursuing mental health services studies. The scholarships made available through Mennonite Mental Health Services, amount to between $500 and $1,000 and students may receive them for one or more years. To qualify, candidates must be college juniors, seniors, or graduate students with a declared major and vocational interest in mental health, developmental disabilities, or related field. Applications and all supporting data for the 1984-85 scholarships must be received by March 1, 1984. For application forms write to: Carl L. Good, Executive Director, Mennonite Mental Health Services, 21 South 12th Street, Akron, PA 17501.

Louise Buhler, Mennonite Central Committee worker responsible for the committee's programs in Vietnam, is confident that its aid to Vietnam is reaching the needy people for whom it was intended. Buhler, who lives in Bangkok, Thailand, visited Vietnam from July 1 to 8 to monitor how hospitals, communes, and other institutions are using materials that MCC sent earlier. AIDRECEPT (Vietnamese Aid Reception Committee) officials hosted Buhler during her visit. Buhler spent part of the visit touring health clinics and hospitals to check how their staffs were utilizing antibiotics MCC sent earlier. She visited the pharmaceutical factory in Thanh Hoa City, southeast of Hanoi, and saw ampicillin and tetracycline powder, which had arrived just days earlier, being pressed into capsules.

The sixth assembly of the Atlantic Coast Conference of the Mennonite Church will be held at the Forest Hills Mennonite Church near Leola, Pa., Mar. 23-25, 1984.

Goshen College has received notice of a Title III federal grant award of $392,205, pending an approved plan of operation. This will be the second year the college will receive a grant under Title III, a federal program designed to help institutions of higher education strengthen their academic programs and administrative efficiency. The grant will provide funds for seven areas of academic and administrative development: the library reference system; the management information system (MIS), created to streamline administration; a one-year-old computer science major; technological applications in the natural sciences; technological applications in the business and education fields; career life planning, a student development division resource; and administration. These seven areas, also funded by last year's award of $378,000, are all computer-related and place priority on administrative streamlining and technological applications.

Going home for Christmas—physically, spiritually, and symbolically—is the theme for a one-hour radio special produced by SandCastles International, a new interfaith media group based in Pittsburgh, Pa. Mennonite Board of Missions, one of the sponsors of SandCastles, is helping to produce the package consisting of a 60-minute radio special, 60-second commercial spots, 90-second radio features, and mini-dramas and interviews with comedian Steve Allen as narrator. They are entitled *Going Home*. Designed for use Christmas Eve and Christmas Day, *Going Home* will combine Allen's warmth and humor and actress Helen Hayes' reading of the Luke 2 birth narrative to identify Jesus as a refugee without a home. SandCastles International is seeking commercial sponsorship of *Going Home* on major radio networks.

Myron S. Augsburger will be the first Theologian-in-Residence of the 1983-84 Hesston College Biblical Scholars Series. He is scheduled to visit the campus Sept. 28-29. Augsburger will speak on "The Historical Jesus" to the Foundation Studies I class; conduct a community presentation at 7:00 p.m., Wed., Sept. 28, at Hesston Mennonite Church on "The Community of the Unashamed"; speak in chapel at 9:20 a.m., Thurs., Sept. 29, on "Mission and Futurism"; and address a pastors' luncheon seminar the same morning on "Creativity in Worship."

Special meetings: William R. Miller, North Liberty, Ind., at Liberty Mennonite Church, Clark Lake, Mich., Oct. 12-16; also at Germfask Mennonite Church, Germfask, Mich., Oct. 17-23.

New members by baptism: First Mennonite Church, Urbana, Ill., Rhonda Zehr and Rebecca Zehr Moyer. By transfer: First Mennonite Church, Urbana, Ill., Ken Moyer.

BIRTHS

Amstutz, Duane and Margaret (Black), Merritt Island, Fla., first child, Celeste Pamela, Sept. 12.

Claassen, Mark and Lillian (Jacobson), Hesston, Kan., third child, second son, Steven James, Sept. 6.

Coss, Rick and Martha (Kandel), New Philadelphia, Ohio, second child, first daughter, Heidi Renee, Sept. 7.

Creswell, Jeff and Sarah (St. John), Portland, Ore., third child, second daughter, Katherine Malia, Sept. 2.

Deter, Rod and Tammy, Morrison, Ill., first child, Julia Danelle, Aug. 10.

Eby, Lloyd and Linda (Buckwalter), Ephrata, Pa., first child, Nathan Brent, Apr. 19.

Fuller, Chet and Bonnie, Morton, Ill., first child, Amy Susanne, Aug. 16.

Garber, Ron and Suzie of Morton, Ill., first child, Heidi Jo, July 30.

Gascho, Eugene and Suzanne (Albrecht), Pigeon, Mich., second son, Kyle Jay, Aug. 18.

Hackman, Joseph and Marcia (Yoder), Emmaus, Pa., second child, first daughter, Elizabeth Anne, June 17.

Herr, Robert and Judy (Zimmerman), Transkei, S. Africa, second son, Daniel, Aug. 16.

Leatherman, Dale and Carol (Moyer), Harleysville, Pa., third child, second son, Joshua Dale, Sept. 2.

LeFevre, Robert and Carolyn, Sterling, Ill., fifth child, Jackie Sue, born June 22, 1977, adopted Sept. 1.

Mast, Clair and Pamela (Handrich), Phoenix, Ariz., second child, first daughter, Rebekah Suzanne, Aug. 28.

Mast, Daniel Ray and Cathy (Hemmings), Meyersdale, Pa., first child, Jessica Paige, July 24.

Schell, William and Linda Milledgeville, Ill., third child, first son, Wesley Joseph, Aug. 19.

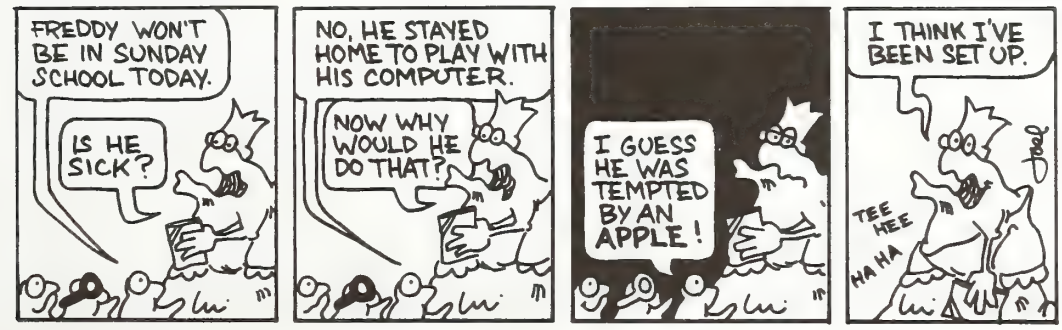
MARRIAGES

Beachy — Moser. — Conrad Grebel Beachy, Muncie, Ind., North Leo cong., and Karen Moser, Muncie, Ind., Hopedale cong., by Alvin Beachy, father of the groom, Aug. 20.

Beiler — Brubaker. — Robert Beiler, Paradise, Pa., Paradise cong., and Linda Brubaker, Lebanon, Pa., Gingrich cong., by

Pontius

Joel Kauffmann



John G. Landis, June 25.

Cassel—Moyer.—Melvin Jay Cassell, Telford, Pa., Finland Mennonite cong., and Joy Louise Moyer, Perkasie, Pa., Rockhill Mennonite cong., by Russell Detweiler and David Benner, Sept. 10.

Eash — Denning. — Randy Eash, Kalona, Iowa, West Union cong., and Barbara Denning, St. John's Catholic Church, Houghton, Iowa, Sept. 10.

Eshleman—Weaver.—Keith Eshleman, Lancaster, Pa., Landisville cong., and Susan Weaver, Harrisonburg, Va., Harrisonburg Mennonite, by Samuel Janzen, July 9.

Freed—Rittenhouse.—Darryl N. Freed, Quakertown, Pa., Salem Mennonite cong., and Patricia J. Rittenhouse, Lansdale, Pa., Plains Mennonite Church, by Gerald C. Studer and Warren M. Wenger, Sept. 3.

Givlin—Zehr.—Francis James Givlin, Wellesley, Ont., St. Agatha Roman Catholic Church, and Rosalie Ann Zehr, New Hamburg, Ont., Steinman Mennonite Church, by Fred Lichti, July 9.

Haltiman—Godshall.—Gary Haltiman, Franconia, Pa., Franconia cong., and Joanne Godshall, Frederick, Pa., Frederick Mennonite cong., by Walter Alderfer, grandfather of the bride, Sept. 10.

Harrison — Jantzi. — Melvin Harrison, Cambridge, Ont., Baptist cong., and Esther Jantzi, Cambridge, Ont., Crosshill Mennonite cong., by Steve Gerber, July 22.

Hess—Treaster.—J. Kenneth Hess, Lancaster, Pa., Neffsville Mennonite cong., and Mona Treaster, Lancaster, Pa., Blossom Hill cong., by G. Edwin Bontrager, Sept. 10.

Horst—Weaver.—Rick Horst, Hinkletown, Pa., Hinkletown cong., and Carmen Weaver, Lebanon, Pa., Gingrich cong., by John G. Landis, Aug. 27.

Lehman — Miller. — Joel Lehman, Davidsville, Pa., Thomas Mennonite cong., and Darlene Miller, Corfu, N.Y., Alden Mennonite cong., by Samuel Janzen and Titus Kauffman, Aug. 13.

Martin—Schroyer.—Eugene Lynn Martin, Chambersburg, Pa., Cedar Grove Mennonite cong., and Lisa Ann Schroyer, Maugansville, Md., Paramount Brethren in Christ, by G. Robert Crider, Aug. 27.

Miller — Lamb. — Kenton Miller, Toledo, Ohio, Bancroft, and Laura Lamb, Columbiana, Ohio, Midway cong., by Ernest Martin, Aug. 20.

Mohr—Erb.—Leonard Mohr, Baden, Ont., Lutheran cong., and Wendy Erb, Wellesley, Ont., Crosshill Mennonite cong., by Steve Gerber, Aug. 27.

Nighswander—O'Halloran.—James Nighswander, Whitby, Ont., Steeles Avenue Mennonite cong., and Joanne O'Halloran, Whitby, Ont., St. John's Roman Catholic, by Dan Nighswander, Aug. 13.

Peshina — Miller. — James Peshina, Lebanon, Pa., Gingrich cong., and Ruth Miller, Goshen, Ind., Maple City Chapel, by John G. Landis, Aug. 20.

Rittenhouse — Souder. — David A. Rittenhouse, Lansdale, Pa., Plains Mennonite, and Cheryl R. Souder, Skippack, Pa., Boyertown Mennonite, by Lyn Hershey, Sept. 10.

Sauder — Delp. — Gerald Sauder, Columbia, Md., First Mennonite Church of Columbia cong., and Donna Delp, Baltimore, Md., Wilkins Avenue cong., by Melvin Delp, father of the bride, July 9.

Schlabach — Hajba. — James Schlabach, Hartville, Ohio, and Sue Hajba, Uniontown, Ohio, both of Hartville Mennonite cong., by Richard F. Ross, Sept. 10.

Spicher—Burkhart.—James Spicher, Irwin, Pa., Scottdale Mennonite cong., and Carol Burkhart, Lancaster, Pa., Chestnut Hill, by John Drescher, Aug. 13.

Troyer—Denney.—Mark E. Troyer, Middlebury, Ind., First Mennonite cong., and Deborah Denney, Markle, Ind., Markle Church of Christ, by Samuel J. Troyer and Gerald Morland, Aug. 20.

Weber—Geiser.—Ross Weber, Elmira, Ont., Floradale Mennonite cong., and Vernelda Geiser, Dalton, Ohio, Sonnenberg Mennonite cong., by David Garber and T. J. Tennefoss, July 23.

Yoder — Nussbaum. — Steve Yoder, Berlin, Ohio, and Goldie Nussbaum, Kidron, Ohio, Sonnenberg Mennonite cong., by David Garber and Ray Himes, July 3.

Zehr—Long.—Cal Zehr, Manson, Iowa, Manson Mennonite Church, and Carol Long, Sterling, Ill., Science Ridge Mennonite cong., by Sanford Yoder and Phil Helmuth, Aug. 27.

OBITUARIES

Amstutz, Jeffry N., son of Nathan and Anna (Geiser) Amstutz, was born at Orrville, Ohio, March 24, 1960; died at Orrville, Ohio, Aug. 27, 1983; aged 23 y. On June 25, 1982, he was married to Kelly Clark, who survives. Also surviving are his parents, 2 brothers (Jay and Ronald Amstutz), 2 sisters (Rosetta—Mrs. Kevin Myers and Carlene Amstutz), and grandparents (Mr. and Mrs. David Geiser and Caroline Amstutz). He was a member of Sonnenberg Mennonite Church, where funeral services were held on Aug. 30, in charge of David Garber and Delvin Nussbaum; interment in church cemetery.

Bast, Ervin, son of Moses and Magdalena (Mayer) Bast, was born in Wilmot Twp., Jan. 11, 1915; died at St. Mary's Hospital, Kitchener, Ont., Aug. 26, 1983; aged 68 y. On Aug. 21, 1940, he was married to Emmeline Ruby, who survives. Also surviving are 3 sons (Keith, Ken, and Orval), 4 grandchildren, and 3 sisters (Mabel—Mrs. Willis Gingerich, Edna—Mrs. Ivan Gingerich, and Dorothy—Mrs. Ivan Wagler). He was a member of Steinmann Mennonite Church, where funeral services were held on Aug. 29, in charge of Fred Lichti and Vernon Zehr; interment in church cemetery, Baden, Ont.

Book, Lottie, daughter of Joseph and Hettie (Rutt) Detweiler, was born at Sterling, Ill., March 3, 1894; died at Maple Lawn Rest Home, Eureka, Ill., Sept. 3, 1983; aged 89 y. On March 5, 1912, she was married to Oscar Book, who died Jan. 11, 1959. Surviving are 6 children (Miriam—Mrs. J. Howard Krabill, Dorothy—Mrs. Everett Ebersole, Nolan, Orrin, Leland, and Merlyn), 18 grandchildren, and 42 great-grandchildren. She was a member of Science Ridge Mennonite Church, where funeral services were held on Sept. 6 in charge of Edwin J. Stalter; interment in church cemetery.

Buckwalter, Mabel, daughter of Abram and Susan (Godshalk) Buckwalter, was born in Paradise Twp., Jan. 25, 1890; died at Lancaster, Pa., Sept. 12, 1983; aged 93 y. Surviving is one brother (Maurice). She was a member of Paradise Mennonite Church. Funeral services were held at the Mennonite Home, Lancaster, Sept. 14, in charge of Harold K. Book, Clair Eby, and Fred W. Martin; interment in Hershey Mennonite Cemetery.

Cressman, Annie, died at her home near Drake, Sask., Nov. 19, 1982; aged 89 y. She is survived by 7 children (Eileen, Lloyd, Claire, Agnes—Mrs. Milt Eby, Mary—Mrs. Wayne Lapp, Edgar, and Hilda—Mrs. Allan Crawford), 18 grandchildren, 2 great-grandchildren, 19 stepgrandchildren, 17 stepgreatgrandchildren, one sister (Alemta—Mrs. Angus Gingrich), and 2 brothers (Joseph and Moses Good). Funeral services were held at Sharon Mennonite Church on Nov. 23, in charge of Jim Mullet, Bill Best, and Alfred Polzin.

Ebersole, Lester S., son of Levi W. and Anna K. Ebersole, was born at Elizabethtown, Pa., Jan. 2, 1925; died as a result of a traffic accident, June 18, 1983; aged 58 y. He was married to Lois Weaver, who was also killed in the same accident. He is survived by one son (Kenneth), 4 daughters (Judith, Dorothy Jean, Margaret—Mrs. Cliff Shisler, and Nilza—Mrs. Onildo Breto), 4 grandchildren, his mother, 6 brothers (Clarence, Ernest, Herbert, Paul, Daniel, and Marlin), and 2 sisters (Arlene—Mrs. Warren Shenk, and Dorothy—Mrs. Daniel Boll). Since 1958 he and his wife were missionaries in Brazil, and at the present were living and serving as pastoral couple of the church in Matao, Brazil, where interment took place. A memorial service was held at Grace Chapel, Elizabethtown, Pa., June 26, in charge of Luke Weaver and Carlton Spencer.

Kandel, John J., son of William and Lucinda (Hochstetler) Kandel, was born in Holmes Co., Ohio, Dec. 15, 1916; died at Akron, Ohio, Sept. 2, 1983; aged 67 y. On Nov. 17, 1949, he was married to Freida Miller, who survives. Also surviving are 7 children (Morris, Michael, Marilyn—Mrs. Sanford Hartman, Mildred—Mrs. Ed Whitman, Maxine, Margaret—Mrs. Alvin Wengerd, and Martha—Mrs. Rick Coss), 8 grandchildren, 6 brothers (Dan, Walter, Eli, Paul, Roman, and Vernon) and 3 sisters (Alta Kandel, Mary—Mrs. Levi Weaver, and Sue—Mrs. David Speelman). He was a member of Millersburg Mennonite Church. Funeral services were held at Grace Mennonite Church, Sept. 5, in charge of David Groh and David Clemens; interment in Berlin Cemetery.

Miller, Tom, son of Robert K. and Mary M. (Wert) Miller, was born at Lebanon, Pa., Sept. 12, 1941; died at Elverson, Pa., as a result of an automobile accident, Aug. 19, 1983; aged 41 y. On Sept. 8, 1962, he was married to Verna Mae Beiler, who survives. Also surviving are one son (J. Robert), 3 daughters (Cynthia D., Connie L., and Karen Y.), one brother (Timothy), and 2 sisters (Judith—Mrs. William Houser, and Rosemary Stratton). He was a member of Hopewell Mennonite Church, where funeral services were held on Aug. 22, in charge of Merle Stoltzfus; interment in Pine Grove Cemetery.

Parmer, H. Edgar, son of Henry and Fannie (Gsell) Parmer, was born at Clear Spring, Md., April 8, 1901; died of pneumonia at Menno Haven Nursing Home, Aug. 29; aged 82 y. On Aug. 2, 1921, he was married to Emma Horst, who survives. Also surviving are 3 children (Ralph H., Leona C.—Mrs. Luther Grove, and Alton E., 8 grandchildren, one brother

CALENDAR

Black Peace Conference, Atlanta, Ga., Oct. 20-22
Inter-Mennonite Bible Conference (Ont.), Kitchener, Ont., Oct. 22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29
Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5

CREDITS

Cover by Three Lions Inc.; p. 688 by Religious News Service Photo; p. 689 by Jim Bishop; p. 690, 692 by Jim King.

ITEMS AND COMMENTS

East Germany harasses peace activists, wrongly imprisons people, Amnesty charges

Amnesty International has appealed to East German authorities to change laws under which people are imprisoned for speaking their minds. Amnesty said its major concern was the imprisonment of East Germans for exercising freedom of expression and for wanting to emigrate. But the human-rights organization also complained about government harassment of Christian peace activists. "A number of people in the GDR (German Democratic Republic), particularly younger members of the Protestant churches, have expressed support for disarmament in both East and West by wearing arm badges bearing the words 'Create peace without weapons' or 'Swords into ploughshares,'" said Amnesty's report. "Many of these people are reported to have been detained for questioning for several hours by the police and to have had the badges ripped from their clothing. Some are reported to have been threatened with fines or loss of jobs or study places."

Gallup survey reports growth of idea religion can solve world's problems

By a 2-1 ratio, Americans are more likely now than five years ago to believe that religion can answer the problems of the world, says a new Gallup survey. The poll, which attempted to assess the nation's spiritual climate, was commissioned by the Christian Broadcasting Network (CBN), which announced the results to a press conference at its headquarters, in Virginia Beach, Va. The survey results were based on telephone interviews with a national sample of 1,029 adults between July 22 and July 31.

"We are seeing a rising tide in religious involvement and interest," Gallup said. "People say religion can answer the problems of the world, and they are turning away from science toward religion for the answers." Some 56 percent of the respondents indicated that they reply on God more now than five years ago. Four out of 10 adults said they are involved in some religious activity. Religious involvement on college campuses has grown in five years from 39 percent to 50 percent.

Longtime church activist cites need to develop spiritual side

The United Methodist Church has become a strong activist church and now must strengthen its spiritual side, says a Methodist minister who was himself a church activist in the Wounded Knee and other protests in the 1960s and 1970s. Declines in church membership and vitality in the church are related to a spiritual lack among its leaders, Norman Shawchuck, now director of spiritual formation for the North Indiana Conference, told more than 100 new district and conference leaders at a meeting here reported by United Methodist Communications.

He said the church's involvement in the antiwar and civil rights movements in the 1960s had ushered in an era of "good works." However, he said, the spiritual dimensions of faith were neglected. Clergy who became activists often lost their "view of reality beyond the world as presented by Jesus Christ," he said.

Study of Minnesota Christians finds many reject traditional church rules

Minnesota Christians, while still professing strong belief in the Bible as the Word of God and in Christ as the only Savior, no longer accept traditional teaching of their churches on many issues. Only slightly more than half of them consider themselves to be sinful or hold to the belief that all people are sinful. They have become more tolerant of practices once denounced as immoral. And they are more ecumenically minded, sometimes feeling closer to Christians in other denominations than in their own. Connecting private with public life is a problem for many and a source of tension in some churches.

These are some of the findings of a monumental five-year inquiry reported in a new book, *Faith and Ferment: An Interdisciplinary Study of Christian Beliefs and Practices*, coauthored by Joan D. Chittister, of Erie, Pa., a Benedictine prioress, and Martin E. Marty, of Chicago, a Lutheran clergyman and noted church historian. Asked what surprised her most about the findings, Sister Chittister mentioned among other things, the high-level acceptance which Minnesota churchgoers now have of premarital sex and homosexuality. She also was surprised that only half of Minnesota's Roman Catholics surveyed found birth control immoral and that a third of them would support abortion in certain circumstances.

Obituaries continued

(Samuel G.), and one sister (Mary C. Martin). He was a member of Cedar Grove Mennonite Church, where funeral services were held Aug. 31 in charge of G. Robert Crider, Harold Lehman, and Nelson L. Martin; interment in church cemetery.

Rittenhouse, John Derstein, son of Norman and Ellen (Derstein) Rittenhouse, was born in Towamencin Twp., Oct. 23, 1934; died at Sellersville, Pa., Sept. 7, 1983; aged 49 y. On July 2, 1961, he was married to Esther M. Yoder, who survives. Also surviving are 2 children (Priscilla and Jon), his mother, 2 brothers (Norman and James), 4 sisters (Miriam D.—Mrs. Alpheus Ruth, Mary, Ruth—Mrs. Wilmer Hunsberger, and Eva—Mrs. Stanley Alderfer). He was a member of Plains Mennonite Church, where funeral services were held on Sept. 10, in charge of Gerald C. Studer and John E. Lapp; interment in church cemetery.

Shank, Paul E., son of Charlie E. and Anna (Wingert) Shank, was born at Marion, Pa., Oct. 28, 1913; died at Carlisle, Pa., July 29, 1983; aged 69 y. On Aug. 22, 1935, he was married to Emma M. Eby, who survives. Also surviving are 3 children (Martha B. Yoder, Delores K. Martin, and Richard D. Shank), and his stepmother (Naomi Shank), one sister (Ruth Diller), 4 brothers (Glenn H., Charles R., Marlin W., and Raymond W.), and 6 grandchildren. He was preceded in death by one brother (John). He was a member of Marion Mennonite Church, where funeral services were held on Aug. 1, in charge of Merle G. Cordell, Mahlon Eshleman, and Aden Diller; interment in church cemetery.

Short, Dennis, son of Aaron and Sarah (Rupp) Short, was born in Williams Co., Ohio, Feb. 27, 1898; died at Overgaard, Ariz., Aug. 5, 1983; aged 85 y. On Jan. 20, 1920, he was married to Laura Wyse, who died on Oct. 4, 1925. On June 4, 1927, he was married to Louella Baer, who died six months ago. Surviving are 3 sons (Herman James, Edward Aaron, and Paul LaMar), one daughter (Loueen Kathryn Burrows), 11 grandchildren, 2 brothers (Emmett and Earl), and 3 sisters (Inez, Ruth, and Marie). One sister and 3 sons preceded him in death. He was a member of Grace Mennonite Church, where funeral services were held, in charge of Ray Smee and James Hayes; interment in Resthaven Park Cemetery.

Snider, Gertie, daughter of John and Hannah (Bergey) Kunkel, died at St. Mary's Hospital, Kitchener, Ont., Sept. 1, 1983; aged 92 y. She was married to Harvey Snider, who preceded her in death. Surviving are 9 children (Ruby Boltz, Rhea—Mrs. Donald Patterson, Betty—Mrs. Jack Carter, Foster, Merrel, Darel, Wallace, Ross, and Dale), 22 grandchildren, 22 great-grandchildren, and one brother (Norman). She was preceded in death by 2 sons (John and Glen), and 3 brothers (Milton, Jacob, and Irvin). She was a member of First Mennonite Church, Kitchener, Ont., where funeral services were held on Sept. 5, in charge of Brice Balmer; interment in church cemetery.

Yoder, Ruth Pearl, daughter of Elam and Rachael Stoltzfus, was born in Atglen, Pa., July 23, 1927; died of cancer at New Holland, Pa.; June 13, 1983; aged 55 y. On Sept. 11, 1948, she was married to Irvin E. Yoder, who survives. Also surviving are 4 sons (Earl, James, John David, and Robert), 4 daughters (Barbara—Mrs. Walt Davidson, Mary Ann—Mrs. Art McDonnell, Grace—Mrs. Michael Brunda, and Carol), and 11 grandchildren. She was preceded in death by her parents and one brother (Christ). Funeral services were held at Conestoga Mennonite Church, Morgantown, Pa., on June 19, in charge of John I. Smucker and Bill Tilghman.

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In praise of work

I think that many people are ambivalent about work. They are glad for a job, but they welcome a day or a week off if their pay continues. Is work a blessing or a curse? Perhaps it depends on how you feel at the time the question is asked.

There are many paradoxes in connection with work. One of the common adult problems when I was a boy was trying to understand how boys could play so vigorously and work so lackadaisically when to an adult the play seemed harder than the work. This was in a rural culture where work was always plentiful.

There are contexts in which this is still true, but for many it is not so: they are unemployed. Like the waiting laborers in Jesus' parable of Matthew 20, no one has hired them. The word gets around occasionally that such persons are happy to be out of work so they can live on welfare. It may be so for some, but we learn that for many it is not when they line up in thousands to apply for a few hundred low-paying jobs.

For most of us, work gives meaning to life, a meaning implied in the second creation story where we read that "the Lord God took the man and put him in the garden of Eden to till it and keep it" (Gen. 2:15). Our work provides a disciplined structure, something which demands a response from us.

But paradoxes persist. Some do not develop their full potential in work. In these days when almost everyone works "for" someone (most likely an institution) creativity may be diverted from accomplishing the work in the least time and with the best quality. Instead the employees seek to avoid work while still collecting their pay or they do poorer quality work than they might have done with adequate motivation. An auto worker acknowledged that he had been helping to produce poor quality cars, but he said, "No one ever asked me for suggestions of how to make them better."

In contrast to those who work too little or not as vigorously as they might are those who work too much, the so-called "workaholics." These tend to appear in fields of endeavor which are not well organized. "The laziest people I have known, as well as the hardest workers, are clergy and professors," writes William H. Willimon. "These jobs are usually so ill-defined, the results of these labors so poorly measured, that it is hard to know what clerics and academics do for a living." ("A Labor Day Reflection on the Work Ethic" in *The Christian Century*, Aug. 31-Sept. 7, 1983, pp. 776, 777).

This reminds me of the story of the factory worker who asked a professor how many hours he taught. "Nine hours," replied the professor. "That's a pretty long day," said the man from the factory. "But of course it's easy work."

What was said next isn't mentioned, but it is probable that a laborer would have great difficulty comprehending why the professor could get by with meeting classes about as many hours in a week as he was expected to work in a day. And it might be small comfort to him to be told about the committee meetings, the class preparation, the research and reading, the advising of students, and the speaking engagements which fill up the professor's time.

I recall two reactions to my work as editor. One former acquaintance, upon being told that I was in full-time editing seemed surprised. I got the impression that he viewed editing as something to be done an hour or two after supper. Another friend took one look at the office where I work and implied that for him it would be a little like going to prison.

Some persons seem to consider the avoidance of work so important that they seek ways to circumvent the system—to obtain the reward without the effort. Earlier in this issue, Howard Landis, a Mennonite farmer, raises questions about some who take advantage of the U.S. farm support program. This is only one government program which people take advantage of. One gets the impression that "work" for such persons translates as "cleverness." As Howard observes, "One big farmer will receive more in 'federal aid' payments than 50 or more families altogether on relief." Who really is on welfare?

The assumption that any activity is legitimate work as long as it makes money is a distortion of the biblical meaning of work. Here the understanding is that we work to serve others and to care for God's earth.

When it comes to work, both the chiseler and the workaholic are subject to criticism. The former because of his unwillingness to give his best efforts for God's earth and his fellows. The latter because of a lack of perspective. The perspective needed by the workaholic is that of the Hebrew Sabbath which decreed that one day out of seven was to be hallowed, simply by not working. Whatever you are doing, stop it for a day in the name of the Lord!

Some years ago my wife and I made a four-month research trip around the country, visiting Mennonite congregations and gathering material for a book. Typically the weekends were filled with interviews and intensive interaction with people. The weeks were given to travel and writing. All went well as long as we took a day of rest before the next interviews began. But on one or two occasions the schedule was too tight for this and my body let me know it was being overworked.

The Sabbath emphasis could be overdone as Jesus said when they tried to jack him up for Sabbath breaking because he had healed a cripple. "My Father works all the time and I do too," he said. What better example?—Daniel Hertzler.

October 11, 1983

GOSPEL HERALD

OCT 11 '83

Lord of the church & Lord of history

Revelation 1

by Ted Grimsrud

"The Four Kings Ride Forth" by Albrecht Dürer (Rev. 6:1-8)

For a number of years I have been fascinated by the book of Revelation. It started about ten years ago or so when I first read Hal Lindsey's *The Late, Great Planet Earth* and got all excited about being raptured in 1981. Of course, the rapture did not happen in 1981, but by that time I was reading Revelation in a different way. I was no longer asking from it predictions as to exactly when Jesus would return or wondering when our government would force us to tattoo 666 on our foreheads.

My captivation by Hal Lindsey did not last very long and for a number of years I considered Revelation to be an incomprehensible book. I did not believe that people who interpreted it as Lindsey did were right, but I did not really know how else to understand what was written there.

I was driven to look again at Revelation about three or four years ago as a result of some discussions with a friend about peace. It was my point of view that Christians should be peaceful because we are called by Jesus in the Sermon on the Mount to love our enemies, and this call is especially strong because that is the way God is. But my friend firmly disagreed. He believed that both the Old Testament and Revelation show us that God is wrathful, that God does not love his enemies but rather destroys them. Therefore, Jesus cannot really be calling on us to be peaceful like God, since God obviously is not a pacifist.

In no way did my friend convince me of the correctness of his point of view—nor did I convince him. But I was troubled by my not knowing enough about Revelation to answer him. So I determined to try to understand the message of the book. I then spent quite a bit of time on my own studying Revelation and took a class at seminary on it. I discovered a number of things in the course of my investigations. One was that Revelation, like the rest of the New Testament, clearly does not sanction Christian involvement in warfare.

But even more important to me, I discovered a rich source of wisdom for understanding God and God's work in human history. I have found Revelation to be particu-

larly helpful to me as I struggle to relate my Christian faith to the modern nuclear age.

For many, a closed book. Many Christians see Revelation as pretty much a closed book. For instance, John Calvin wrote commentaries on almost all of the books of the Bible—but not Revelation. Many of the visions and images in the book seem to make no sense at all, and a surface reading gives one a picture of God which is not very attractive. Few people see Revelation as having much, if any, relevance for our day-to-day lives.

But the book itself seems to have a different idea. "Blessed are those who listen to the words of this prophecy and keep what is written in it" (1:3). It is important that we have the correct idea of prophecy. Much more than predicting the future, the biblical prophet was the one who preached the word of God in the present. The prophet's job was to challenge people in the present with the claims of God.

The prophecy contained in the book of Revelation has the primary function of challenging Christians to remain faithful to God in times of difficulty and stress and of comforting Christians with the message that Jesus is the Lord of history and that God is working his purposes out, even though it may not always be readily apparent how this is being accomplished.

The "blessed" people are those who *keep* what is written here, who order their lives according to the prophet's message. Revelation gives us moral instruction, not just abstract knowledge. The message of Jesus and of the rest of the Bible can only be understood as we obey it. Our challenge is not so much to decipher the various visions and images found in this book, but to live according to the light that we do see here—and in the gospel in general.

As portrayed in Revelation, life for Jesus—and his followers—comes not by evasion of death, but by going through it. The first of seven articles.

The central focus of the first chapter of Revelation is on Jesus. In verse five we are told three things about Jesus: He is the faithful witness, the firstborn of the dead, and the ruler of kings on earth.

The Greek word translated here as "witness" is the same word used for "martyr." It seems that John, in calling Jesus the "faithful witness," is referring to Jesus giving his life for humankind. The word "faithful" is used four times in Revelation and all four times it refers at least implicitly to either Jesus or his followers being faithful even unto death. It is this faithfulness which resulted in Jesus being exalted as Lord and it is in following him in this that his followers worship him.

For the first readers of Revelation, the possibility of literally being martyred was very much a reality. But for Jesus himself, the crucifixion was only the final manifestation of a way of life of giving of himself for others. Not all Christians are called upon to ultimate martyrdom. But all are called to what one could call "figurative martyrdom." By that I mean growing into a way of life in which we are choosing more and more to give to others, in which we are "witnessing" to the love of Jesus for all people by our love for all people.

Life through death. The reason that this kind of life is a possibility for Christians is because of Jesus' resurrection, because of the fact that he is the "first-born of the dead." Life for Jesus—and for his followers—comes not with the attempted evasion of death, but by going through death and coming out victorious.

The affirmation throughout Revelation of the value of literal and figurative martyrdom only makes sense because Jesus, the faithful martyr *par excellence*, conquered death. It is a central element of Christian faith that nothing in all of creation—not even death—can separate us from the love of God. However, there is one thing which can separate us from God's love; that is our own rejection of it. To be killed, to lose *our* lives cannot separate us from God—Jesus has conquered death. But hating others, taking other people's lives—either literally as in warfare or figuratively by neglect or disdain—hardens our hearts, keeps us from being united with God's love.

Jesus shows us the way of love, the way of always seeking the good of his fellow human beings. And his resurrection shows that this is where the true power of the universe resides.

The confession that Jesus is the ruler of kings on earth is another statement of his lordship. I am sure that to John's readers this seemed at times hard to believe given the power of imperial Rome and the decided anti-Christian character of much of Rome's activity. Many readers since then have had similar difficulties.

It seems obvious that this rule of Jesus is in the present hidden. But because of his sovereignty, we can know that the kings are not ultimate and they are not free from accountability to God. The ironic thing is that the kings on earth, when they rebelled against God and crucified Jesus, sealed their own doom and brought about the ultimate victory of God's love.

One of the main themes in the book of Revelation is the conflict between Jesus' power and rule and the power and rule of the agents of evil—who are variously

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identified as the beast, the harlot, kings on earth, and the dragon.

The inescapable conclusion of the book is that in this power struggle Jesus is the victor. The decisive victory has already been won in his death and resurrection. The point, however, is not just that Jesus has defeated evil. It is crucial to see *how* Jesus won this battle. The kind of power wielded by the kings of the earth has in the end proved to be powerless. And Jesus' apparent powerlessness has proved to be true power.

Jesus did not conquer evil by retaliating in kind. When he was taken and crucified, he did not call down twelve legions of angels to do battle against the great crowd that came to arrest him with swords and clubs (Mt. 26:47-56). Jesus conquered evil by the power of defenseless love which, withstanding all that the powers of sin and death could do to him, rose alive again.

Jesus' statement that those who live by the sword die by the sword (Mt. 26:52) is a statement about the meaning of history. Civilizations that have depended on the sword have perished by the sword. The remarkable history of ancient Israel bears this out. Israel survived because of the prophetic word, not because of the king's armies. The armies were defeated and the nation-state of Israel destroyed, but the prophetic witness lived on and so did God's people.

A false definition of power. For Western Christians to advocate fighting the evil power of Soviet communism with the equally evil power of nuclear weaponry and third-world dictatorships is to accept a false definition of power. The sword is actually powerless; it can only destroy, it cannot create.

The book of Revelation is a confession that true power resides in the way of Jesus, in redemptive love, in the following of the faithful martyr. Jesus' statement in 1:18—"I died, and behold I am alive for evermore, and I have the keys of Death and Hades"—is the promise that proves that the way of defenseless love is the way to true life.

Give us the dream

by Katie Funk Wiebe

Not much happens without a dream, writes Robert K. Greenleaf in *Servant Leadership.* For something great to happen, there must be a great dream. Behind every great achievement is a dreamer of great dreams.

In recent weeks we've been challenged again by civil rights leader Martin Luther King, Jr.'s, powerful dream for American blacks. On the mountaintop he had seen a vision of all people living together free, as equals. That dream captured the imagination of blacks and whites alike and kept hope alive. Blacks today are a little closer to the reality of equality because of that dream.

Some of our top national singers also have a big dream embodied in their music. Elvis Presley caught the hearts of millions with his vision of life without spirit-crushing inhibitions. Today many still honor his grave for what he did for them.

While in Canada last summer, I heard repeatedly about the dream of the youthful pastors of the French-speaking Mennonite Brethren congregations of Quebec. Listeners were thrilled to hear them speak of the dream of forty churches in Quebec by 1992 because "Christians have a zeal to share their faith." Their dream was explosive, sending seeds in all directions.

On the way home from Canada, the man beside me, a priest returning from summer studies, explained to me his vision for his parish: the gospel in every home. Persons were reading the Bible and finding the power of Jesus Christ to set them free and give direction to their lives. He spoke of renewal in the Catholic Church; members were hungry for spiritual food. The dream of the Great Commission is not dead.

I know I am using an overworked word by writing about dreams, or visions. The whisperings are, however, that our dream as a church has disappeared with the morning mist and the promise of the good life. We don't know what we're about. "We might as well board up the windows and go home."

As I searched for the dream, here are some other responses:

- "Dreams for that 'new thing' don't come to people with an ethnic-Mennonite background. They only come to people who are nondenominational or 'fellowship churches.' If you've got 'Mennonite' in your church name, forget about the dream. We've got to get rid of the label first."
- "Dreams take money. Who's got money for church-related dreams today? I think I once caught a glimpse of the dream, of what we could do for the Lord, but going to the conference this year took all the extra money I've got this year."
- "Dreams are for dreamers, not for practical people. What we need is some nice specific objectives we can work on. Forget the dream."
- "A vision or a dream could never survive in our bureaucratic church society. If Peter had told us of his dream about Gentiles being as good as Jews, the matter would first have gone to a study commission, then to a study conference, then to the churches for study and ratification, and then back to a commission for more precise wording, and then to a conference for final af-

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firmation, and then to the budget committee, and finally to a program committee to work out its implementation. By that time the dream comes out looking like a dachshund flattened by a steam roller and about as useful."

•"I don't know where the dream is. Maybe there should be one. It doesn't matter whether I get involved in congregational activities or not. I was gone for several weeks, and never missed church. The dreams church leaders have only include their friends and persons like themselves, not me."

Robert Schuller said recently that dreams come from leaders. It takes courage to reach into the depths of one's being and identify the vision of God and then create it for others. It takes courage to allow the glory and awesome mystery of the vision of the church as a growing, reconciling community of love to shine forth when followers are demanding pedestrian answers that can be codified, and added up into dollars and common sense.

Though it is possible to keep people loyal through bylaws, meetings, programs, and social gatherings, unless a leader also captures the spiritual imagination of the people, he or she has only an army of Raggedy Ann and Andy dolls. A vision is never passed on with a club or sword, or through monotony, routinization, and heavy-handed moralizing. It comes as a grassroots movement and spreads even as a glimmer of light brings hope to a dark room. And grows and grows. And nothing can hold it back.

I'll admit it's easier to serve God without a vision. For then one can pull back at any time when a more attractive option comes along with fewer conflicts. Yet the best times of our lives come when we have been caught up in a leader's dream and knew where our place was in that dream, as each black knew that King's dream could not survive without him or her.

Leaders, give us again that dream for the church of Jesus Christ where no one is left out.

What I really believe

by Nelson Kraybill

Author's Note: This article is a composite of several discussions I have had in recent weeks, mostly with a young man (whose name is not Jesse).

Jesse: You're a reasonably intelligent and even educated man. How did you get taken in by all the God-talk at church?

Nelson: You mean, why am I a Christian?

J: Yes. But more than that, what does God mean or do for you? It seems naive to believe there's a Big Guy up there who runs this world. Just look around you, Nelson! The world's too messed up for me to believe in God. Murder, child abuse. . . .

Nelson Kraybill is pastor of the Taftsville Chapel, Taftsville, Vt.

N: I admit there are many questions I can't answer, but I still believe in God.

J: That's the trouble with you Christians. Somewhere along the way, you leave logic behind and start believing things that seem absurd.

N: Logic! Let's talk about logic and let's look at faith. If you reject belief in God, the universe becomes an absurd place. For example, without a God can you logically tell me where you and I and the world around us originated?

J: No, that's a mystery. But can you logically tell me where God came from?

N: No.

J: So you're playing one mystery against another?

N: That's right. But accepting the God-mystery makes all the difference in my life. Even if I can't see the whole picture of our world, I believe in a loving God who can. That's a powerful hope.

J: All right, I can believe there may be a God out there somewhere. But I still have trouble with Christians. You're so narrow-minded in your approach, saying Jesus is *the* way to God. What about all the Buddhists, Muslims, and Moonies who worship God just as sincerely as you? How can you consign them to hell?

N: I don't. I won't speculate on what happens to people of other faiths after death. I do hold that many world religions have significant aspects of truth in them. I'm ready to learn from Buddhists and Moonies. But my encounter with Jesus Christ is so significant that I naturally want to share my experience with others. I don't need to tell people "what you believe is wrong." But I do want to tell others about the joy of knowing Jesus, and invite them to do the same.

J: It sounds strange to talk about "knowing" somebody who lived two thousand years ago. For me it's a logic problem again.

N: I see what you mean. Look at it this way. After Jesus died, reports circulated that he rose from the dead. That was breathtaking news to his followers, and a change came over the lives of those who believed.

As those believers reflected on their experience of Christ, they came to see that Jesus demonstrated a new way of understanding God. God was actually in Christ, they said. Visible as human flesh, God loved the unlovable and accepted in his physical body the hurt and pain that resulted from the sin of other persons. A Christian is one who says, "The kind of God I see in Jesus is the kind of God I want to love, worship, and obey."

J: Christians "see God in Jesus." So Jesus himself wasn't God?

N: I would say Jesus represented God so clearly that the two are indistinguishable. Of course the mystery of the Trinity is something the church has debated for two thousand years. But I'm satisfied to say Jesus *is* God.

J: You mean *was* God.

N: Jesus *was* God as a carpenter from Nazareth, and he *is* God as resurrected Lord. It is possible to know Christ as a source of life today.

J: You're starting to sound like those "born again" types I meet, acting like God is your next-door neighbor. You've probably been "converted" too, whatever that means.

N: The whole Bible teaches us God's intention for human life. Jesus summed up God's design in one breath, "Love God and love your neighbor with everything you've got, no reservations." A change started happening in me when I recognized I couldn't do that on my own. My internal "navigation equipment" simply could not turn my life away from selfish and inward actions. Finally I admitted that failure to God and to other Christians.

J: How did Jesus help you?

N: First I had to recognize that my selfishness and sin are just like the rebellion of those who killed Jesus. At least in a spiritual sense, I was there in the mob yelling "crucify him!"

You're starting to sound like those 'born again' types

J: Then just like you were there helping to crucify Jesus two thousand years ago, Jesus somehow is here for you today?

N: Exactly. Only Jesus is present more than just in a figurative sense. God-in-Christ still forgives sin and heals people who believe. The power of God's love revolutionizes a believer's life. And God literally takes care of his people.

J: How does God do that for you? Do CARE packages fall from the sky?

N: I've rarely seen God supply my needs in a "supernatural" way. But Jesus promised that if we "seek first God's kingdom" all kinds of things would be ours.

The Christian church is part of God's kingdom. When believers take Jesus at his word, they share freely of all they possess. I suppose that for tax purposes I'll always be a poor man. But through brothers and sisters in faith I "own" an abundance of friendship, caring, and even material things that others make available to me. My income isn't big, but I'm able to put a good chunk of it right back into the church. Sometimes I feel downright rich.

J: What you describe makes me think you can't be a Christian all by yourself.

N: That's right! Of course God had to change my navigation equipment in a personal way. But the new direction in my life leads right toward interaction with other Christians.

J: Why do you talk about "navigation equipment" when everyone else just says "born again"?

I can't see the whole picture, but I believe in God

N: I'm being honest about myself. I wish conversion meant I was a totally new person that instant. But for me, knowing Christ is only the start of a lifelong process of having God work in me. I haven't "arrived." But gradually my life is heading in a different direction.

J: You make it sound like being a Christian affects everything you do.

N: I don't know if it does, but it should. And the Bible gives a multitude of practical implications of directing life toward God. Jesus' teaching in the Sermon on the Mount is a good place to start.

J: Sometimes you sound so pious I get the feeling you think you're better than me.

N: If my words point to myself rather than to Christ, then my old selfish nature is complicating things. I'm no different from you. We're both common sinners. If anything gets straightened out in my life, it's only because Christ's love is in me.

J: It's refreshing to talk to a Christian who admits he's a hypocrite.

N: The church is full of them! Don't look at me or any other Christian as a model. Look to Christ. I don't mean to say Christians can live however they wish. Christians must constantly point each other to Christ. When we gather to worship, we must also examine ourselves. Do our lives reflect the peace, love, and forgiveness of Christ?

J: You make being a Christian sound complex.

N: It may be difficult, but it's not complex. When Jesus called disciples he simply said "follow me." A few fishermen and tax collectors were "irresponsible" enough to leave their livelihood and follow. Christ calls you and me to take that first step.

J: For me it looks like a big one.

N: If you wait until you've answered all questions, you'll never become a Christian. The mystery remains. But joy and power come when you throw your life open before God and the process begins.

Every good gift and every perfect gift is from above. James 1:17

Good gifts

In the coming holiday season we remember the gifts God has given us—food, health and the gift of His Son.

In response to that love we encourage families, Sunday schools and churches to choose one of the following projects for holiday giving. Be sure to specify clearly for which project your gift is designated.

MCCers train Haitian *health agents* to treat common illnesses in villages far from clinics. $2 buys a health manual or a thermometer. $73 buys the materials needed by one agent.

At Christmas MCC provides food for poor families in the U.S. $15 sends a *bag of groceries.*

Women of the Mennonite Church of Zaire hold *women's seminars* that include Bible study, nutrition and sewing. Participants then lead seminars in surrounding villages. $15 trains one leader. $175 buys materials for one seminar.

Covered *cisterns* in West Bank hold water from the brief rainy season for irrigation in dry months. $235 builds one cistern.

In Prince Albert, Sask., VSers offer a *program for youth* prone to delinquency. $50 pays for group activities for a month. $15 sponsors a youth camper.

There are few *school supplies* in rural Bolivian classrooms. $15 buys maps, a blackboard or textbooks. $100 equips one classroom.

MCC is sending *canned beef* to drought victims in Zambia. 44¢ ships one pound. $18 sends a 42-pound carton.

MDS is *repairing* 20-30 *flooded homes* for low-income families in Louisiana. Materials to repair one home cost $3,000. Donations of any amount will help a family return home.

In Bangladesh women piece *blankets* for hospitals and orphanages. $5 provides materials for one blanket. This year's goal is 6,000 blankets.

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MCC Central States, 106 West 24th Street, N. Newton, KS 67117
MCC East Coast, 21 South 12th Street, Akron, PA 17501
MCC Great Lakes, Box 822, Goshen, IN 46526
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READERS SAY

Kenneth W. Cressman, New Hamburg, Ont. I was more than interested in your Sept. 6 issue which reported on the General Assembly. Thank you for the excellent coverage. Probably like many others, I too, read carefully the report on the session which dealt with George Brunk II's publishing *A Crisis Among Mennonites.* I would make two observations.

1. What avenues are available in the church at large (or at the local congregational level) for dissent to be heard? I might be wrong, but it seems that persons who do not like certain trends end up taking drastic measures before anyone takes them seriously. This should not be so in a church which claims no hierarchy.

2. When dissent is expressed, it should not be done in ways which convey questionable motives or attitudes. I believe Brother Brunk made a serious error in naming individuals. He should know that in the 1980s, people are sued on the slightest pretext in worldly circles. It also happens in some religious circles. The fact that Brother Brunk did not find himself involved in a lawsuit only indicates the Christian qualities of those he criticized personally.

Let us hope that the dialogue proceeds as planned and that both sides will respect each other's views even if full agreement is not obtained. Let us also hope that the church will pay attention to dissent (both locally and on a wider scale) and continue to work at these issues so we continue to serve Christ faithfully in our time. Hopefully, the follow up measures can serve as a model for conflict resolution within the church.

Sanford Yoder, Trinity Mennonite Church, Morton, Ill. I have an affirmation, some questions, and a concern about Michael H. King's article "Father, Forgive the Cowboy in Me" (Aug. 23). I affirm your point that we need to deal responsibly with the anger and violence in each one of us. Right on. But transformation in what way? My question comes from your statement: "It is often only when we feel the unconditional love . . . that we dare face our inner violence. The possible methods are many, but their common goal is to help us deal with those inner forces which when repressed can destroy and when exposed, accepted—and therefore transformed—can offer new strength." What exactly do you mean by "accepted—and therefore transformed"? Are you talking about Romans 12 type of transformation through confession (acknowledgement or acceptance of one's violence), repentance, and receiving of God's forgiveness, or a type of transformation that comes simply through "Gestalt" awareness and acceptance of the fact of one's violence? It would be very easy to assume from your article that mere "acceptance" equals the necessary transformation. Is this what you mean to say?

Finally, for those of us who are interested in and have had schooling in the psychological aspects of spiritual healing and wholeness, my concern is that we not only clarify what we mean when we use psychological jargon but also that we stay close to the languages and concepts of the Scriptures (Jn. 6:63).

Christine Thomson, Radnor, Pa. I would like to thank J. Daniel Hess for his article "Why I Am Teaching a Course About Movies" (Aug. 23). It was informative and helpful. Maybe Mr. Hess would consider putting some of his lectures in text or workbook form (a formidable challenge, I realize, sans film) for those who cannot go to college.

The film and video media touch most of our lives and most of us, myself included, could use some help in our attempts to benefit from what they have to offer. Meanwhile, I will take Mr. Hess's principles of critique, head for the theater, and thus armed, give Ingmar Bergman's film *Fanny & Alexander* one more chance!

Robert Yoder, Eureka, Ill. I wish to express my thanks to the staff of *Gospel Herald* for your dedicated efforts to serve Christ and the church. I look forward with anticipation for each issue.

My field assignment with Mennonite Board of Congregational Ministries affirms the Mennonite Church as having a basic commitment to the Bible as God's Word, and in Jesus Christ as Savior and Lord. However, the understandings as to how this belief is expressed takes on varied and increasingly pluralistic forms both in the congregation and institutional structures of the church. Bethlehem 83 pointed up some of the areas of unity and agreement as well as areas of differing convictions.

However, 95 percent of our membership did not experience Bethlehem 83 with its worship, spiritual singing, and floor debate. Consequently, these persons need to depend on what is read or reported verbally. I found it disappointing that *Gospel Herald's* reporting of Bethlehem 83 failed to mention two very important assembly actions. Among the numerous columns devoted to reporting the human sexuality and war tax issues, no mention was made of the actions of the delegates in accepting a "Vision for Witness" statement and a biennium emphasis on "A Call to Faithful Stewardship."

It is my judgment that these two items are closer to the heartbeat of the grass roots church than the more widely reported ones, important as they are.

I would hope that future issues of *Gospel Herald* would take note of the implications of our attention or lack of attention to these issues.

Hope K. Lind, Eugene, Oregon. Thank you for the excellent coverage of Bethlehem 83 in the Sept. 6 *Gospel Herald.* I am especially pleased to see substantial articles by several young women.

Barbara Troyer, Wellman, Iowa. The Bethlehem 83 report was an excellent *GH* special issue. Each article was informative and varied by the writers. Thanks for using both men and women. Since I couldn't attend Bethlehem 83 the *Gospel Herald* made possible the next best. Thanks.

Andrew R. Shelly, Newton, Kan. Thank you for printing the article "Christianity's Roots Are Pro-Life" by John W. Oliver, Jr. (Sept. 13, 1983, p. 638). Oliver certainly is correct in referring to abortion, infanticide, euthanasia, hunger, capital punishment, and war in one listing. Among other issues I would like to add is alcohol. John Drescher has called our attention to the fact that alcohol kills "seventy times as many Americans per year as the Vietnam War." (*Builder,* June 1983, p. 15).

It is my prayer that we will be awakened to our responsibilities regarding accepting the "sanctity of life" in relation to the preborn and newly born. Our concern is not only the killing of the unborn baby but also loving care and help to those severely distressed. I have often wondered what would happen if a denomination would take a consistent stand on these issues and then boldly and sacrificially take appropriate action.

The time has come for Mennonites to rise up to the challenge of abortion and infanticide.

CHURCH NEWS

Central American Mennonites ask for conscientious objector status

Both Honduras and Nicaragua have or soon will approve draft laws which require all young men eligible for military service to register. The Mennonite church in both countries is working to get a conscientious objector clause added to the new legislation which will permit church members to do alternative service in case of a military call-up.

In Honduras local newspapers call the sign-up an obligation and a patriotic duty, and warn that if not obeyed citizens can be punished. All men between the ages of 18 and 30 were required to sign up during the month of June, although a 45-day grace period was established for nonregistrants.

The Honduran Mennonite Church petitioned for conscientious objector status for its young men 18 months ago. So far, the government has not granted permission for alternative service.

In Nicaragua all men and women between the ages of 18 and 40 are eligible for military service under a new draft law currently under consideration and scheduled to take effect on October 1. Students and heads of families are exempted. So far, no alternative service clause has been adopted, although Mennonites and other local Protestant churches are in discussions with the government to encourage that provision. Many Protestant groups support the proposed draft law.

Historically in Central America, young men have been taken without warning by the military and forced to serve for several years, often against their will. The draft laws in Honduras and Nicaragua are an attempt to provide a more reliable method of acquiring recruits for the armed forces in view of the stepped up militarization in the region.

Many young Mennonites are not sure what their response should be to the new draft law. One young Mennonite Honduran wrote shortly after registering: "If there were even ten young Christians who refused to sign up, we would have the power to say 'no' to military service, but as I told you I don't know of the other young people.

"I shared all this with a group of Christian friends here. They didn't pay attention to me, and said that one has to do it, because it is a command of the government.

"I was at the point of not registering, but I did it . . . against my will. I hope that you pray for all the youth, especially for me, so that I can walk on, always pleasing God. I don't know if it was correct that I did register. But I know that I did it against my wishes."

Mennonite young people in Central America are coming under increasing pressure to enlist in the army. So far, no countries have provided alternative service with draft registration.

News analysis:

A violent revolution may be i

A revolution may be coming to this nation of 52 million people. It seems to be just a matter of time. Some say it is already underway.

The August 21 assassination of former Senator Benito Aquino, demonstrates the struggles in this troubled land. The Marcos regime has not yet been directly implicated in the Aquino death, although many Filipinos suspect him. But it is well known that Marcos did not want Aquino back and had threatened to return him to prison.

Aquino represented the hope that the moderate political middle, systematically destroyed by Marcos since 1972, could be rebuilt to participate in congressional elections scheduled for 1984 and the presidential elections in 1987.

The Aquino assassination, however, strengthened the radical political left, which took to the jungles and hills a decade ago.

That change is needed here is no longer in doubt. How it will occur—with or without revolutionary violence—will be determined by those people, here and abroad, who now hold power over the Philippines.

Officially martial law ended in 1981. But little has changed. Thousands of political detainees, not yet charged or convicted, as well as convicted political prisoners are in prison.

Justice is hard to come by, mainly because Marcos appoints all of the judges. The detained and convicted are a varied lot and could be any one of the following: a labor leader working for better compensation and working conditions; a

Yankee Mennonites pan for gold

Learning about gold panning was among the activities of 140 persons who attended "Weekend in the Birches," the first all-New England gathering of Mennonites. The September 3 and 4 meeting at Bethany Birches Camp in Vermont brought Mennonites from six New England states, New York, and Quebec.

John Ruth, speaker for the weekend, likened the search for spiritual roots to gold panning. "You have to go through a lot of gravel," he said. "Some Mennonites look at the gravel in their heritage and say 'that's just dirt!' Others look more carefully and find gold."

Events of the weekend included slides and a film by John Ruth, a nature walk, and eyewitness accounts of Mennonite happenings in New England and Quebec. A "Pilgrim Hike" through the forest dramatized a series of vignettes from Anabaptist history. Fifty volunteer singers rehearsed for a presentation of the "Stangers and Pilgrims Chorus."

Most persons attending the gathering slept in their own tents, or used shelters at Bethany Birches. By a unanimous vote, participants expressed interest in a future all-New England reunion.—Nelson Kraybill

A gold prospector explained his trade to a gathering of New England Mennonites at Bethany Birches Camp in Vermont.

ent in Philippines

trade unionist participating in strikes; a journalist who exposes illicit practice and corruption in government.

Fifty percent of this nation's population of 52 million die without ever seeing a doctor. Over 70 percent of the children suffer from malnutrition. Thirty percent of the work force is unemployed, another 20 percent underemployed.

Land reform has gone in reverse in the Philippines. Large landowners, cooperating with multinational corporations, have evicted tenant peasants, often driving them without compensation into the squatter communities of the cities or into the hills to eke out a living.

One fourth of Manila's 11 million people are squatters, living in temporary shacks in unauthorized places.

Pineapple, sugar, rice, corn, and beef production and processing is increasingly monopolized by agribusinesses. Other lucrative enterprises—coconut oil, mining, fishing and lumbering—are in the hands of multinationals and a small group referred to as "cronies of Marcos." One fifth of the 500 top corporations in the Philippines are based in America.

Historically the Americans have had the goodwill of Filipino society. The typical Filipino still hopes someday to migrate to the United States. However a great disillusionment is setting in because of American support of Marcos, the presence of huge military bases, and the probable location of nuclear arms on Philippine soil. Another five-year agreement has just been concluded for the operation of 22 American military bases in the Philippines for a contribution of $900 million to the Marcos regime.

The Roman Catholic Church represents 85 percent of the people. While Catholics support the status quo—Marcos, too, is Catholic—most of the religious opposition comes from that sector, supported by some leaders in the two largest Protestant groups, the United Church of Christ and the United Methodist Church.

Courageous bishops in the Philippines have been careful to maintain political neutrality and to criticize the violence of both the right and the left. Not as cautious about political neutrality are a host of priests, nuns, and lay people who are busy organizing the grassroots for the change that must come through Basic Christian Communities (BCC).

The typical BCC has 30 to 50 families in it. Reminiscent of the Anabaptist communities that were a threat to the Roman Catholic Church in sixteenth-century Europe, the Roman Catholics in these communities share their lives, as they live close together, study the Bible, and pray and plan for development. Lay leadership is developed. Peasants and slum dwellers learn to speak their own prayers, read their own Bibles, and express their own views.

The government considers such organizations subversive. Recently, for instance, six lay leaders of a BCC were arrested and thrown in jail. They were falsely charged with the ambush killing of a local mayor. Three priests were also charged. Their real crime was organizing BCCs and working for the rights of local people.

Not surprisingly, the religious insights, energy, and motivation of the communities begin to translate themselves into political expression. Often the leaders are forced to go into hiding, where they inevitably touch base with the National Democratic Front—a coalition of socialists, communists, Muslim nationalists, and Christian radicals, both Catholic and Protestant.

These contacts between BCC leaders and the National Democratic Front inevitably lead to charges of communist infiltration into the church. But one priest says: "It is not the left infiltrating the church. It is the church infiltrating the left. . . . The church has moved from being an agent of domestication and acculturation to being an agent of opposition to, and liberation from, oppression."

One religious source says: "We're not afraid of the NPA [the revolutionary New People's Army]. We're afraid of the soldiers of the government," because they are the ones who steal and rape and kill indiscriminately.

It is estimated that the NPA, about 10,000 armed personnel, controls about 20 percent of the villages. The NPA is quite popular with the rural and urban poor.

Church people who have opted for armed struggle as the only way to change the current situation would be happy to participate in peaceful change, if it were an option. But says one United Church of Christ bishop: "One option the people should never surrender is the option of revolution."

The economic crisis is deepening and the death of Aquino has intensified the political crisis. Only radical reforms can stave off a violent revolution in the Philippines.—Frank Epp, professor of history at Conrad Grebel College, visited the Philippines about three weeks in August.

Voluntary Service workers commissioned

Twenty-seven persons serving with the Eastern Mennonite Board of Missions spent the week of Sept. 4-9 in Voluntary Service orientation. The volunteers and their assignments are as follows:

Row one (left to right): Joy Esbenshade, New Holland, Pa., secretary in Americus, Ga.; Wilma Gingerich, Pigeon, Mich., working with neglected and abused children in Anderson, S.C.; Loretta King, Gap, Pa., teacher aide in Mobile, Ala.; Rose Esh, Morgantown, Pa., secretary in Homestead, Fla.; Charlene and Lonnie Widrick, Narvon, Pa., nursing (Charlene), bookkeeper/home repairs (Lonnie) in Corning, N.Y.

Row two: Mahlon and Almeda Shenk, Lancaster, Pa., reconstruction worker (Mahlon), Vietnamese ministry (Almeda) in Philadelphia, Pa.; Marlene Fritz, Mt. Morris, Mich., crisis counseling in Portland, Me.; Susan and Paul Miller, Goshen, Ind., adult basic education (Susan), youth worker (Paul) in Portland, Me.; and David Garber, Lancaster, Pa., construction worker in John's Island, S.C.

Row three: Colette Wyland, Belleville, Pa., teacher aide in Homestead, Fla.; Jean Oberholtzer, Elizabethtown, Pa., working in nursing home in Aflex, Ky.; Mark Lopez, Lancaster, Pa., van driver in Philadelphia, Pa.; David Moore, Greensboro, Del., community center in Philadelphia, Pa.; Galen Sauder, Ephrata, Pa., maintenance in Anderson, S.C.; and Brian French, Belleville, Pa., sheltered workshop for retarded persons in Homestead, Fla.

Row 4: Carla Braun, Winnipeg, Man., dietitian assistant in Birmingham, Ala.; Lynnette Swartzentruber, Indianapolis, Ind., nurse in Birmingham, Ala.; Bonnie Shenk, New Providence, Pa., working with exceptional children in Anderson, S.C.; Arloa Bontrager, Middlebury, Ind., secretary in Philadelphia, Pa.; Charlene Kraybill, Lancaster, Pa., teacher aide in Philadelphia, Pa.; Vickie Rush, Quakertown, Pa., child care/youth worker in Corning, N.Y.; Darlene Shenk, Conestoga, Pa., tutor in Homestead, Fla.; Bob Burns, Rochester, Mich., horticulture in Americus, Ga.; and Janet Gingerich, Pigeon, Mich., tutor in New York City, N.Y.

EMC board approves new major

Eastern Mennonite College has been awarded a $262,000 federal grant for student services and faculty development under the Title III program.

According to Wesley A. Rediger, director of student life, the three-year grant includes a preliminary $49,000 award made last year and $213,000 in additional money through 1985.

The largest part of the grant—$57,000 a year for two years—will go to help EMC develop new ways of coordinating and integrating student services. The 16 services involved will include residence programs, academic advising, the learning center, career development, health center, cross cultural center, and student employment.

Rediger and Dennis L. Hatter, chairman of the student life committee of the Eastern Mennonite College and Seminary board of trustees, announced the grant during the board's meeting Aug. 18-19.

Also at the meeting, the board approved a special education major that will begin this fall in the education department. The program will enable students to specialize in one of three areas—learning disabilities, emotional disturbance, or mental retardation. The program will operate on a cooperative basis with James Madison University. Earlier, the Mennonite Board of Education approved the new major.

Professor studies film criticism, writes textbook

Dan Hess, professor of communication and English at Goshen College, spent this past year acting on his belief that all of us act as critics and more of us should strive to be good ones. So he spent the 1982-83 academic year at Northwestern University in Chicago studying criticism in general and film criticism in particular, funded by a faculty fellowship from the Lilly Endowment, Inc., in Indianapolis.

The fellowship is designed for professors in mid-career who want to venture into new areas. Hess, who has been at Goshen College since 1964, was one of 11 nominees from Indiana colleges chosen to receive the award.

In Chicago, Hess studied film history, theory, techniques, ethics, aesthetics, and various other aspects of communication. He also attended over 60 films and 30 plays, comparing his reviews with those of professional critics. Finally, he spent time writing a textbook he hopes to use in teaching this year.

In the preface of his text, *An Invitation to Criticism*, Hess recorded several incidents that initially interested him in film criticism. Several years ago, he attended a serious film shown on the Goshen College campus and was disturbed to hear students laughing throughout the showing. It was obvious to him that they had not accurately read the film's message; he realized at that point a need to teach students critical skills.

A second incident involved a group of local pastors who questioned the morality of the films the college was showing, some of which contained sexually explicit or violent scenes.

Hess felt that the campus leadership did not know how to respond to the pastors' challenge, and that the entire dialogue was not well-informed. "For years Mennonites didn't participate in theater or the media," he said. "Then, suddenly, there was a TV in every living room. We had made the jump without a critical orientation to go along with it. We were not literate regarding films."

Film critics, Hess discovered, are currently divided into two camps: the moralists and the aesthetes. The moralists judge a film only by ethical standards, the aesthetes judge a film by its structure and form but ask no questions of conscience and morality. Hess said he would like to bring the aesthetes and moralists together to eliminate the dualism in film studies.

Hess is convinced that there are plenty of good films worth talking and writing about—films that can communicate messages more powerfully

than other media. "Film can tell us what life's all about and show it to us explicitly. It grabs our imaginations and throws them up on the screen," he said.

If Dan Hess can help college students and other persons become more skilled, balanced film critics, he will know that his year was well spent.

Books Abroad sends literature to Third World

If reading leads to virtue, then you and I can help to foster it, according to Elizabeth Showalter, coordinator of Books Abroad for Mennonite Board of Missions.

In Third World countries, readers are crying out for quality books on which to feed their minds and souls. This current thirst for literature was sparked by the growth of schools and hospitals, which often used English as the language of instruction and practice, Elizabeth said.

During Elizabeth's travels and teaching stints in Africa in 1960, she saw and heard the need for books at the grassroots level. In response, Books Abroad took shape in 1961 in Scottdale, Pa. Others have carried on the ministry since then in other areas—Goshen, Ind.; Hesston, Kan.; and Harrisonburg, Va. Since 1961 Books Abroad has recycled thousands of books and magazines for schools, reading centers, churches, and libraries around the world.

The need for wholesome books, rather than decreasing, seems to be increasing overseas. For example, with annual per capita income for blacks in Zimbabwe hanging in the $250 to $500 range, many can't afford an outlay for books. "A pastor's salary would restrict his library to a very small shelf," Elizabeth noted.

"Books on health, child care, nutrition, and agriculture are obviously needed," she added. "Teachers need inspiration and resources." While governments and secular agencies supply some books on nonreligious subjects, it's up to Christian sources to supply religious materials.

The need for Books Abroad was underscored for Elizabeth recently when a student from Zimbabwe dropped by her storeroom to ask for help to ship home some books he had collected.

"He marveled—yes, marveled—at the way Americans discard books," she said. "To him it is a headshaking concern, as it is to countless persons in the developing countries."

Books Abroad is a program that needs you and your involvement. And who doesn't have books lying around that could be recycled to needy places around the world?

The first goal of Books Abroad is to find persons who are willing to serve as coordinators in their local communities. This means being available on a part-time basis to share information with persons in your community and to coordinate the channeling of useful materials to needy places around the world.

If you are a teacher or a librarian, remember when culling out books and magazines that Books Abroad can channel those in good condition to persons in need. You can also encourage your friends and relatives to consider recycling their books rather than throwing them away.

Books in high demand include reference books, Bible story books, how-to-do-it books, and health and Christian life books of all types.

For more information, contact Elizabeth Showalter at Books Abroad, 901 Parkwood Dr., Harrisonburg, VA 22801. She is available to serve as a consultant and trainer for local groups or individuals who want to become active in the program.

Strasbourg assembly to embrace diversity, says MWC president

Charles Christano, president of Mennonite World Conference (MWC), gave the following preview of the 1984 MWC assembly during his recent visit to North America. Christano is pastor of a congregation of the United Muria Christian Church in the city of Kudus (population 420,000), Indonesia.

Question: What can people expect when they attend Mennonite World Conference in Strasbourg, France, in 1984?

Christano: The theme, "God's People

As Elizabeth Showalter looks on, Darrel Hostetter (left) prepare to ship books to Swaziland where he will use them in his ministry among independent churches. Right: David Chiwanza packs books to be shared by a group of college students in Zimbabwe.

Serve in Hope," is very timely. The problems are not just in the Third World, but also in the Western Hemisphere. So we all need hope.

We are expecting 6,500 participants, 50 percent of them from North America, about 3,000 from Europe, and the rest from Central and South America, Africa, and Asia. There will also be other evangelical participants from Europe besides Mennonites. Other evangelical Christian homes are inviting Mennonites to stay, since Strasbourg has only a small Mennonite community. In all of France there are only 2,500 Mennonites.

For me, MWC is like a family reunion. It's very emotional for me when I see Africans embracing Europeans and Asians.

I don't want to be apologetic about the celebrative aspect of MWC. That by itself is a good witness. But there will also be work groups on such subjects as peace, the role of women, justice, outreach, and evangelism. There will be Bible study in depth. The German and Dutch Mennonites especially look forward to that. They will provide Bible study materials ahead of time.

MWC sessions will also expose European Mennonites to the larger Mennonite community. Many of the differences [between Mennonites] are more cultural than theological. In Honduras I attended worship services where people throw up their hands and sing with gusto. That's part of the Latin culture. It's wrong for us to be judgmental.

Question: What are the common denominators among Mennonites around the world?

Christano: The believers' church. That is at the foreground, definitely.

The community type of fellowship. That's not so strange for me, coming from an Oriental background. But in the West, Mennonites have a sense of community others [in Western society] don't always have.

The concern for God's shalom is noticeable. But we must grant other Mennonites room for a slightly different interpretation. Mennonites are reinterpreting and contextualizing the Anabaptist vision. In certain areas in Latin America and Africa some young Mennonites are being drafted. Some suffer, pay a high cost, and are put in prison. There is no voluntary service privilege in the new nations.

When those people compromise, how easy it is for others to say, "You're not consistent!" But they think about their wives, children, livelihood, even the church. What does it mean to be consistent and be put behind bars, to lose one's job, and not be able to sustain the education of your children? Under totalitarian governments, where there is no alternative [to military service], you can argue until you're blue in the face, and the government won't change. You can be dead, or you can stay alive and be yeast.

What do you say to a militaristic government when it sends the Gestapo to you, taking your loved ones in the night? To keep on talking and be shot is the easiest way. If someone doesn't fear death, is he courageous enough to live? It takes more courage to live in an impossible situation.

Question: Isn't MWC one way to build relationships among Mennonites with diverse views on peace and other issues?

Christano: Sometimes long after an MWC assembly is over, I read the newspaper, and suddenly these stories from around the world are not about faceless people because I have met real people with names and prayed together with them. My concern becomes more intense and genuine. That's what I look for among other things—people sharing meals and hopes.

I recently saw a letter from a Ghanaian Mennonite whom I learned to know. He wrote that the price of a 500-kilogram bag of rice is now $275 (U.S.). He eats only one meal a day so his children can have more. We have never experienced this kind of scarcity. We waste so much energy while part of our fellowship cannot eat but one meal a day.

At MWC we do not come from the same culture, yet we are close to one another. How grateful I am to be involved in this community!—Lois Barrett for Meetinghouse

MENNOSCOPE

Belleville Mennonite School is accepting applications for chief administrator. This position will be available beginning with the 1984-85 school year. Résumés and references should be sent to Ray L. Yoder, Belleville Mennonite School, Belleville, PA 17004, by Jan. 10, 1984. More information can be obtained by calling Ray Yoder at (717) 935-5352.

A nurture skills workshop has been planned by the Illinois Mennonite Conference at the Trinity Mennonite Church, Morton, Ill., on Nov. 19. The keynote address will be "Where is our congregation nurture program going?" by Laurence Martin of Mennonite Publishing House. Nine different workshops will deal with such topics as camping and clubs, intergenerational learning, and storytelling. For more information call Mahlon Miller, (309) 263-8808.

Christian Peace Shelf, has a new addition, *What Would You Do?* by John H. Yoder, which is scheduled for release by Herald Press this month. In the first section of the book, Yoder offers a formal analysis of the frequently posed question, "What would you do if someone threatened to kill your wife/daughter/mother?" Part two of the book includes selections from seven other authors, ranging from Leo Tolstoy to Joan Baez to Dale Aukerman, and their response to the same question. The final portion of the book includes true stories from six more authors who experienced alternatives to a violent response to a threat.

John H. Neufeld, pastor of the First Mennonite Church in Winnipeg, Man., has been named president of Canadian Mennonite Bible College. He will begin his duties in summer 1984. Neufeld will be succeeding interim president Helmut Harder, professor of theology and Christian education, who is heading up the college program this year. CMBC, which this year has 189 full-time students, is owned and operated by the Conference of Mennonites in Canada.

A position is open in theater arts at Eastern Mennonite College. A BA in drama is required, an MA highly desirable. Experience necessary. This two-year appointment begins the fall semester, 1984. Send résumé to Albert Keim, Dean, EMC, Harrisonburg, VA 22801.

Richard Ross, pastor of the Hartville (Ohio) Mennonite Church, has been invited to serve as chaplain of the Garden Tomb in Jerusalem, Israel, and his wife, Elizabeth, to serve in the book store and gift shop, beginning on Oct. 20, 1983, and concluding at the end of Apr. 1984. The Garden Tomb (Jerusalem) Association is headquartered in England, and administered by a board of patrons in London, composed of Anglican, Presbyterian, and Baptist clergymen. The chaplain is responsible for the spiritual leadership at the Garden, directing the daily routine of guiding groups of visitors, and leading Sunday services. Rosses have been granted a leave-of-absence from their congregation for this period of time. Earl Stuckey, Waldron, Mich., will serve as interim pastor at Hartville in their absence.

Rosedale Bible Institute is offering a leadership seminar for pastors and lay leaders, Nov. 14-18. Three speakers will be featured during the week: Russell Gerig on "Greek for English Readers"; Elmer Jantzi on "Christian Ethics"; and Jesse J. Yoder on "The Minister and the Care of Souls." For free brochures, write to Rosedale Bible Institute, 2270 Rosedale Road, Irwin, OH 43029.

Stephen Penner, Shafter, Calif., has accepted the call to pastor the Prescott (Ariz.) Mennonite Church. Correspondence should be addressed to Prescott Mennonite Church, Box 1465, Prescott, AZ 86302.

With some 70 volunteers already signed up, Winter Voluntary Service of Mennonite Board of Missions is no longer taking applications for January-March. A few openings remain for November and December. Winter VS offers short-term assignments to Northerners who serve the needy while enjoying the sunny South. Serving at their own expense, the VSers repair the homes of low-income people and assist in local social service agencies. Most of them work with Hispanic people in Brownsville, Tex., and Tucson, Ariz.

A letter requesting prayers for draft-age youth and inviting contributions to a special Student Aid Fund for Nonregistrants has been sent to Mennonite Church congregations across North America. Current estimates are that $40,000 is needed this school

Willis Horst (right), Mennonite missionary in Formosa, Argentina, chats with Feliciano Garcia, a Toba Indian believer. "Feliciano loves to sing hymns and can quote more Scripture from memory than any other we know," wrote Willis and his wife, Byrdalene. Horsts work with the Tobas in the Chaco region of Argentina, and have recently come through a summer flood crisis that, they said, "God has allowed to come as a testing of his children." Area evangelical churches grew closer and worked together for flood relief during June and July. As a thanksgiving, the pastors and their spouses held a communion love feast at Horsts' home.

year to replace U.S. government loans and grants for about 16 student nonregistrants in the Mennonite Church. Guidelines for the fund stipulate that all Mennonite nonregistrant students who have taken this position by reason of Christian calling and commitment may request monies from the fund regardless of which schools they are attending. Distribution of both grants and loans from the fund will be according to individual and family need. Contributions to the fund should be directed to the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, by Nov. 1.

"Hunger Still Haunts" is a new packet now available from Mennonite Central Committee. It includes 18 educational resources about world hunger, such as a poster and accompanying brochure about world hunger, a world issues quiz, a list of biblical references on food and justice, a review of current development projects in food production and forestry, and a fact sheet on military and social expenditures. For a copy write or call MCC, Development Education Office, 21 South 12th St., Akron, PA 17501; (717) 859-1151. A donation of $2.50 is suggested to cover printing and postage costs.

Six new instructors have been appointed to the Hesston College faculty full or part time for the fall term. They are Garry Boldenow, electronics; Ron Guengerich, Bible and Christian education; Victor Reimer, pre-engineering; Curtis Wohlgemuth, economics; John Yost, production agriculture; and Mark Miller, aviation.

Keith Zehr, Grand Island, Neb., has been appointed Advocate and Randy Heide, Lancaster, Pa., Assistant Director of Information and Publication Services at Hesston College. As Advocate, Zehr's job is to provide services to students such as make contact with prospective students, aid in registration and preparation of financial aid packages, and remain available to assist students throughout their years at the college. Heide will be assisting in the conceptualization, writing, production, and distribution of the college's publications and communications.

Peggy H. Landis, director of career development and continuing education at Eastern Mennonite College, has been named director of student life at EMC. The appointment is effective on Oct. 1 and continues through Dec. 31, 1984. Landis will replace Wesley A. Rediger, who will direct a federally funded Integrated Student Services Project for EMC. The project will help the college to coordinate a variety of services offered to students, including career development, academic advising, life planning, and wellness programs. Landis will head a 10-member division that is responsible for administering housing, residence programs, religious life, counseling and orientation, health care, and career planning.

Kenneth G. Good is serving as interim pastor of the Ridgeview Mennonite Church, beginning on Oct. 1. His address is 2474A, Ellendale Dr., Lancaster, PA 17602; phone (717) 295-1596.

Change of address: Richard F. Ross, Hartville, Ohio, to The Garden Tomb, Nablus Road, P.O. Box 19462, Jerusalem (Old City), Jerusalem, Israel. Phone number: 02 28 34 02. Earl Stucky, from West Unity, Ohio, to 2216 Green St., Box 748, Hartville, OH 44632. Ernie Hershberger, Hartville, Ohio, to 9596 Benner Road, Rittman, OH 44270.

BIRTHS

Bartel, Nathan and Sylvia (Martin), Newton, Kan., first child, Henry Aaron, Aug. 6.

Berger, Keith and Debbie (Gross), Lansdale, Pa., first child, Michael Scott, Sept. 19.

Buller, Andy and Brenda (Tyson), Goshen, Ind., second daughter, Heidi Rae, Sept. 6.

Detweiler, Terry and Marti (Coles), Troy, Pa., fifth child, first son, Zachery Ray, Sept. 6.

Funderburk, Mike and Tammy (Ramer), Goshen, Ind., second son, Jordan Lee, Sept. 5.

Haffner, Randy and Faith (Helmuth), New Hamburg, Ont., third child, second daughter, Kasey Elizabeth, Aug. 7.

Jackson, Alan and Edee (Herbert), Philadelphia, Pa., first child, Amanda Irene, Aug. 20.

Longenecker, Bill and Louise (Shirk), Oxford, Pa., first child, Joseph Bret, Sept. 14.

Martin, Richard and Karen (Nofziger), Evanston, Ill., second and third children, first and second daughters, Janna Lynn and Joy Marie, Feb. 17, 1981; adopted on Sept. 20, 1983.

Miller, Dean and Lana (Sella), Lagrange, Ind., second son, Brandon Frederick, Sept. 7.

Miller, Maynard and Tammy (Graber), Milford, Ind., first child, Nicole Jo, Aug. 15.

Moyer, Glenn and Glenda (Detweiler), Bogota, Colombia, second son, Nathan Joel, Sept. 4.

Oswald, Don and Jeannie (Miller), Front Royal, Va., first child, Emily Christine, Sept. 1.

Root, Ron and RuAnn (Ulmer), Sutton, Neb., first child, Jennifer Lynn, Sept. 4.

Rupp, Russ and Rita (Riegsecker), Goshen, Ind., first child, Jason Andrew, Aug. 22.

Schlabach, Willard and Naomi, Sugarcreek, Ohio, first child, Zachery Dion, Aug. 20.

Schroyer, Mark and Judy (Maust), Accident, Md., second child, first son, Brian Wesley, Aug. 18.

Stoltzfus, Amos K. and Rowena (Mast), Morgantown, Pa., fourth and fifth children, third and fourth sons, Adrian Lee and Arlen Grant, July 30.

Walker, David and Kathleen (Detweiler), Norfolk, Va., second child, first daughter, Tracy Marie, July 22.

MARRIAGES

Frey—Lee.—Tom Frey, Elkhart, Ind., Yellow Creek cong., and Teresa Lee, Muncie, Ind., by Bob Detweiler, Aug. 14.

Gerber—Erb.—Donald Elmer Gerber and Julie Elise Erb, both of Wellesley, Ont., Riverdale cong., by Glenn Zehr, Sept. 10.

Kim—Lee.—John Y. Kim, Philadelphia, Pa., Oxford Circle cong., and Myoung Eun Lee, Seoul, Korea, Methodist church, by Young Han Kim, July 30.

Krantz — Schrock. — Greg Krantz, Emanuel Christian Church, and Sandra Schrock, Millersburg, Ohio, Walnut Creek cong., by Alvin Kanagy, Aug. 13.

Lewis — Yoder. — William Lewis and Esther Yoder, both of Belleville, Pa., Allensville cong., by Paul Bender, Aug. 12.

Martin — Hartman. — Randy Martin, Goshen, Ind., and Michele Hartman, Elkhart, Ind.,

Pontius Joel Kauffmann

both of Yellow Creek cong., by Bob Detweiler, June 18.

Miller—Esh.—Mervin Miller, McVeytown, Pa., Mattawana cong., and Wilma Esh, Belleville, Pa., Allensville cong., by Paul Bender and Richard Smith, Aug. 19.

Miller — Frederick. — Gerald Miller, Goshen, Ind., Shore cong., and Amy Frederick, Middlebury, Ind., Methodist church, by Bob Detweiler, Sept. 17.

Miller — Martin. — Brent Miller, Goshen, Ind., Walnut Hill cong., and Roma Martin, Osceola, Ind., Yellow Creek cong., by Bob Detweiler, Aug. 13.

Miller — Swartzendruber. — Morris D. Miller, Kalona, Iowa, Fairview Conservative cong., and Kristina Ruth Swartzendruber, Kalona, Iowa, Lower Deer Creek cong., by Dean Swartzendruber, Sept. 3.

Miller—Yoder.—Timothy J. Miller, Lakewood, Colo., Glennon Heights cong., and Lana F. Yoder, Haven, Kan., Yoder cong., by Waldo E. Miller, Sept. 3.

Perkins—Horst.—Spencer W. Perkins and Nancy R. Horst, both of Jackson, Miss., Voice of Calvary cong., by Luke L. Horst and John Perkins, June 18.

Reesor — Diller. — Charles Richard Reesor, Unionville, Ont., Hagerman cong., and Carolyn Ruth Diller, Markham, Ont., Steeles Avenue cong., by Arthur Byer and David Martin, June 11.

Sharp — Sharp. — Glenn Myron Sharp, Harrington, Del., Tressler cong., and Diane Marie Sharp, Independent Bible Fellowship church, by Millard Benner, June 25.

Short—Nofziger.—Rod Short, Wauseon, Ohio, Central cong., and Brenda Nofziger, Wauseon, Ohio, North Clinton cong., by Charles Gautsche and Bob Schloneger, Sept. 17.

Wilhelm — Ventura. — David Wilhelm, Chicago, Ill., and Theresa Ventura, Evanston (Ill.) Mennonite Fellowship, by Louise Neal, Sept. 3.

Wittrig—Mann.—Paul A. Wittrig, Colorado Springs, Colo., Beth-El cong., and Juanita Mann, Elkhart, Ind., Prairie Street cong., by Philip Bedsworth, July 30.

Yoder — Yoder. — Laverne Yoder, Sugarcreek, Ohio, Light in the Valley Church, and Debra Yoder, Sugarcreek, Ohio, Walnut Creek cong., by Alvin Kanagy, Aug. 20.

OBITUARIES

Bailey, Earl R., son of Andrew and Effie (Pebley) Bailey, was born at Scalp Level, Pa., Oct. 3, 1907; died at Altoona, Pa., Aug. 5, 1983; aged 75 y. He was married to Margaret Barndt, who survives. Also surviving are seven children (James, Thelma, William, Clyde, Charles, Edith, and Melvin). He was a member of Seanor Mennonite Church. Funeral services were held at Stahl Mennonite Church on Aug. 8, in charge of Ernest Heller and Sanford G. Shetler; interment in Stahl Mennonite Cemetery.

Brenneman, Edwin S., son of Simeon and Lillie (Burkholder) Brenneman, was born near Elida, Ohio, Dec. 9, 1908; died of a blood clot in the lung at St. Rita's Medical Center, Lima, Ohio, Sept. 15, 1983; aged 74 y. On June 6, 1943, he was married to Grace Short, who survives. Also surviving are 2 children (Allen, and Margaret—Mrs. Tim Thut), 6 grandchildren, one brother (Robert), and one sister (Evelyn—Mrs. Lloyd Hostetler). He was a member of Salem Mennonite Church, where funeral services were held on Sept. 19, in charge of Larry Rohrer; interment in the church cemetery.

Brenneman, William Oral, son of Jacob and Anna (Swartz) Brenneman, was born in Allen Co., Ohio, Dec. 29, 1912; died at his home in Elida, Ohio, Sept. 16, 1983; aged 70 y. On Oct. 6, 1935, he was married to Mabel Smith, who survives. Also surviving are his father, 3 children (James A., William L., and Sharon—Mrs. Wayne Miller), 6 grandchildren, and 3 sisters (Edna—Mrs. Merle Stemen, Freda—Mrs. Paul Smith, and Elizabeth—Mrs. Richard Ross). He was a member of Salem Mennonite Church, where funeral services were held on Sept. 18, in charge of Truman Brunk, Kenneth Good, Richard Martin, and Larry Rohrer; interment in the church cemetery.

Egli, Edith E., daughter of Peter and Lena (Ulrich) Schertz, was born in Eureka, Ill., Oct. 1, 1894; died at Portor's Memorial Medical Center, Denver, Colo., Aug. 21, 1983; aged 88 y. On Dec. 4, 1917, she was married to Amon R. Egli, who died on Aug. 13, 1933. Surviving are 3 children (Donald, Evelyn, and Calvin), 6 grandchildren, 10 great-grandchildren, and 3 sisters (Rose Nofsinger, Lillian Schertz, and Hazel Rhodes). Preceding her in death were 3 sisters (Freda Zehr, Silda Zehr, and Lola Egli), and 2 brothers (Elmer and Alvin). She was a member of the First Mennonite Church. Funeral services were held at Bullock Mortuary, Englewood, Colo., Aug. 23, in charge of Eldo Miller and Tom Friesen; and at Larson-Weishaar Funeral Home, Manson, Iowa, Aug. 25, in charge of Herb Yoder; interment in Rose Hill Cemetery, Manson, Iowa.

Erb, Anna Marie, daughter of John and Arminda (Hochstetler) Brenneman, was born in Johnson Co., Iowa, Sept. 5, 1900; died at the Pleasantview Home, Kalona, Iowa, Sept. 4, 1983; aged 83 y. On Feb. 1, 1920, she was married to Truman Erb, who died on Mar. 2, 1974. Surviving are 5 children (Marjorie—Mrs. Arnold Stutzman, John, Kathleen—Mrs. Ben Kenagy, Donald, and Joan Huneryager), 12 grandchildren, 17 great-grandchildren, 2 sisters (Katie Yoder and Rozetta—Mrs. Harold Miller), and one brother (Henry). She was a member of Lower Deer Creek church, where funeral services were held on Sept. 6, in charge of Dean Swartzendruber and Robert K. Yoder; interment in the church cemetery.

Gehman, Nora L., daughter of Abram and Sarah (Lapp) Gross, was born at Fountainville, Pa., Feb. 17, 1894; died at the Eastern Mennonite Home, Souderton, Pa., Aug. 14, 1983; aged 89 y. She was married to John Gehman, former pastor of the Swamp Mennonite Church, Quakertown, Pa., who died in Jan. 1969. Surviving are 2 brothers (Phares L. and Joseph L.), 2 sisters (Priscilla and Elizabeth Gross), 2 stepdaughters (Minerva Gehman and Edith Martin), and one stepson (Lloyd Gehman). She was a member of the Swamp Mennonite Church. Funeral services were held at the Eastern Mennonite Home on Aug. 17, in charge of Noah S. Kolb and Winfield Ruth; interment in the Swamp Mennonite Church Cemetery.

Hershberger, Lydia, daughter of Joseph and Mary (Burkey) Gascho, was born in Milford, Neb., Aug. 20, 1888; died at Corry, Pa., Sept. 10, 1983; aged 95 y. She was married to Ammon Hershberger, who preceded her in death. Surviving are 2 daughters (Esther—Mrs. Irvin Roth and Ruth—Mrs. Clayton Troyer), 2 sons (Clyde and Willard), 20 grandchildren, 50 great-grandchildren, and 5 great-great-grandchildren. She was preceded in death by one daughter (Arlene—Mrs. Cecil Reynolds). She was the oldest member of Beaverdam Mennonite Church, where funeral services were held on Sept. 13, in charge of James Hershberger; interment in Beaverdam Cemetery.

Martin, Homer, son of David and Hannah (Reed) Martin, was born in Elkhart Co., Ind., Sept. 16, 1905; died at Elkhart (Ind.) General Hospital on Aug. 28, 1983; aged 78 y. On Dec. 23, 1930, he was married to Emma Kilmer, who died on Dec. 1, 1979. Surviving are 5 children (Nelson, Virgil, Dorothy—Mrs. Melvin Keim, Mary—Mrs. James Christophel, and Erma—Mrs. Leon Yost), 13 grandchildren, 5 stepgrandchildren, 9 great-grandchildren, 2 sisters (Magdalena—Mrs. Harold Weaver and Martha—Mrs. Phares Zimmerman), and one brother (Clarence). He was a member of Yellow Creek Mennonite Church, where funeral services were held on Aug. 30, in charge of Bob Detweiler; interment in the church cemetery.

Shetler, Marion Franklin, son of Jacob D. and Anna (Guengerich) Shetler, was born in Centralia, Mo., Dec. 6, 1909; died of cancer at Glendale, Ariz., Sept. 22, 1983; aged 73 y. On Dec. 25, 1934, he was married to Adeline Swartzendruber, who died in 1977. On Apr. 20, 1979, he was married to Julia (Erb) Stutzman, who survives. Also surviving are one son (Jay Marion), 2 daughters (Ruth Ann Dunn and Grace Marie Shetler), 4 stepchildren (Roger Stutzman, Keith Stutzman, Vicki Linden, and Peggy Stark), 21 grandchildren, one great-grandchild, 2 sisters, (Lydia Albrecht and Anna Marie Steckley), and 2 brothers (George and Jacob). He was preceded in death by 3 sisters (Katie Albrecht, Leona Shetler, and Josephene Maust), and one brother (Clarence). He was a member of the Sunnyslope Mennonite Church, Phoenix, Ariz., where memorial services were held on Sept. 25, in charge of David Mann and Stanley Weaver. Services were also held at the Stone Funeral Home in Upland, Calif., Sept. 28, in charge of Roger Richer; interment in the Belleview Mausoleum, Ontario, Calif.

Stormzand, June E., daughter of Levi and Kate (Oyer) Birkey, was born in Dewey, Ill., July 28, 1915; died at her home in Lowell, Mich., Aug. 30, 1983; aged 68 y. She was married in 1950 to Anthony Stormzand, who died in 1960. Surviving are one son (John), 7 stepchildren, 2 grandchildren, some stepgrandchildren, one brother (Ralph Birkey), and one sister (Velma Birkey). She was preceded in death by 3 brothers and one sister. She was a member of the Bowne Mennonite Church. Funeral services were held at the Roth-Gerst Funeral Home on Sept. 2, in charge of Edward Schrock; interment in Lowell Cemetery.

Stutzman, Erwin, son of Levi and Clara (Hershberger) Stutzman, was born in Holmes Co., Ohio, May 5, 1900; died at the Walnut Hills Retirement Home, Walnut Creek, Ohio, Aug. 11, 1983; aged 83 y. On Aug. 6, 1921, he was married to Martha Mast, who survives. Also surviving are 2 sons (Vernon and George), 2 daughters (Betty—Mrs. Blaine Taylor and Jean—Mrs. Glenn Shoup), 16 grandchildren, and 5 great-grandchildren. He was a member of the Orrville Mennonite Church. Funeral services were held at the Walnut Creek Mennonite Church on Aug. 14, in charge of Alvin Kanagy; interment in the Walnut Creek church cemetery.

CALENDAR

Black Peace Conference, Atlanta, Ga., Oct. 20-22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29
Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5

CREDITS

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ITEMS AND COMMENTS

Pope John Paul II takes firm stand in tough new contraception statement

In one of the firmest Catholic Church statements ever issued on the subject, Pope John Paul II attacked all forms of contraception, saying that artificial birth control must be condemned in all cases no matter what the situation. "Contraception must objectively be judged so illicit that it can never for any reason be justified," John Paul declared to a group of priests visiting Rome for a seminar on "responsible procreation." The pontiff asserted that "to think or say otherwise is like maintaining that in human life there may be situations in which it is licit not to recognize God as God.

"When through contraception, a married couple removes the potential procreative capacity from their conjugal sexuality, they are attributing to themselves a power which belongs to God—the power to decide the coming into existence of a human person." John Paul added that traditional Catholic teaching on birth control "was an essential point of Christian doctrine regarding marriage."

Woman with story about a dying child leaves priest feeling he has been had

It was a simple request. A poor woman with a terminally ill child wanted to give her daughter a few happy moments before admitting her to a Twin Cities hospital to die. Would the parishioners from the Holy Spirit Catholic Church here provide a night's stay at St. Cloud motel so the child could swim in a pool and eat a nice meal? "How could we say no?" asked the Rev. James Hahn, pastor of Holy Spirit. "This woman even asked us to take care of her daughter's funeral arrangements." So Holy Spirit booked a room for a Sunday night. It just happened to follow a Friday and Saturday night gift from a St. Cloud Protestant Church.

"We were had," the priest said. "And we don't know how many other churches were also approached with the same elaborate story." Father Hahn never did find out if the woman's child had cancer. He realized that her story was a scam when she tried to wrangle another night on the parish's tab. This was after the priest found she had pulled the same story on the other church.

Castro's Cuba gives special note to centenary of Methodist Church

For the first time since Fidel Castro came to power nearly a quarter of a century ago, the government-controlled media has taken note of the Methodist presence in Havana, Cuba. The occasion was the conclusion of the centennial observance of the Methodist Church in Cuba, and was highlighted by the presence of an international delegation representing 40 million Methodists around the world, according to United Methodist Communications here.

A member of the delegation, Bishop Federico J. Pagura of Argentina, president of the Methodist bishops of Latin America, spoke at a nationally televised press conference in Havana. "As Christians," he said, "we are committed to the task of destroying the barriers of prejudice, lack of communication and hate, and of serving as instruments for building a lasting peace founded on truth, justice, and freedom."

In addition to the televised press conference, the Methodist centennial was also covered in a front-page story in the official government newspaper, *Gramma.*

Eleven-state Southern Baptist group charts drive against legal gambling

Concerned about the large majorities of people in all regions of the country who accept legalized gambling, Southern Baptist leaders from 11 states met in Nashville to formulate a major campaign against parimutuel betting, state lotteries, and casino gambling.

They heard Robert Bezilla, vice-president of the Gallup Organization, report that "historically, over one-half of the population has approved some form of legalized gambling." He said a recent Gallup survey found 82 percent of respondents saying they would approve of some form of legalized gambling if it helped their states to raise revenues.

Participants in the consultation asked the Christian Life Commission to distribute more resource materials to motivate Southern Baptists to deal with the problems of gambling. They also urged pastors to address the gambling issue in sermons, and called for "careful research" designed to aid state Baptist conventions in opposing gambling legislation.

Fundamentalists foresee danger from Rome and Moral Majority

Fundamentalists from around the world expressed alarm at such movements as the Moral Majority and strongly denounced the Roman Catholic Church at the third World Congress of Fundamentalists, in resolutions adopted at their meeting in Greenville, S.C., in early August. The 3,000 delegates from more than 20 countries said that while they believe Christians "have a responsibility to be active in governmental matters as the salt of the earth," they feel such movements as Moral Majority in the United States and the Festival of Light in Britain and Australia represent "subtle ecumenicity in which Catholics, Jews, Mormons, liberal Protestants, pseudo-fundamentalists, and fundamentalists are drawn together in a quasi-political union."

The fundamentalist congress expressed the belief that "salvaging of the world's morals is a mere cosmetic treatment of the deeper problem of sin, that correcting the world's morals gives the false impression that the world's ills would be solved if her morality were reformed." Delegates affirmed that "the mission of the church is not moral reformation but is instead the preaching of the saving grace of Christ, which deals with man's sin problem whereby man's morals become correct."

Foes of capital punishment fear that a slaughter may be what finally changes the public's opinion

When convicted killer John Evans was awaiting execution in Alabama last April, the general secretary of the U.S. Catholic Conference wired a strong appeal for clemency to Gov. George Wallace, declaring that "the death penalty is not a morally acceptable form of punishment." The governor's office acknowledged receiving the letter, praised all those expressing concern in the matter, but then allowed Mr. Evans to be executed on Apr. 22 in an electric chair that burned him to death over a nine-minute period. For opponents of capital punishment, the incident painfully illustrated the weakness of their movement and their need for new strategies.

Behind the pessimism, anxiety, and rethinking expressed in more than a dozen recent interviews with leaders in the movement to abolish the death penalty is the mounting pressure to resume executions in the United States in substantial numbers. There is, in fact, less and less chance of preventing a slaughter, say worried capital punishment foes, and this, they think, is what finally may be needed to change public opinion on the issue.

The number of people on death rows across the country has risen dramatically—from 400 in 1977, and 700 in 1981, to 1,230 as of Aug. 20, according to statistics compiled by the NAACP Legal Defense Fund in New York City. About half of the death row population is concentrated in four states—Florida, Texas, California, and Georgia.

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The lion and the lamb

My colleague in the other office remarked recently that people clamor for biblical articles, but they don't really want to read them. If his hunch is correct, many will be disappointed with a series of articles on the book of Revelation which begins in this issue. Growing out of sermons preached by Ted Grimsrud to the Mennonite Church in Eugene, Oregon, the articles seek to understand the message of Revelation, but they do not speak in gripping detail about how to get along with one's wife in case that is an immediate problem.

On what conceptual level to publish is a question that must be continually answered. We do expect to include regular testimonies such as "What I Really Believe," reports of good things happening, opinions, and exhortations. What about Bible exposition? Is this too abstract for the *Gospel Herald*? That is the question. There are sermons on most Sundays in our congregations and there are Sunday school lessons. Should we leave Bible exposition to them and the *Herald* occupy itself with more practical matters?

As with many other questions, this one cannot be answered definitively, but I raise it to acknowledge the issue for your consideration. At the same time, I hope that many of you will find these articles on Revelation worth your time and that they will contribute to your thinking about how the inspired Scriptures minister to us.

Revelation has been and continues to be a controversial book because its message is mysterious and thus requires careful discernment. It is my understanding that it was originally intended as a message in code so that the faithful would understand and the enemy would not. Trying to interpret the code for its own time and then to make the "application" for ourselves is the challenge and the source of controversy.

Are we to read the book of Revelation for a detailed prediction of how events will unfold in the future or for encouragement to be faithful today? In my opinion, we will be better served if we concentrate on the latter. I tend toward the view expressed by Daniel Kauffman, first editor of *Gospel Herald*. He wrote to H. S. Bender in 1928: "Personally I hold to the theory now commonly known as 'amillennialism,' but will be very glad to have a part in a literal thousand-year reign in case that will prove to be our Saviour's program."

Revelation affirms that Christ is and will be victorious, but description of what it means to be victorious is paradoxical. In chapter 5, the key to the meaning of history is in the hands of the lion of the tribe of Judah who upon closer examination turns out to be a lamb. "He that hath an ear, let him hear what the Spirit saith unto the churches" (Rev. 3:22).

If one is seeking a neat formula for the future, this approach to Revelation can be nothing short of disappointing. But I propose that it is really better. To seek to know the future in detail would be analogous to eating from the tree of the knowledge of good and evil. (Gen. 2:17). Jesus himself told his disciples that knowledge of the future is reserved to the Father.

I propose that if we can accept this, it frees us to concentrate on the task at hand: faithful stewardship of the gospel and of the resources that God has given us. The use of the lion as an image for Jesus expresses the faith that he is in charge. The use of the slain lamb as an image expresses the faith that his method of control and leadership is different indeed from what is commonly understood.

It seems today as if the principalities and powers oppress us as never before. But then each generation has had its date with destiny and each has tasted the sweetness of opportunity and the bitterness of injustice. We are told by the communication media and by leaders in high places that evil is concentrated in other parts of the world, among people who do not agree with our ideology.

This is on the surface a comforting thought in the same way as we are glad when "our" team wins and sad when they lose, although we had nothing to do with the winning or losing. But as on further thought we know it was not really "our" team that won, so in looking into our hearts we know there are evil tendencies in us as well as on the other side of the world. Paul in Romans 2 warns against condemning others because the condemnation comes right back on us.

As much as any New Testament book, the Revelation suggests that for the Christian, life in the world is a delicate balancing act. Because our loyalties are to God who is transcendent we are always a potential threat to parochial interests. Yet although we are exiles, we seek the good of those we live among, as Jeremiah urged the Jews in Babylon in Jeremiah 29.

And we can take courage from the vision of the city of God coming to meet us. In Revelation 21 John saw the holy city coming down out of heaven. Our instinct is to push the fulfillment of this vision far into the future. But we should read this thoughtfully. For the paradox of the lion and the lamb is joined by the paradox of the holy city. Is it only a vision for the far future? Or is it not in some sense present with us now?—Daniel Hertzler

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Passion and prophecy

A personal pilgrimage

by Calvin E. Shenk

"The Burden of Habakkuk," by Chagall. When prophecy emerges from passion we speak more in agony than in anger.

I was a missionary in Ethiopia in the 1960s and early in the 1970s. Given our task there, I saw my role more as an anthropologist than a prophet. I was cut off from much of the turbulence in the States of the 1960s. I had participated in street meetings in the 1950s but was not a part of street demonstrations against the Vietnam war in the 1960s. The closest I came to that sort of prophetic witness was to sign my name to a letter calling Nixon to cease bombing North Vietnam.

But I was also cut off during those years from changing emphases in Mennonite theologizing about the prophetic function of the church—the need to match our concern for personal ethics with an equal concern for social ethics. I'm still catching up, but I'm convinced that social ethics is an integral part of the gospel. A recent visit to Hiroshima strengthens my conviction that social ethics is not an appendage.

I am pleased that prophetic witness revives the use of "lordship" language. For too long fatherhood has been separated from lordship. And this can be very sentimental. But I also feel some caution, for one of the temptations of people like me is to speak more of lordship than fatherhood and this is equally inadequate. It can even be dangerous because lordship then becomes an idea more than a relationship.

As Mennonites extend the prophetic-political implications of the gospel, I hope such prophecy will be rooted in passion of relationship. If prophecy is not sustained by passion, but merely by moral and intellectual ideals, it soon becomes ideological. Prophecy characterized by passion emerges from pain, ecstasy, and compassion. There is balance between spirit and conscience. This distinguishes it from some other forms of social radicalism which are often like a cut flower without nourishment. Ideological prophecy causes us to clench the fist or point the finger. It makes us bitter. It becomes a self-righteous crusade.

Jeremiah (4:19, 20-26; 8:22—9:2) helps us understand that pathos and passion are part of the prophetic agenda. Jeremiah felt the ache of God because of the quality of his relationship with God. Grief and lament preceded his criticism. He spoke with a broken heart. Walter Brueggemann in *The Prophetic Imagination* (Fortress Press, 1981) has helped me deal with some of the concerns I feel on my pilgrimage toward an understanding of the prophetic function of the church. He notes that weeping is radical criticism, for it breaks bar-

riers as no harshness or anger can do. Anger, abrasiveness, and indignation only drive the hurt deeper. He believes that in a numb society the language of grief will be more effective than scolding and reprimanding. Instead of standing over against others we stand with them.

When prophecy emerges from passion we speak more in agony than in anger. We are neither callous nor arrogant. It's not that we succumb to cheap grace. Rather, we develop sensitivity to the evils of our age and speak the word of the Lord with anguish and with candor. Jesus modeled such passion. He wept. He suffered. He showed us that obedience is always in the context of Gethsemane and the cross. Brueggemann suggests that without the cross, prophecy will likely be destructive.

In teaching the Old Testament I am impressed with how much the prophets speak of hope. When people are in despair there is a message of hope (Is. 42:10; 54:1; 55:1-2). When prophecy is born of passion, hope must also be part of the prophetic agenda. Our society also needs hope-filled prophetic language that cuts through despair and hopelessness. The message we communicate must be a hopeful alternative. We are not asked to generate such hope; it is given to us. It is given to use uniquely in Christ. We need the language of doxology to express hope and the newness of Christ's resurrection. Brueggemann insists that prophecy can't be separated long from doxology or it will become ideology.

Those of us who assume the role of prophet also need hope if we are not to become cynical. I have seen people whose attitudes undermined their ideals. I myself have felt this temptation. We who seriously seek to practice ethics are hard on ourselves and on others. We have high ideals for justice. Our task becomes overwhelming, yet we drive ourselves relentlessly. How can we believe that energy expended in healing the festering sores of our society is not wasted? How do we cope with evil structures, social guilt, or with actions which produce such little results? Sometimes we feel like light bulbs thrown against the concrete; instead of the concrete being shattered we are crushed. As we struggle against evil we may lose the peace of mind which is a precondition for our involvement. We then become callous or cynical.

If in our prophecy we are to balance criticism and energizing hope we need to experience passion in personal and corporate worship. Moses met God at the burning bush before he was an instrument for deliverance. The prophets' words were born in prophetic vision. The Psalms fuse praise of God with awareness of his righteousness. The Epistles integrate doxology and theology, experience and ethics. They speak of joy in the Spirit and walking in the Spirit.

Reform always needs worship to sustain it. In worship we are refreshed and our vision is renewed. John Wesley spoke of his heart being "strangely warmed" and his preaching had ethical implications. In worship we proclaim not just the kingdom but the king. We who would practice the ethics of the kingdom must experience the ecstasy of the kingdom. Only as we experience the presence of Jesus do his teachings and model have meaning.

Jim Wallis underlines for me the importance of worship. His book *The Call to Conversion* (Harper & Row, 1981) came at a crucial time in my reflection. He insists that worship and the political meaning of the gospel go together. He suggests that experiencing the power of God in worship is a precondition to experiencing the power of God in our involvement in the world for "worship is to resistance as a tree's roots are to its branches" (153). He regards praise as the language of politics, for "the name of the Lord, and not just his justice and peace, is worthy of worship and honor" (151).

Calvin E. Shenk: "Sometimes we need to block out the bright sun of activity in order to see the stars."

In worship we contemplate the grace of God, not to remove from sight the external world, but to still our minds so that we can again encounter external realities. We sometimes need to block out the bright sun of activity to see that the stars are still shining. Contemplation must precede and follow confrontation.

I am still trying to decide what forms of prophetic witness best fit with the other forms of witness I feel called to do. But, meanwhile, I believe that my duty is to speak words of prophetic criticism in a manner that does not distort the message. Those who hear words of judgment must also hear the witness of hope. These are kept in tension as my experience with the Father provides both depth and breadth to my proclamation of the Lord.

Calvin E. Shenk is professor of church studies at Eastern Mennonite College.

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Has peace become the cornerstone?

by Curt Ashburn

It was my first time in a military setting since I left the U.S. Naval Academy ten years ago. I shared my pilgrimage with Colonel Robertson, second-in-command of the Washington Military District. The colonel told me about his relatively recent commitment to Christ and how General Curry, commander of the Washington Military District, had discipled him.

It was Gen. Curry who had invited sixty pastors to Fort McNair for a dinner and program to say thank you to us for our ministry to the men under his command. I accepted the invitation even though my church has no military personnel attending. I'm glad I did. It reminded me of all the reasons for my decision to leave the Academy. The uniforms, the regimentation, blind loyalty, misplaced allegiance. No one who has not experienced military life knows the depth of the dehumanization process unless you have loved someone who went in and didn't know him when he came home for Christmas.

The day at Fort McNair strengthened my commitment to Christ's way of the cross, but it also broke my heart, it shamed me, brought me full circle in my peacemaking, and shed new light on the question of relating to Christians in the military or those who would serve if called.

I told Col. Robertson that I was a Mennonite and a pacifist. He was surprised that I would even set foot on a military base. We frankly discussed the problem of military service and war as they relate to commitment to Christ.

After a while he asked a question that moved me, for its very nature indicated that he was no longer engaging me as a guest but addressing me as a brother. It was in reference to an encounter he had once had with some Quakers.

"Do you know what hurts?"

"No, what hurts?" I asked looking into tear-glistened eyes.

"That they don't even want to have anything to do with us."

Us? Us, he meant persons who confess Jesus Christ to be Lord and Savior and who serve in the military. I was shaken, I apologized for us, for our arrogance. Us? I mean persons who confess Jesus Christ to be Lord and Savior, but who want nothing to do with those in the military.

What has happened to us? "Peaceniks," "Warmongers." Us, them? Pacifists and nonpacifists? Marching alongside 700,000 in protest against nuclear weapons, finding our identity with persons who want peace, but who don't care about Jesus Christ and turning our backs or, worse yet, relegating to hell those who do love Christ but interpret Scripture differently than "we?"

Daniel Hertzler recently wrote in reference to biblical interpretation, "If there is a single watchword of the Anabaptist-Mennonite movement, it is probably 'obedience.' " For the majority this is still true, but for many "peacemaking," "nonresistence," "nonviolent resistance" and other such issues have become the glasses through which all Scripture is read. This in itself is no more damaging than the box that other traditions put themselves in by forcing all Scripture to fit into dispensations or covenant theologies. Unfortunately, we have raised our concern for peace to a national level, thus not having to deal with the corruption wrought by the violence within ourselves and to a requirement for salvation whereby one is saved by a proper understanding of peace position and not by grace.

"O foolish Mennonites! Who has bewitched us?... I would like to learn one thing: Did we receive the Spirit by right understanding of the doctrine of peace, or by believing Christ? Are we so foolish?... Salvation comes only by the grace of Christ, but we have forsaken this good news for a gospel which is not good news at all. Evidently some people are trying to pervert the gospel of Christ." (Paraphrased selections from Galatians.)

The Sermon on the Mount is not incompatible with Galatians. In fact, apart from the salvation by grace preached by Paul, it is impossible to obey even the most elementary teaching of Christ for "everything that does not come from faith is sin" (Rom. 14:23). Furthermore, we do not, nor should we expect, the Col. Robertsons to come to faith through peace, but "... since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

No, I do not agree with the colonel on the participation of Christians in the military, and I told him so. But to "those of us who are confident in our own righteousness and look down on everybody else," (Lk. 18:9) I commend this paraphrased parable of our Lord:

"Two men went up to the temple to pray, one a pacifist and the other a colonel. The pacifist stood up and prayed about himself: 'God, I thank you that I am not like all other men—capitalistic, patriotic, militaristic—or even like this colonel. I live a simple lifestyle and refuse to pay my war tax.'

"But the colonel stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.'

"I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (Lk. 18:10-14).

Curt Ashburn is associate pastor of the Washington (D.C.) Community Fellowship.

Evangelicalism, fundamentalism, and the Mennonite Church

An interview with John Ruth

by Barbara Metzler

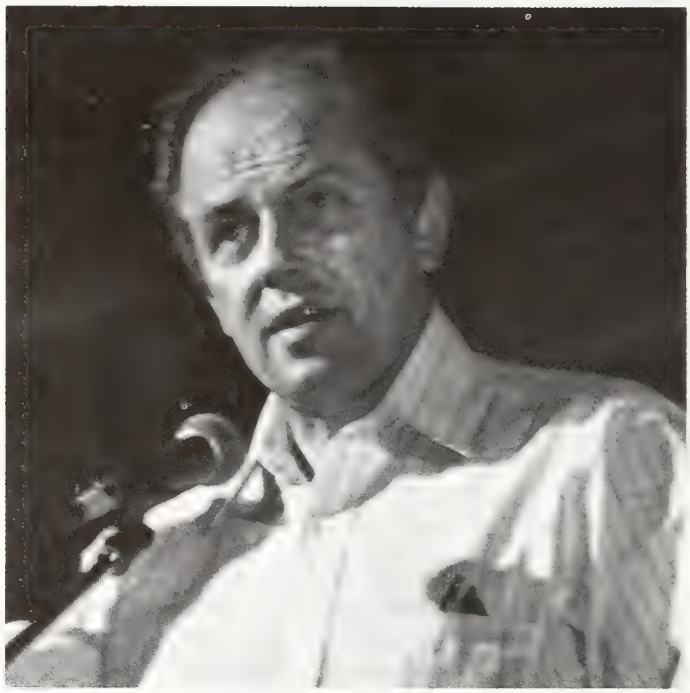
Barbara Metzler: Perhaps you could begin by giving a history of the tension between fundamentalists and others in the Mennonite Church.

John Ruth: It's not just between Mennonites and fundamentalists, but it's between Mennonites and evangelicals. Having just reviewed the history of the Franconia Conference, and somewhat the Lancaster Conference, I find this is an issue that never goes away. In the 1750s, a group of Mennonites in Virginia joined the Baptists because the Mennonites weren't evangelical enough. Along came the Revolutionary War and they withdrew from the Baptists because the Baptists went to war. In the 1770s one of the bishops of Lancaster, Martin Boehm, became more and more evangelical, and he was silenced by the Lancaster Conference, not for being evangelical, but because he condoned military involvement.

We think in terms of a disciplined Christian fellowship, an accountable one. There was always the sensitivity of calling the person "brother" if that person condoned military action. In 1792, a bishop in the Lancaster Conference, Christian Burkholder, wrote advice to the youth in which he tried to articulate the fact that we are not against the new birth or conversion. We call for that, but you cannot thereby fudge other important issues. The same thing happened again in Virginia, in fact in Weavers Mennonite Church. Peter Burkholder said, "Today there is a certain glorying in conversion." The same thing happened here in the Franconia Conference. A man named Abraham Gottschall said, "People are talking about accepting Christ, but they don't accept Christ whole. They accept him in his merits." He said that accepting Christ involves a patterning after him in all matters. So this has always been a dialogue. It's a perennial thing.

I want to be fundamental. Menno Simons called his book *Und Klare Anweisung,* a clearer foundation. The Mennonites always used the word foundation. We want to be at one with the old foundation. So we're not against using that word. But we always have our problem of trying to be more evangelical and then winding up being less committed on points that we once thought were part of the old foundation.

M: Where does the word "fundamentalism" come from?



John Ruth: As Mennonites we believe, as the apostle Paul says, that if you confess with the mouth and believe in the heart, then you must follow *Christ.*

R: Fundamentalism comes from a publication in the early part of the twentieth century, about 1912. There were a series of about 12 booklets published using the term fundamental, and that put the term into vogue. That had to do particularly with questions of orthodoxy, and it also had somewhat of a Calvinist ring to it. With fundamentalism comes a different set of concerns than the Mennonites had from day one. The Mennonites always spoke of the centrality of the cross, but we didn't have any theory of atonement. The language of fundamentalism is a language of orthodoxy, and testing other people's orthodoxy. That really was not the original Mennonite agenda.

M: There seems to be a tension between those who attest to the "born again" terminology, and those who talk of "following" Christ.

R: As Mennonites, we never pushed those two against each other. We would speak of conversion. That is we believe as the apostle Paul says, "That if thou shalt

Barbara Metzler is a Mennonite free-lance writer who worked during the summer for the Cape May (N.J.) *Herald.*

confess with thy mouth the Lord Jesus, and shalt believe in thine heart" that it's truth, then you must *follow* Christ. Because until you follow Christ, there is no evidence of what has happened.

Someone asked me to preach on a Mennonite text, a Mennonite sermon, one time. So I tried to consider what would be a Mennonite emphasis and I preached from Matthew 5: Leave your gift at the altar and go. What are you doing here praying if you haven't been reconciled with your brother? And that seems to be the order that Jesus said we should take. In contrast the fundamentalist tends to be continually talking about the experience, and the sensation of salvation. This was never a topic for the Mennonites.

It's two systems clashing with each other. Now, I wouldn't say that the older system is not badly abused at times, the system whereby you follow Christ. People can think because they put forth certain effort they get credit with God. Now there Luther can help us, the evangelicals can help us—our works are not worth anything.

But you can hardly imagine an evangelical saying to Nathanael, "Behold an Israelite worthy of the name" complimenting him on his spirituality. An evangelical is always telling you you are lost and in trouble, and raising a guilt trip. The problem with it is that it's only one mode. It's shrunken down to a formula and the Bible is richer than that.

You can't just riffle through the Bible with an index, and then get your topic and go to a verse and quote it and solve the thing. You discern. This business in which you simply invoke a phrase or invoke a formula, and then test people as though it were a litmus test is really foreign to how we became a people of God.

M: What has been your own experience with this "litmus" testing?

R: I grew up in the era of revival meetings. I was reaped in the revival meetings at eight years old. I couldn't see why anybody in their right mind would sit there and not go up. And yet there were things that didn't add up either. I found that to criticize or to raise questions, you tended to be slapped down, to be considered impertinent at best and subversive at worst.

My grandparents' generation taught me without trying to teach me, while my parents' generation was super-evangelical. They criticized the older generation for not having missions and stuff, and yet their own formulate behavior was not supposed to be critiqued. When this thing crystallized and was used as a test of orthodoxy, as the church continued to grow and try other modes, it strikes me as a fear reaction. All this talk about what's safe and what isn't safe does not inspire the confidence of the coming generation. The constant emphasis on safety rings a false note in our kind of world. It's protectionism. It does not bespeak confidence. I'd rather have the preacher, the professor, and the church take a good strong stance, but not hedge me around to make sure I don't think the wrong thoughts. I want to do some testing, some exploring.

I always think of what Jesus said. He said the son who always says "Yes, yes, pop" may not be the one who does God's will. But the one who says "no" first may be the one who has the strength to take seriously the depth of what the previous generation has handed him.

M: Do you believe that a split between liberals and fundamentalists is actually occurring within the Mennonite Church?

R: There have been discussions here of late, and there was a big discussion in the teens and twenties. There were people from Bethel College in the General Conference Church in the Midwest who really had a liberal theological leaning and who did not represent the genius of our church. That is the time when Goshen College was closed, and I would say that the college was trying to get the support of the Mennonite Church when it didn't really represent enough the center of the church. Now you have the potential for that, except you also have in our colleges, people who are very strongly identified with the Mennonite Church. The college people, so far as I can see now, have a lot of respect for the Mennonite Church.

But your question is: is there a split? It's not clean cut. See, fundamentalists look at our church and they think, "Oh, boy, a Bible-oriented church, just like us." Then they start fellowshiping with us, and they get disappointed. For several reasons: one, we insist that the Sermon on the Mount can't be postponed to another generation, and that means we don't go to war. And the liberals discover us every so often and say, "Oh, boy, a peace church." Then they realize suddenly that they're going to be stuck with a lot of Scripture study if they're with us, and they get disappointed too. But we're not taking our cue from either of these sides.

M: What are some concrete examples of evangelical input to the Mennonite Church?

R: The evangelical movement has done a lot for the Mennonite Church. It was the creative edge when I was a boy. It brought in Bible school. It let the young people speak; it broke down the deadness of the old traditional code. It did a lot of good things, but it was susceptible to criticism too. It was not the final form of the gospel. Sunday school is really a nineteenth-century mode. First it was fought, and then it was practically canonized. The same with the revival meeting. These are things that come and then they can be critiqued too.

The odds are against us. The odds that we will be absorbed into popular Christianity. That always happens.

M: How do we keep our Mennonite identity intact in a society as pluralistic and divisive as our own?

R: By taking a stand on certain crucial things like accountability to the church, and the church being willing to bind and loose—to set limits or say, "Hey, look here you've made a mistake, but we're going to accept you into the church. Maybe your marriage was messed up; we'll help you start again." That's loosing. But we have to bind people to something. And really, the church is easy to get in and hard to get out of. We're slipping into that whole business, and that's so ironic after 400 years of not being that way. Suddenly, we're starting to get popular. Thank God for that, but then first thing you know people are saying, "Oh, why fuss about this?" So

you don't have to have coverings anymore. "Oh, look this guy can't understand why he can't join the military for a couple of years." And you say, "Hey that's part of the gospel. That's part of the cross. Christ gave himself. We're not imposing our will. You take the consequences of living a vulnerable life in the world. When you get your support from us in the church, we'll pray with you, we'll help you, and we'll lend you money to get you to college." That kind of thing. That would be the creative way.

The odds are against us. The odds are that we will be absorbed into popular Christianity. That's what always happens.

M: Why do you believe it is important for the Mennonites to retain their identity and not become absorbed into popular Christianity?

R: Number one: the gospel was purchased at great cost. It may sound pious, but our forefathers and mothers gave their lives for this. They spent decades in trouble, and I mean deep trouble. They passed it on to us, and this is something the world needs. But the world does not need one more independent Bible believing, Bible thumping church. It's full of them, who are saving people for eternity, but not changing society even now. They're not colonies of heaven, and we're called to be that. If I believe anything, I believe that. The greatest privilege I have is to bear testimony to the fact that God's love is come to the world. And not just to individuals, down four billion individual pipelines, but it reconciles corporately as well as us to ourselves.

Thus, when you have a reconciled group of people, you have a colony of heaven where the redeeming work of God takes on flesh and it shows people what's happening. People behave differently toward one another. They help the poor among them, and they're sympathetic to the poor outside of the church. They don't go to battle with the world. They do jobs that mean something, not that are just income producing. They're compassionate. They're the salt of the earth. These are things that are the most creative, absolutely most important things.

I don't want to be intimidated out of being exploratory. I don't want to be intimidated into having only one stock answer to all questions. I'm not worried, as I read the Bible, that if I don't hold to the literal and scientific accuracy of every phrase that my faith and the church of Christ will collapse. There's too much truth there.

Jesus' call to faithfulness

Revelation 2—3

by Ted Grimsrud

The book of Revelation, for all its apocalyptic imagery and cosmic flamboyance, comes to us in the form of a letter written to specific churches in a specific part of the world. It is interesting to compare the greeting of Revelation 1:4-5 to the greetings in Paul's letters.

The basic form is almost identical. Part of the significance of this is that it reinforces the idea that the contents of Revelation are meant for concrete situations and not just fanciful speculations. It is important to keep this in mind as we look at the visions of the book. Their purpose is to provide encouragement and hope for enabling God's people to remain faithful to the way of Jesus in the midst of hard times.

Another indication that the message of Revelation was intended for concrete situations is the content of the messages to the seven churches found in chapters two and three. These messages contain exhortations to specific churches in specific life-settings.

When we look at the content of these messages we can see that they have universal applicability. Churches of all times and places struggle with focusing on doctrinal purity over love as did the church at Ephesus. Or, it is always tempting to think, like the church at Laodicea, that external wealth is a sign of God's blessing and that costly commitment to the way of Jesus is optional.

For Christians experiencing persecution for their witness to Jesus, the Lord's words to the church of Smyrna have real meaning: "Be faithful unto death, and I will give you the crown of life."

Certainly these messages do not say all that there is to say regarding church life. But they do raise some pertinent issues. They do say some things which are good for us to hear.

One of the key themes is that Jesus strongly commends a number of the churches for their faithfulness to his way in the midst of tribulation. The church at Pergamum did not deny Jesus' faith even when one of its leaders was killed. The church at Ephesus is enduring patiently. But it is especially the churches at Smyrna and Philadelphia which have gained Jesus' approval. He knows that they experience tribulation and poverty in the world's eyes, but he considers them rich in reality. He knows that they have but little power. Yet the most important thing is their faithfulness, and that is where true power lies.

Ted Grimsrud is former interim pastor of the Eugene (Ore.) Mennonite Church. This is the second in a series of seven articles on the book of Revelation.

One of the central messages. This theme of faithfulness in the midst of tribulation is one of the central messages of the book as a whole. It is one that is perhaps a bit difficult for most of us to relate to. How much tribulation do we encounter due to our faithfulness to Jesus? At least in the sense that these early Christians encountered tribulation—loss of life or livelihood, active persecution—we probably do not encounter a lot. We could ask ourselves why not and consider whether we are as comfortable as we are because we are not public enough with our faithfulness.

But in this article I want to look at this issue from another angle. I think that the key point is not the specific issue of faithfulness in the midst of poverty and persecution. Rather, the key issue is faithfulness in the midst of whatever specific temptations the churches were and are facing.

These temptations to leave the way of Jesus varied with each church. For the churches at Philadelphia and Smyrna, the temptations were clear. They were tempted to buckle under the pressure of overt persecution. They remained faithful; they withstood the temptations. This is a model and hope for all Christians who are persecuted. This was the kind of temptation that many of the early Anabaptists faced. And many, like the Smyrnans, were faithful unto death and no doubt received the promised crown of life.

But there are other kinds of temptations also: ones which the churches mentioned here—and, it seems clear, many churches since then—were not so successful in withstanding. The church at Laodicea seemingly faced the opposite temptation—instead of being tempted with poverty and persecution, it was tempted with wealth and toleration. This church was apparently not faithful in withstanding its temptation. Jesus calls it "wretched, pitiable, poor, blind, and naked."

It is fascinating, though sad, to look at the first few hundred years of the Anabaptist movement with regard to these two contrasting kinds of temptation.

The 1500s saw the rapid spread of the movement as thousands of Europeans were attracted to this new kind of Christianity that seemed to recapture much of the dynamism of the early church. Yet a few hundred years later there were hardly any Anabaptists left except in eastern Europe and North America.

As I have implied, this was in part due to the faithfulness unto death of many Anabaptists, the refusal to yield to the same kind of temptations faced by Smyrna and Philadelphia, as they were literally wiped out or forced to migrate. But it was also due to many Mennonites, especially in Holland, yielding to the kind of temptations faced by Laodicea. As they gained prosperity and toleration, their faith became lukewarm.

False religions, worldly idealogies. Perhaps the temptations most relevant to us are those faced by the churches at Thyatira and Pergamum. These churches were in many ways faithful to their Lord. But they accepted the teachings of false prophets, especially as it related to eating food sacrificed to idols and practicing immorality. These things symbolized accommodation to false religions, to worldly ideologies.

These churches, it seems, were willing to tolerate the claims of other gods, of other world-views, along with their commitment to Christ. But according to Jesus, this toleration is wrong. His way is the only way and is to be followed without compromise.

We today are not so much tempted by other religions with what are clearly non-Christian worship activities like sacrificing to idols. But just because a world-view, a set of values, does not call itself a religion does not mean that there are not world-views making claims on us that are counter to the claims of Christ. I believe there are many accepted values in our culture which should really be seen as religious values and which tempt us to leave the way of Jesus.

Our challenge is to withstand these temptations. That is one of the main reasons our congregations exist. Together we gain strength to meet this challenge.

What are some of these values I am speaking of? What are our modern-day Balaams and Jezebels?

One of the main ones in this time of economic troubles is to grasp after our own security first, to join in the panic-stricken stampede for the lifeboats—before considering the people below us. The need for security is a real one, but the message of Jesus here and elsewhere is that true security is found only in living according to his ways. "It is in giving that we receive."

The temptation we face is to think that we must be preoccupied with covering all the bases for ourselves. When we are thus preoccupied, we lose sight of others—including Jesus. Of course, the corporate expression of this grasping after our own security is seen in our countries' military policies. Our challenge as congregations is to discern how we can together withstand this temptation and direct our concern outward.

There are various kinds of temptations: some Christians buckle under pressure, while others are tempted by wealth and toleration.

Another manifestation of false values that hinders our worship of God is to despair of change in our world. We more or less deny that God is working in the world. To give in to this temptation is to cut off the possibility of God being manifested in us or through us. To believe that the world can change for the better, that God can and does act, is to open ourselves for involvement as agents of this change.

What the Spirit says. Yet another example of a temptation we face is the tendency to give financial support or prayer support to works of service and then to think that we have thereby fulfilled our obligations. Certainly it is proper to give these kinds of support, but most of all God desires our hearts and lives.

The answer to meeting all these kinds of temptations is simple: those who have ears, let them hear what the Spirit says to the churches. The Spirit says repent of our unfaithfulness, follow the Lamb wherever he goes. "He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne" (3:21).

CHURCH NEWS

"Friendship Without Missiles" theme of Philadelphia celebration

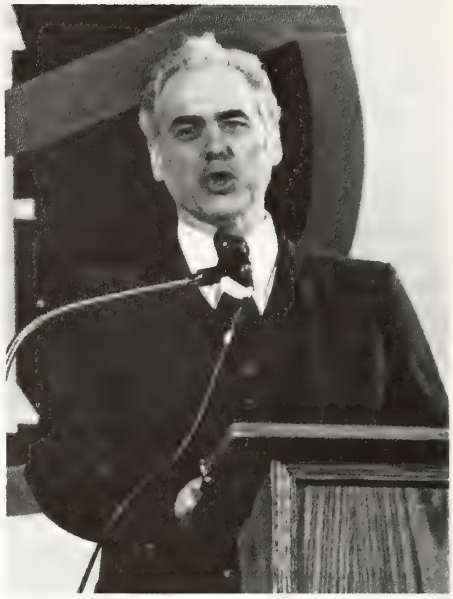
A candlelight procession of 800 Mennonites and Quakers joined 14,000 candle-bearing people on the steps of the Philadelphia Art Museum on Thursday evening, October 6. Representing a broad coalition of peace, civic and religious groups spearheaded by the Mennonites and Quakers, the group called for no deployment of the Cruise and Pershing II missiles, for an end to the arms race, and for better funding of human needs.

The occasion for "The October 6 Witness: a Demonstration of Faith and Conscience" was the 300th anniversary of the arrival of the first German immigrants in North America. These were Quakers and Mennonites who accepted an invitation from William Penn to settle in Pennsylvania. They left the city of Krefeld and settled in Germantown in 1683. The October 6 witness was timed to coincide with a state dinner at the opposite end of the Benjamin Franklin Parkway at which Vice-President George Bush hosted West German president, Karl Carstens, at the Franklin Plaza Hotel. Bush and Carstens used the occasion to further strengthen the German-American military alliance and to build support for the deployment of the Cruise and Pershing II missiles in West Germany and other European countries later this year.

Recent public opinion surveys indicate that three out of four West Germans oppose such deployment. Bob Ulle of Perkasie Mennonite congregation remarked, "It is a bitter irony that the United States is celebrating the arrival of gentle people on our shores by sending new weapons of mass destruction which the German people do not want."

"I came because of my history," said Cleta Gingerich who came with a busload of 41 people from Harrisonburg, Virginia. "My grandpa came here from Germany because of his beliefs about war and nonresistance. He was 19 when he and his brothers boarded the ship. I realized that I can go through life avoiding having to face these issues. To come to the October 6 witness helped me and my family face some of those issues that grandpa faced as a boy."

A broad spectrum of speakers from the United States and Germany addressed the witness. Mennonite Church moderator Myron Augsburger told the crowd that "There are some issues in life on which you can't be neutral. As an evangelical Christian I am against a nuclear arms buildup. I am for a nuclear freeze.... I believe in a Jesus who says love your enemies." Erhard Eppler, a leader in the West German Social Democratic party and the German Protestant Church, maintained that after two World Wars, friendship between Germany and the United States is a sign of hope. Said Eppler, "... but friendship means more than fighting against a common enemy [with Pershing missiles]. We are friends because we would like to be friends with all human beings. We want to be friends with all people Christ died for."

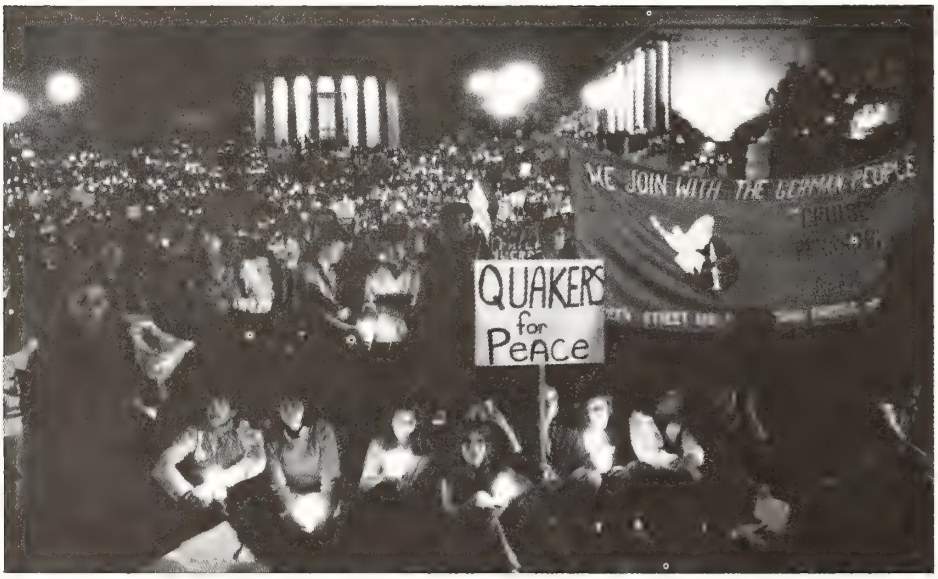


Mennonite Church moderator Myron Augsburger addressing the people at the Philadelphia Art Museum: "As an evangelical Christian I am against a nuclear arms buildup.... I believe in a Jesus who says love your enemies."

Ronald Dellums, a U.S. Congressman from California, likened the deployment of missiles in Western Europe to "a prominent Cuban missile crisis." Dellums raised several major areas of concern stating that the U.S. is moving beyond deterrents to "war fighting capabilities" (first strike), and that under the guise of modernizing our forces, the U.S. is developing exotic military technologies that will create a nightmare for arms controls. Other speakers at the witness included Petra Kelly, cofounder of the West German Green party and Simone Wilkinson, representative of the Great Britain campaign for nuclear disarmament.

Prior to the public witness at the museum steps, Mennonites and Quakers joined in a worship service at the central Philadelphia Quaker meetinghouse in downtown Philadelphia. "We're here to celebrate 300 years; we're here to worship," Ruth Wenger, Philadelphia Mennonite Council coordinator, told the Mennonite and Quaker gathering.

John Stoner, executive secretary of the Mennonite Central Committee U.S. Peace Section, brought greetings from the German Mennonite Peace Committee. "More and more Christians around the world must resist the deployment of missiles in West Germany this fall.



An estimated 15,000 gathered at the steps of the Philadelphia Art Museum on October 6 for a "Friendship Without Missiles" rally.

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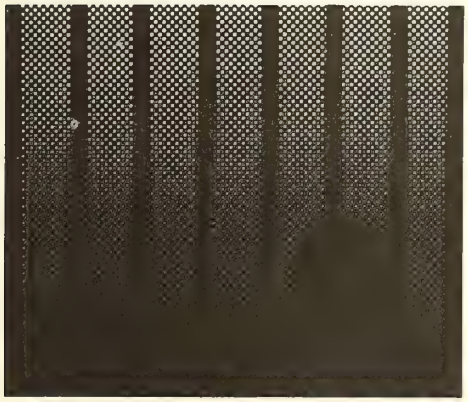


About Victims, Offenders and Reconciliation

It is evening. Irene, a realtor, goes early to prepare to show a house to a client couple. Alone in the basement of the house, she hears somebody enter the house and flick off the basement lights. She thinks it is a mistake until she sees a dark shape lunge at her. The "client" is a man, also alone. The violence of his attack knocks her to the floor and she is gripped by fear. At the same time, she senses **his** fear and recognizes how dangerous that makes him. Scenes of her life flash through her mind and she wonders who will ever know where to look for her body in this vacant house. She tries to talk, to calm him down. Suddenly he releases her, sits beside her, and then, again without warning, he leaves. After a seemingly long time, in a state of shock, Irene runs for help to a "friendly house."

If someone slaps you on the right cheek, let him slap your left cheek, too.
Matt. 5:38

Two years later Irene met her assailant again. His name was Nick. This time it was not a violent encounter, nor was it easily arrived at. Rather it was one step in the slow process of Irene's turning the cheek and of Nick's experience of forgiveness.

Nick was married and together he and his wife had become involved in a Mennonite church. Their pastor was aware of some of Nick's personal problems and the ensuing marital difficulties; he offered counsel and support, gaining Nick's confidence and trust as together they grappled with Nick's hostilities, his grief and remorse over his past life. Nick knew that God had forgiven him. But continued crying and praying left him still without peace.

Nick's pastor also knew Irene and dared to entertain a most dangerous thought: "Could anything good come out of a meeting between a violent offender and his victim?" He talked with a friend, a person involved in ministry to those caught up in the criminal justice process.

Together they arranged that they would meet with Irene and Nick. They would make it possible for each of them to ask the questions that had remained unanswered for two years, for each to describe to the other the impact of that violent night on their lives since then.

The group of four entered the pastor's study quietly. Irene's coming was an act of openness and vulnerability and faith—she did not know that she would not be hurt again. Nor did Nick know what to expect. Recognizing the hurt he had inflicted on her at their first meeting, could Irene forgive him? The four of them prayed for the presence of God's Spirit among them.

Nick said, "I'm sorry—I didn't mean to hurt you."

Irene responded softly, "That's O.K. I forgive you."

Their words continued, telling about the past two years. Pain filled their voices and tears, their eyes. Each was intentionally confronting the source of her/his pain. Out of the shared confrontation and vulnerability, out of the chaos of the past two years, there came healing. A conflict was resolved, a sin was forgiven. Irene had turned the other cheek and Nick had found forgiveness.

The past deed was not undone. But each of the participants in this dialogue had found that she/he could lay down this burden from the past. Nick experienced the peace that had eluded him in the past. Irene returned to her present life and was able to discuss with her husband what had happened in the past and at the meeting with Nick. Her thoughts no longer continued to dwell constantly on that past—in turning the other cheek and offering forgiveness, she, too, had gained freedom from the past.

Ruby Friesen Zehr
MCC U.S. Office of Criminal Justice

WHY DOES MCC HAVE CRIMINAL JUSTICE PROGRAMS ANYWAY?

Many North Americans worry about crime. Thousands have been victims of crime. Many others fear crime.

North Americans are also in a punitive mood. As a result, prisons are overcrowded. In the United States, over 600,000 people are locked up, the highest incarceration rate in the Western world, and the rate has more than doubled in the past decade. Rates are not as high in Canada, but the situation is serious there as well.

Over 1,200 people are currently under sentence of death in the United States, and recent U.S. Supreme Court decisions make it possible for a flood of executions to begin soon. Although Canada currently has no death penalty for homicide, calls for its return are frequent.

Why is Mennonite Central Committee involved with offenders, victims and justice? One answer is simply that the need is great. With thousands of victims, thousands of offenders, and so little opportunity for healing within the current system, the church has no alternative but to be involved.

Mennonites are involved and have been for years. Mennonites throughout North America visit prisoners and work with offenders in various ways. Yet many of these workers feel isolated and lonely. They feel the need for support, for dialogue with others with similar concerns and experiences, for information and new challenges. Others need to be encouraged to join them, either in "traditional" areas of ministry or in new areas such as victim ministries. MCC, with its broad constituency base, can help raise concerns and bring interested people together.

Mennonites have some important and unique things to say about crime and justice. With our Anabaptist theology and our background of experiences, we can sometimes bring a new perspective to old issues and bring attention to new issues.

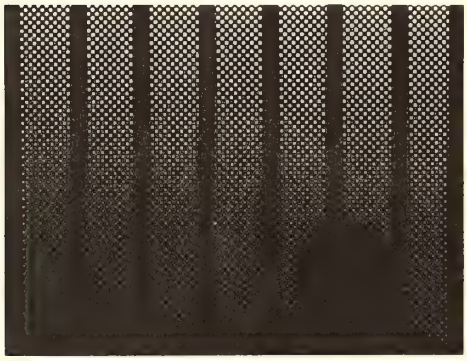
But MCC programs do not provide direct services to victims or offenders. MCC is involved: by placing workers in existing justice and victim/offender ministry programs and by operating national resource programs in Canada and the United States.

The Victim Offender Ministries Program in Canada and the Office of Criminal Justice in the United States work to raise consciousness about crime and justice and to provide information and support to those involved. In addition to developing and distributing material, they facilitate communication through newsletters, conferences and visits.

Both programs provide assistance to people starting or operating programs such as the Victim Offender Reconciliation Program and prison ministries. They also provide leadership on important and neglected issues such as how Christians should respond to crime, the needs of victims, the death penalty and alternative ways for society to deal with crime.

In Luke 4 and elsewhere, Christ commands us to take the needs of both victims and offenders seriously. MCC criminal justice programs are an attempt to do just that.

Howard Zehr
Director of MCC U.S.
Office of Criminal Justice



When I was in prison you visited me

Christ's teaching in Matthew 25:32-46 that we visit prisoners is as valid today as it was 2000 years ago.

Says one prisoner, "One of the hardest days in prison is visiting day if you don't have a visit. I put on an act that I'm invincible, nothing can get to me. But you do care. Christmas is the worst, the most lonesome time."

MCC operates two programs—"Man to Man" (M2) and "Woman to Woman" (W2)—that attempt to address the isolation and alienation that people confined to prison feel. The goal of these programs, located in Ontario and Kansas, is to establish a group of people from the Christian community who are interested in forming long-term friendships with prison inmates who are isolated and resourceless.

Inmates are introduced to sponsors well before they are to be released with the expectation that the resulting relationship will continue to grow after the prisoner is back "on the street."

The program assumes that healing and reconciliation occur in caring relationships with people of faith. Mary, Emily's W2 sponsor, never pushed her. Mary explains, "It didn't matter what she did and didn't do because we all have faults. I did not feel that I am any better than her but she was feeling a burden that she should not have been carrying. She should forgive herself—what is gone is gone. I said, 'All right, Emily, we forgive and start over.'"

The value of caring and healing relationships probably can not be over-emphasized. We all need them. But the prisoner in an institution has nowhere to turn for love and caring. It is up to women and men on the outside to visit those in prison. Visiting may be in person as in the M2/W2 program or it may take the form of correspondence. It may be a telephone relationship in which the "outsider" pays the collect charges.

Whatever the form, the *relationship* is basic—one person caring about another. That friendship can be a lifeline for the prisoner.

Ruby Friesen Zehr

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Reconciliation happens when the offender repents (changes life) and the injured person forgives, creating the possibility of a new relationship. It is this possibility, fragile and vulnerable as can be, that motivates us, whether in structured programs or in private, prayerful meetings, to seek the wholeness of reconciliation—reconciliation between victims and offenders. RFZ

Vancouver *Proutnce* used by permission

Easthoms accept the family portrait that KL painted.

A Portrait of Reconciliation

Offender paints family portrait for victims

The Easthoms have a new family portrait. Although the young artist, a lanky blond youth, preferred to work from a photograph, the Easthoms had wanted him to come to their home to do the portrait sitting. The implications of their invitation are profound; the artist is one of two teenagers who had recently burglarized their house. It is clear that something unusual has happened somewhere along the way!

The initial scenario was not unique—a clumsy break-and-entry by unprofessional youths; a movie camera and some jewelry stolen; some ambivalent clues—an axe was found leaning against the house, but broken glass had been swept up in the carport. Why?

Why the axe? What if Vicki Easthom had been home alone at the time of the burglary? The Easthoms' response was one of fear bordering on hysteria. Vicki refused to stay home alone even during the day, and the couple finally sold their house in order to move into an apartment complex that offered tighter security.

The inexperienced burglars, one aged 17, and the other a 15-year-old, were quickly apprehended and channeled through the appropriate avenues of justice. But here the routine was broken. One condition of their probation was that they participate in the newly organized Victim Offender Reconciliation Program (VORP) sponsored by the Langley Mennonite Fellowship in Langley, B.C., with pastor Dave Gustafson as coordinator.

VORP is an offshoot of similar programs started by Mennonite groups in Ontario and the United States to reconcile victims and offenders, negotiate restitution and transfer the resolution of crime from the courts to the community.

Gustafson contacted both offenders and the Easthoms and arranged for a meeting at the church. Everybody was tense. But, as each one shared some of the feelings that had been occasioned by the burglary, each person gained in understanding of the others. The Easthoms saw genuine remorse dawn in the offenders' eyes as they realized the far-reaching and costly consequences of their "lark" for the victims. The victims began to see the boys as people, with their own unique strengths and weaknesses, instead of as hardcore criminals.

Questions were answered. Timidly, KL, the older of the two burglars, explained that the axe was intended only as a tool to enter the house. He also said that he swept up the glass in the carport; Albert Easthom softened when he heard that.

Little could be done to right the wrong completely—the Easthoms' losses on the sale of their house alone were equal to several thousand dollars. Nor could the trauma of the past months be erased.

The fear and anger that the victims had felt at the outset of the meeting gradually gave way to consideration and concern, especially for KL, that his future education and life not be totally jeopardized by his foolish crime. Victims and offenders experienced reconciliation.

The teenagers agreed to pay $700 in restitution to cover the value of the camera and the jewelry. Of this, the juvenile's parents paid $350. KL, broke and unemployed, was able to raise $170 by doing odd jobs for members of the Mennonite Fellowship. That still left him $180 short.

In another creative departure from traditional justice, Gustafson, who was aware of KL's artistic talent, suggested that KL work off his remaining debt by painting a portrait of the Easthoms with their baby daughter who was born after the burglary.

Today the Easthoms have a large family portrait that was painted for them by a 17-year-old novice burglar. And KL, much more talented as an artist than a thief, found recognition and affirmation for his talent from church members and community business people who have commissioned him to do more paintings.

Ruby Friesen Zehr

Howard Zehr

The waiting. I can't explain to you what it's doing to me. I have been through many things in my life. I'm not an amateur. But this is the most devastating thing I've ever been through. I'm up, I'm down. I'm spaced out as the kids say. It's disabling to me.

You have to understand about us prisoners' wives. We're a different breed. We're set apart because we exist for that prison out there. I'm not kidding. I have a total other life. I have sons, I have grandchildren, but today I exist for that prison. His unit team is my unit team, and the things that happen to him happen to me.

This interview excerpt and portrait is from *Waiting on the Outside*, a project sponsored by the PACT Institute of Justice and the MCC U.S. Office of Criminal Justice. Thirty-six wives of prisoners were asked to talk about their experiences and tell their stories. The project includes a photo exhibit of the women and a drama.

resources

MCC books and posters on criminal justice:

The Christian as Victim by Howard Zehr and Dave Jackson.

Mediating the Victim-Offender Conflict: The Victim Offender Reconciliation Program by Howard Zehr with a case study by Earl Sears.

Death as a Penalty: A Moral, Practical and Theological Discussion by Howard Zehr.

Let One Who is Without Sin Cast the First Stone (Death penalty poster).

Crime is a Peace Issue (Dove poster).

First copies are available at no charge. For these items and a complete list of other resources, including newsletters, worship materials and audio-visuals, contact these offices:

MCC Canada
Victim Offender Ministries Office
50 Kent Ave.
Kitchener, ON N2G 3R1
(519) 745-8458

MCC U.S. Office of Criminal Justice
220 W. High
Elkhart, IN 46516
(219) 293-3090

CASH PROJECTS

(November) Prisoner Visitation, Louisiana: "I was in prison and you came to see me there," states Jesus to his disciples in Matthew 25:36. An MCC U.S. worker in New Orleans is ministering to prisoners and their families in an assignment with the Louisiana Coalition on Jails and Prisons.

Paying special attention to ill, handicapped and death row inmates, he visits prisons and alerts government officials when prisons and prison hospitals are not adhering to legal standards. A stipend of $400 maintains him for one month. One month's travel to the prisons costs $75. Please include project number USP 3400 with contribution.

(December) Youth Orientation Units, Alberta: The Youth Orientation Units project is a residential farm work program for young male offenders, aged 16 to 20. Project staff work to help the residents accept responsibility for their inter-personal relationships, work, money and recreation. They help the residents gain work skills and develop positive attitudes toward authority figures.

The program seeks to maximize personal relationships by hiring one staff person for every three residents. $1,000 will support the entire unit for one month. $140 will support one MCCer working there for one month. Please include project number CA 0001 with contribution.

MATERIAL AID PROJECTS

(November) New bars of soap: Each year Mennonite Central Committee needs new bars of soap to ship overseas to help those in developing countries, where soap is expensive, stay healthy and clean. This year MCC wants to send 14,140 pounds of new soap to hospitals, orphanages and other institutions in El Salvador, Ethiopia, India, Jamaica, West Bank, Tanzania and Zambia. You can help MCC help others by collecting soap this fall.

(December) Yard goods: Cloth is expensive or difficult to obtain in many Third World countries. Each year Mennonite Central Committee sends yards of material overseas so that people living there can learn to sew clothing for their families.

MCC prefers to send light or medium-weight fabrics that are colorfast, washable and serviceable. Bolts of material are especially needed, but MCCers teaching in sewing centers overseas can use pieces that are a few yards in length. This year MCC wants to send 30,750 yards of fabric to Haiti, Jamaica, Swaziland, Tanzania, Zaire and Zambia. You can donate fabric or money to help MCC in this project.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

Together we must confess that Christ is our peace," said the greeting. Eberhard Wolckenhaar, of the Pyrmont Yearly Meeting of Friends in West Germany, also told the crowd that German Quakers are opposed to our government's priority of taking from the needy and giving to the military. Said Wolckenhaar, "We must overcome force and violence by the power of love and friendship without missiles."

"In Christ there is no East or West," sang the crowd in response. Michael King, pastor of the Germantown Mennonite Church, then urged participants not only to celebrate a dream that was 300 years old but to "reclaim it with new vigor for ourselves ... to dream of a world in which alliances of love and friendship, not war and weaponry, are what bind us together." Following a time of silent worship, Ruth Wenger closed the worship service by reminding the gathering to work not only for world peace but for peace within themselves and with our brothers and sisters.—Ron Byler

Franconia Mennonites entertain German officials

On October 6 a group of Franconia Conference members had an opportunity to give their testimony to 45 high-level government officials from West Germany. Leading members of the *Bundestag* (Germany's parliament) and cabinet members visited a Mennonite dairy farm and had lunch on the campus of Christopher Dock Mennonite High School, Lansdale, Pa. "We requested that we be able to visit a Mennonite farm and school as part of our short stay here in America," explained one member of the *Bundestag*.

About fifteen Mennonites joined the 45 government officials at lunch followed by a short talk by John L. Ruth. He reviewed for his audience American Mennonites' spiritual roots in Switzerland and Germany. Ruth told of the historic concern Mennonites have had throughout their history for the way of peace. It was remembered by Ruth that during the Revolutionary War, Civil War, and both World Wars Mennonites refused military service. Yet, recalled Ruth, Mennonites pursued with zeal postwar reconstruction.

We are a people who have dedicated our lives to building up human life rather than destroying it, stated Ruth. Finally, Ruth concluded by gently telling the government men and women from West Germany that Mennonite concern and commitment to peace is also contemporary, that Mennonites see only harm coming from the present nuclear buildup in Europe.

John Ruth presented a fraktur to West German Bundestag vice president Annemarie Renger. John, in turn, was presented with a silver coin commemorating the 300th anniversary of the arrival of the first German immigrants.

At the conclusion of Ruth's presentation the vice-president of the *Bundestag* was given a Fraktur done by Roma Ruth that had peace as its theme. In return the vice-president of the *Bundestag* gave Ruth a medal commemorating their visit to the Franconia area. She said in her response to Ruth that the way Mennonites have maintained their faith even until today is *verzaubern* (magic, enchanting). She went on to wish that all people could live in the peace and happiness that she witnessed in the Mennonites.

After their meal the West Germany government officials drove back to Philadelphia where they planned to join the celebration with vice-president George Bush.—Joseph S. Miller

Seminar challenges development officers

"We are stewardship ministers who are called to lead donors into the good life," said John H. Rudy. He was speaking to a group of 69 public and church relations officers from Mennonite institutions and agencies, gathered for a Development Seminar sponsored by Mennonite Foundation, September 13-15, at the Oakwood Hotel, Syracuse, Ind. Rudy is Mennonite Aid's stewardship minister.

Rudy's talk, entitled "Stewardship Prescriptions for the Good Life," began the seminar's official business. His words set the tone for the remaining sessions. "Our ministries must be grounded in Christian stewardship," he said, "and must always be aimed at the welfare of the donor.

"Refuse to nag people for money," Rudy advised. At the same time, he added, "It is necessary to caution donors against accumulating personal wealth ... greater than realistic expectations of need." His words encouraged those present to "shape development and fund-raising work by biblical guidelines," not by patterns set by commercial fund-raisers.

Rudy's message was later reinforced by Dr. James Frick, assistant to the president, University of Notre Dame, who addressed the group on "Rich Soil or Rocky Ground: Preparation, Cultivation, Solicitation." Said Kent Stucky, Foundation manager, "Frick made the point that people only support programs they have an interest in. He encourages donors to participate in what is happening—to become involved, and to give."

Gary Shetler of the Foundation staff found the interaction at the seminar among development officers from different agencies to be helpful. Agreed Stucky, "There was a chance for 'competitors' to become personally acquainted, and to develop higher trust levels."

Non-withholding tax action begins by GCs

Acting on the basis of a resolution adopted by General Conference delegates at Bethlehem 83, GC treasurer Ted W. Stuckey on Sept. 22 issued the first paychecks on which federal income taxes were not withheld.

Seven employees of the denomination's central offices made the request that the taxes not be withheld, so that they can remit to the IRS personally the amount of federal taxes their consciences will allow. Several others have indicated that they may be willing to take part in the action at a later date.

Stuckey said that, beginning with the September paychecks, the seven will have state and social security taxes deducted but be treated like self-employed persons as far as federal income taxes are concerned. Under such a classification, they would be required to submit quarterly estimated tax payments to the IRS.

The seven plan to make a portion of those quarterly payments but put the balance—the amount they feel they cannot voluntarily pay because of high U.S. military spending—into a special account at General Conference central offices.

Stuckey and general secretary Vern Preheim informed Commissioner Roscoe L. Egger, Jr., at IRS headquarters in Washington by letter of the conference's action. "We're trying to be completely open and above board with them about this matter," Stuckey said.

The September pay period is the first opportunity for the conference to implement the "Resolution on Faithful Action

Toward Tax Withholding" adopted by delegates to a churchwide convention in Bethlehem, Pa., on Aug. 2. There, conferees voted 1,128 to 457 to "authorize the conference officers to test the constitutionality of the withholding requirements in the United States and to assert the higher claim of Christ's law of love, by refusing to serve as tax collectors in cases where individual employees have asked that their federal income taxes not be withheld from their wages, in order that they may conscientiously refuse to pay for war preparations."

The statement concluded with a commitment to "surround with our prayers the General Conference staff and government officials who will be involved in this action and all those individuals who refuse in conscience to pay taxes for war preparations, however costly their witness may be."

The Bethlehem 83 resolution is the result of nearly eight years of work on the tax issue, and was passed only after all legal attempts to solve the problem had been exhausted, including seeking a simple administrative solution from the IRS.

Meat canner begins 37th season

Mennonite Central Committee's meat canning crew is sanding down and repainting the truck that hauls the equipment and scrubbing out the vats for cooking the meat in preparation for the portable canner's 37th season. They will leave on Oct. 19.

By the time the six-month season is over, the canners, Ivan Friesen and Larry Boldt, will have put in 10,000 miles on the road. With the help of volunteers in 12 states, they will can about 293,000 tins of meat and 55,000 tins of broth.

The food will go to feed hungry people. Last year that included people in the United States, Poland, Lebanon, Haiti, Nicaragua, El Salvador, Zaire, Bangladesh, and Kampuchea, among other places. Often meat is sent to countries where there is a shortage not just of food, but specifically of meat. Attempts are made to distribute the meat through local churches and institutions in the countries.

As the portable canner rumbles across the country, it will stop in communities with a high concentration of Mennonites, Brethren in Christ, and Amish supporters. They open up the sides of the truck beside a local church, firehall, or meat locker, fire up the diesel-fueled boiler, and begin cooking the beef, pork, or turkey that church people donate. Local volunteers stir the caldrons of meat and help pack it in cans when it is cooked.

Then the cans are placed in a rack which is put in one of five pressure cookers, where they are heated to a temperature of 242° F for two hours. After that, they are cooled, and volunteers wash and label them.

The canners, with nine community volunteers, can produce 3,500 cans of meat and 1,120 cans of broth in a day. If they do not can broth, the crew can produce 4,200 tins of meat. Friesen says a typical day begins at five in the morning and ends at 10:00 p.m., although all the canners do not work straight through that time.

The very first day of canning, Oct. 24, 1946, the Hesston (Kan.) Mennonite Church canned one beef. Now the canners can process 20 head of cattle in one day. Over the past 10 years, with use of a new canner, production in the canner has increased by 180 percent.

Larry Boldt repairs roof of meat canner in preparation for its 37th season.

35 tons of meat to be shipped to war victims in Lebanon

The Mennonite Central Committee executive committee approved the shipment of 40,000 tins (35 tons) of canned meat to the Middle East Council of Churches (MECC) in Lebanon. MECC will distribute this meat to war victims in Beirut and the Shouf mountains.

The Middle East prognosis is "a very dismal one," MCC Middle East Secretary Paul Myers told the committee. Needs are critical but "very little can be done now," because it is "physically impossible to get into the area and distribute aid." The meat will be shipped to Cyprus and then moved into Lebanon when the ports reopen.

MCC worker Dan Friesen of Hillsboro, Kan., living and working in Sidon, Lebanon, is assisting displaced people there who have fled the fighting in Beirut and the Shouf mountains. MCCers (in cooperation with the local government), MECC, and other local organizations, have distributed kitchen sets, milk powder, quilts, stoves, small cash grants, and food to the displaced people in Sidon who do not have relatives in the area.

Myers reported that MCC's rural development work in the South continues unhindered, but "we find we must increasingly receive informal permission [to do our work] from more and more people. Some of us are uncomfortable with this." MCC is working with Christian, Druze, Sunni Muslim, Shia Muslim, and bedouin villagers in the south.

Pastor stresses choices with college audience

People make choices every day—from deciding what to wear to deciding whether a relationship with God is a priority.

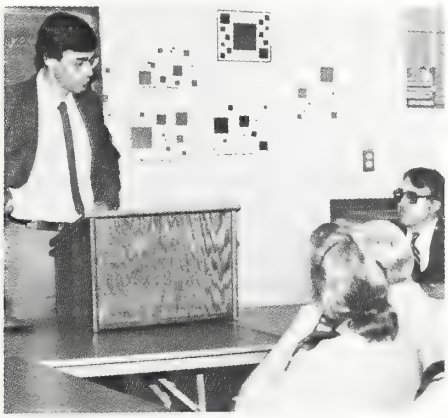
For Duane Beck, pastor of Bethel Mennonite Church in West Liberty, Ohio, the choices he made with the most life-changing implications came during his college years in the mid-1960s.

Beck talked about those choices with another generation of students during Eastern Mennonite College's fall Spiritual Renewal Week, Sept. 19-23.

"I made decisions in college that dramatically changed my spiritual, vocational, and social life," the 37-year-old speaker said. "I suspect you are or will grapple with these same choices," he told his audience.

Beck noted that he experienced "a definite commitment to Christ" in his sophomore year that in turn changed his plans to become a high school coach. He talked of his calling to become a pastor instead, a decision that "wasn't easy" but has been confirmed repeatedly during his 12 years in the ministry.

The speaker also recalled his social upheaval in college—wondering if he would make friends, breaking up with his high school sweetheart, and then later becoming married after graduation.



Duane Beck spoke to area pastors and met with students in dormitories during EMC's Spiritual Renewal Week.

Beck repeatedly stressed the importance of recognizing that "God has chosen us. He says 'I love you unconditionally for who you are. I want to give you some responsibilities and believe you can do it.'

"In turn," Beck said, "God wants us to say to him, 'I love you and believe in you for who you are,' " adding: "This affirmation is the most basic choice of life. Everything else springs from it."

After his final message, the speaker gave opportunity for persons in the audience to make first-time commitments or "to recommit a particular area of life" to God, and a number of persons stood in response.

In addition to college assembly addresses on Monday, Wednesday, and Friday, Beck met weeknights with students in dormitory settings to discuss topics ranging from strengthening prayer life to guidelines for handling one's sexuality. Beck said he was "encouraged by the good attendance" at the informal evening sessions.

The pastor also spoke in college and seminary classes and met with area pastors and spouses.

"I'm pleased with the response from students to the week's presentations," Beck said near the week's end. "My impression is that EMC students are serious about their Christian faith," he added.

"I was blessed by Duane's messages," said Becky King, a senior from Belleville, Pa. "He stressed the importance of God's working in all of life and gave practical ways for making daily choices."

Kokomo area churches celebrate German-American tricentennial

In September, Howard-Miami Mennonite Church in Kokomo, Ind., and two of its daughter churches—Parkview Mennonite of Kokomo and Sante Fe Mennonite of Sante Fe—hosted a tricentennial celebration for the community.

The three churches celebrated the German immigration on Sept. 11 and again on Saturday and Sunday the following weekend. Speakers included J. C. Wenger, Elaine Sommers Rich, and Emma Sommers Richards (the latter two grew up at Howard-Miami).

On Saturday, Sept. 17, a major drama presentation concerning the life of J. S. Coffman was given at Howard-Miami, and about 350 attended the one-time showing. Ethel Swartzendruber of Parkview compiled the play based on the book *His Name Was John*, written by Barbara F. Coffman. Mick Sommers of Howard-Miami wrote one scene for the drama.

Bob Hochstedler of Parkview played J. S. Coffman, but couldn't be convinced the beard should go. Other than that facial irregularity, he did an impressive job in the role of the editor, farmer, teacher, pastor, and evangelist.

J. S. Coffman, the popular nineteenth-century preacher and evangelist and assistant editor of the *Herald of Truth* helped to settle a dispute at the Howard-Miami congregation in 1887. The issue was over whether nonconformity demanded the wearing of hooks and eyes rather than buttons. Coffman was able to convince the congregation that either was acceptable, thus preventing a church split.

The celebration, which was planned by a committee composed of persons from all three congregations, also served as the 135th anniversary of the Howard-Miami congregation—the mother church to the other two congregations. The Howard-Miami congregation was formed by Mennonites from Holmes County, Ohio, who moved westward in 1848.—Keith A. Miller

Coffman prays as Daniel Miller, a bishop at Howard-Miami (played by Daniel A. Miller, oddly enough), bows his head in the background. The scene was part of the hook-and-eye dispute.

Frustrated with the attitudes of some people in the Mennonite Church, Coffman (Bob Hochstedler) hashed out his problems with John F. Funk (D. C. Myers) while Coffman was a writer for the Herald of Truth.

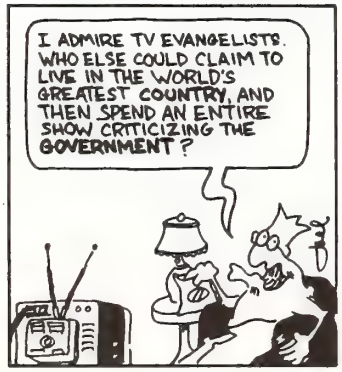
MENNOSCOPE

Some 94 students at Eastern Mennonite College are receiving church grants for the 1983-84 school year, according to director of financial aid J. Duane Swartley. Some 49 Mennonite and other congregations have provided a total of $60,929 in direct aid for students from their churches. Nearly 11 percent of EMC's students are receiving church grants, Swartley said. Grants range from $130 to $4,200 with the average grant just under $650. Both the total amount of grant money and the number of student recipients have already exceeded the totals for all of 1982-83. Last year 75 students received a total of $52,879.

John Libert has joined the Mennonite Hospital Association, Bloomington, Ill., as executive director of The Wellness Center, according to William E. Dunn, executive vice-president. Libert will administer the Association's efforts to provide services in occupational health, employee assistance and counseling, lifestyle training, and health education to business, industry, and the general public. He is a pastor in the United Church of Christ.

Goshen College will celebrate the 150th anniversary of the birth of Johannes Brahms with a festival of six Sunday afternoon concerts featuring music written by the German composer. The six performances will include a recital featuring chamber music (Oct. 9) in the Umble Center; a program of organ and choral works performed by Goshen College music faculty and students (Oct. 23) in the church-chapel; instrumental chamber music performed by the music faculty (Oct. 30) in the Umble Center; and a lieder recital with guest artists Penelope Jensen, soprano, and Michael Zenge, pianist, (Nov. 6) in the Umble Center. Also on the schedule are a piano recital featuring Goshen College professor of music Marvin Blickenstaff (Nov. 13) in the Umble Center and a final festival concert performance of Brahms' *Requiem* (Nov. 20).

Pontius Joel Kauffmann



Percy and Lillian Gerig have assumed interium pastoral leadership at the Filer Mennonite church, Twin Falls, Idaho, until the middle of December. On Jan. 1 they will begin a six-month interim assignment with the Mountain View Mennonite Church in Upland, California. The Filer congregation is in the Pacific Coast Conference and the Upland congregation in the Southwest Conference.

Churches United for Peacemaking announces the Third Annual Conference on Peacemaking in a Nuclear Age to be held on Nov. 4 and 5 at the First United Methodist Church in Wichita, Kan. The conference theme focuses on economic conversion from military-dependent industry toward peacetime alternatives involving arms reduction. Keynote speakers will be Lloyd Dumas, associate professor of political economy, University of Texas at Dallas, and Sister Pat Kenoyer, a member of the Loretto Disarmament/Economic Conversion Committee. Beginning in this year's conference, a program of peace education and activities is planned for children four to fourteen years old. For registration information, contact Pine Valley Christian Church, 5620 East 21st, Wichita, KS 67208; phone (316) 685-2421. Sponsoring congregations include Lorraine Avenue Mennonite Church and Mennonite Church of the Servant.

The Pennsylvania Department of Health has granted Philhaven Hospital a Certificate of Need for a $9.5 million expansion and renovation project. In a letter to Philhaven's administrators, Pennsylvania's Secretary of Health acknowledged the "need for additional beds" in Philhaven's service area, particularly for adolescents and persons over the age of 65. Philhaven's building project includes the establishment of specialized inpatient units and services for persons in both these age-groups. The new facility will house 96 patients. Thirty-three of the existing 57 beds will be replaced, and 39 new beds will be added. Philhaven, sponsored by Lancaster Conference, offers both inpatient and outpatient mental health services.

René Horst, 15-year-old son of Argentina missionaries Willis S. and Byrdalene Horst, had surgery on Sept. 28 at Columbia Presbyterian Medical Center, Manhattan, N.Y. The surgery revealed an inoperable tumor on the stem of the brain. At the time of this writing it is not known whether the tumor is benign or not. X-ray treatment will be done. Your prayers are appreciated. The Horst can be contacted at 57666 S. 7th St., Elkhart, IN 46517.

Grossdoddy, a dramatic presentation based on the life and legacy of John F. Funk, will be performed in six states this fall. It was first presented at Bethlehem 83 in August as Mennonite Board of Missions' biennial report to the Mennonite Church. The play commemorates 100 years of organized Mennonite missions. Funk, the founder of MBM and other institutions in the Mennonite Church, is performed by retired Goshen College drama professor Roy Umble. *Grossdoddy* will be presented on Oct. 15 in Kalona, Iowa; Oct. 17 and 18 in Hesston, Kan.; Oct. 28 in Harrisonburg, Va.; and Nov. 20 in Elkhart, Ind., at Prairie Street Mennonite Church. Plans are also being made for the performance of *Grossdoddy* in Ohio and Illinois.

James and Arlene Stauffer, pastoral leaders of Weavers Mennonite Church near Harrisonburg, Va., prepare to record closings for the Art McPhee in Touch *release on WSVA Radio. The congregation is one of seven that help to sponsor the release. Announcements by the pastoral leaders of each congregation invite listeners to visit if they have no church home or to call if they have a concern or question.*

Locations where there are student and young adult contact persons has increased from 100 last September to 113 this year, says Myrna Burkholder of Student and Young Adult Services. Names and addresses of the 12,000 students and young adults on the SYAS census listings are being sent to contact persons this fall. Myrna attributes the increase in contact persons to the increased number of young adults and students who are moving to urban areas and university settings. The names and addresses of students and young adults come from pastors and congregational members who update census listings each summer.

Two Mennonite Board of Missions workers recently authored books that grew out of their minstry. Art McPhee, writer-commentator of the 2½-minute radio program, *Art McPhee In Touch,* will have a manuscript published by Herald Press under the title *Have a Great Day Every Day.* A compilation of 60 insightful meditations, it is designed to help the reader start the day in communion with God and to evaluate progress at the close of the day. Margaret Foth, writer-narrator of the 4½-minute daily *Your Time* radio program, brings together ideas from her programs that deal with using and valuing time. The book *Life Is Too Short for . . .* calls for the ordering of life according to Christian values. It is being published by Zondervan Publishing House.

Sweden became a new mission location for Mennonite Board of Missions on Aug. 17 when Tom and Disa Rutschman arrived to assist a small evangelical church in a city north of the Arctic Circle. Rutschmans, who have two small children, will earn their own living as teachers. Disa is a native of the area. Tom, an American, met Disa while serving with Mennonite Central Committee in Belgium. Their new address is Lingonstigen 34-B, S-96040 Jokkmokk, Sweden.

Al and Kass Detweiler

The 1983 summer season brought to a close 35 years of involvement with children's camping for Al and Kass Detweiler of Boyertown, Pa. It all began in 1949 with a one-week program at Camp Men-O-Lan. This grew to a 4-week program which Al and Kass directed for the next 15 years. As vision for youth camping grew the Franconia Mennonite Camp Association was formed and in 1961 was incorporated. In late 1962 the association purchased the property now known as Spruce Lake Retreat, located in the Pocono Mountains of northeastern Pennsylvania, Al directed the first 2

weeks of camp there in 1963 and by 1965 was responsible for 6 weeks of youth camp. Al and Kass have combined their pastoral duties at the Boyertown Mennonite Church with the demands of the Wilderness Camp program.

Classes begin this fall for the first 29 students to enter Mennonite College of Nursing, Bloomington, Ill. The two-year program is designed to build upon a student's liberal arts and sciences background and to prepare students to take the registered nurse licensure examination. The Bachelor of Science degree in nursing will be granted by the college to those students successfully completing the course. Cooperative arrangements exist between the college and six area liberal arts colleges and Illinois State University to facilitate the student's entry into the College of Nursing following sixty semester hours of prescribed course work. In addition to those schools which have a cooperative agreement with the college, any accredited college may be selected by a student for completing the lower-division course work. This program supersedes the Mennonite Hospital School of Nursing which is in the final two years of existence and will graduate its last class in May 1985.

Hesston College is offering a new service to churches, communities, and civic groups this year called the Hesston College Speakers Bureau. Twenty-five faculty and administration members are making themselves available as resource speakers to church or other groups on such topics as current world political situations, biblical studies and history, family life and parenting, Christian worship and teaching, and technology and conservation. Background information on each speaker and the list of topics he or she has prepared is available in booklet form. Write: Center for Bible Study, Hesston College, Box 3000, Hesston, KS 67062.

Hesston College is offering new career planning and placement services for its students and alumni. Star Gipson of the college faculty is heading up the new career planning program. She will be working with students both directly and through their faculty advisers in testing, counseling, and providing information about career options. The college is also establishing a career placement service. This service will provide job listings, develop contacts with potential employers, help students in the preparation of credentials and résumés and prepare them for job interviews, and act as a resource to both students and faculty in career planning and course development. College faculty member John D. Yoder, who is an instructor of business and industrial education and has a background in private business, has been chosen to direct the career placement program.

Plans are underway for a voluntary service reunion in Alberta, Canada, in 1985. All former Alberta VSers and friends of the program are encouraged to attend. Watch for further notices. You can contact Elsie Gingerich, Box 180, Athabasca, Alta. T0G 0B0; (403) 675-9145.

Robert and Jolene Yoder, missionaries in Nepal for seven years, returned to North America on Aug. 17. They have been involved in rural development. Bob spent the past two years doing research as part of his doctoral studies. Yoders' new address is 114 Catherine St., Ithaca, NY 14850.

Correction: Dewitt Heatwole is a pastor in the Dayton (Va.) Mennonite Church, not Paul T. Yoder as stated in the Oct. 4 issue of *Gospel Herald.*

New Gospel Herald Every-Home-Plan congregations: Emmanuel Mennonite Church, Gainesville, Fla., and Salem Mennonite Church, Wooster, Ohio.

Special meetings: Marlin E. Miller, Elkhart, Ind., at Hebron, Hagerstown, Md., Oct. 21-23.

New members by baptism and confession of faith: Big Laurel, Creston, N.C.: Dorothy Mayberry, Francis Eason, and Teresa Osborne. Lockport, Stryker, Ohio: James Groeneweg. Bonneyville, Bristol, Ind.: Morris Campbell, Helen Baker, and Ron Baker by baptism and Dae Brown and Kirby Brown by confession of faith. Sharon, Plain City, Ohio: Lanelle and Scott Beachy, Keith Benner, Chris and Angie Byers, Wesley Caldwell, Kevin Ford, Jeff Headings, Jennie and Launa Rohrer, Jeanette, Lisa, and Trisha Whetzel, Gary and Kathy Whitley, and Rebecca Whitmer. Allentown, Allentown, Pa.: John K. Widrick. Salem, Shickley, Neb.: Brian Saltzman, J. James Swartzendruber, Violet Swartzendruber. Mt. Vernon, Grottoes, Va.: Butch and Barbara Munson, Jimm and Tammy David.

Change of address: Clare Schumm from 322 Concord Ave., to 57605 Rivercrest, Elkhart, IN 46516. Curtis D. Godshall from Davidsville, Pa., to 20 Forty Foot Road, Lansdale, PA 19446. David Z. Weaver, from Louisville, Miss., to R. 3, Box 237, Atmore, AL 36502. Dan and Christine Diener, Calle Talca #50, Las Piedras, Canelones, Uruguay. Raymond Byler from Jackson, Miss., to 71 Washington Blvd., Williamsport, PA 17701.

A Youth Evangelism Service (YES) team sponsored by Eastern Mennonite Board of Missions, Salunga, Pa., left the Lancaster area on Sept. 19 for six months of training and service which will take them to Arkansas and Honduras. The team will spend three months in preparation for their service assignment at a Youth with a Mission training center in Springdale, Ark. They will serve at an alcohol rehabilitation center and assist teachers in an international school in Tegucigalpa, Honduras. Team members are (front left to right): Jeanette Kolb, Spring City, Pa.; Betty Blank, Morgantown, Pa.; Deb Warfel, Lancaster, Pa.; Joanne Lehman, Lancaster, Pa. (Back): Debi Denlinger, Jersey Shore, Pa.; Ken Renno, Belleville, Pa.; Lynn Faraglia, Upland, Pa.; Paul and Karen Miller, Elizabethtown, Pa.

BIRTHS

Carpenter, Delton and Bonnie (Delagrange), Sturgis, Mich., second child, first daughter, Beth Ann, Sept. 22.

Dyer, Ken and Marcia (Stimmel), Champaign, Ill., first child, Kelly Diane, Sept. 18.

Ebersole, Greg and Valerie, Longmont, Colo., third and fourth children, Dylan Alan and Katie Jane, Aug. 7.

Fretz, Lloyd and Anne Louise (Holst), New Hamburg, Ont., first child, Colin James, July 13.

Gahman, James and Darlene (Delp), Souderton, Pa., first child, Andrea Noelle, Sept. 24.

Good, Bruce and Virginia (Dorsch), Petersburg, Ont., first child, Jeffrey Bruce, July 24.

Hammond, Roy and Kathryn (Dodson), West Liberty, Ohio, first child, Douglas Edward, Sept. 20.

Jutzi, Cameron and Jean Ann (Erb), Kitchener, Ont., second son, Alan Clarke, June 15.

Karagiorge, George and Cheryl (Nofziger), Wauseon, Ohio, third daughter, Kylie Jo, Sept. 19.

Keller, Claire and Donna (Histand), Souderton, Pa., third child, second son, David Brett, Sept. 23.

Martin, Glen and Kathy (Cender), Urbana, Ill., third daughter, Laura Kathleen, Sept. 18.

Martin, John and Sue (Martin), Moorefield, Ont., first child, Trishelle Joy, Aug. 4.

Mills, Jerry and Jana (Pamer), Sarasota, Fla., second child, first daughter, Jillian Lee, Sept. 7.

Moyer, Leon and Karen (Eby), Quakertown, Pa., third daughter, Joelyn Kate, Aug. 17.

Nofziger, Gary and Brenda (Servoss), Wauseon, Ohio, second child, first daughter, Shannon Dee, Sept. 26.

Resh, Charles and Charlotte (Brenneman), Accident, Md., third child, second son, Christopher Paul, Sept. 19.

Steiner, Ray and Luella (Burkholder), Orrville, Ohio, second son, Andrew, Sept. 17.

Stuckey, Doug and Julie, Archbold, Ohio, second son, Chad Jacob, Sept. 15.

Townsend, Jack and Pam (Snyder), Tavistock, Ont., second son, Trevor Justin, Sept. 14.

MARRIAGES

Albrecht — Holmes. — Paul Albrecht, Woodstock, Ont., Cassel cong., and Jennifer Holmes, Kitchener, Ont., Catholic Church, by Don Nighswander, Sept. 23.

Boshart — Good. — Brent Boshart, Baden, Ont., Steinman cong., and Maribeth Good, New Hamburg, Ont., Nith Valley cong., by Amzie Brubacher and Fred Lichty, June 4.

Carteyn — Short. — Kim Carteyn, Bryan, Ohio, Nazarene Church, and Lori Short, West Unity, Ohio, Lockport cong., by William Sessoms and Keith Leinbach, Sept. 17.

Ebersole — Wyatt. — Brad Ebersole, Sterling, Ill., Science Ridge cong., and Rhonda Wyatt, Sterling, Ill., by LeRoy Kennel, Sept. 17.

Englund—Dueck.—John Englund, Brookline, Mass., and Evelyn Dueck, Goshen, Ind., College cong., by Arnold C. Roth, Sept. 17.

Esh—Lind.—Calvin Esh, Ridgeview cong., Gordonville, Pa., and Janet Lind, Eugene (Ore.) cong., both of Goshen, Ind., by James and Nancy Lapp, July 23.

Greaser — Brunk. — Alan Greaser, Harrisonburg, Va., Lindale cong., and Jean Brunk, Toano, Va., Williamsburg cong., by Kenneth Brunk, Sept. 3.

Jutzi — Ramseyer. — Stewart Jutzi, New Dundee, Ont., Nith Valley cong., and Cynthia Ramseyer, New Hamburg, Ont., Lutheran Church, by Pastor Pfrimmer and Amzie Brubacher, May 7.

Kamees — Moyer. — Sam Kamees and Doris Moyer, Hatfield, Pa., Finland cong., by David K. Benner, May 30.

King — Cressman. — Mark King, Kitchener, Ont., United cong., and Beverley Cressman, Kitchener, Ont., Nith Valley cong., by Irvin Cressman, father of the bride, and Amzie Brubacher, July 16.

Long — Patton. — Thomas Long, Effingham, Ill., Science Ridge cong., and Jacqueline Patton, Effingham, Ill., Catholic Church, by Gerald Wiegand, Sept. 10.

Mumaw — Martin. — Don Mumaw, Wakarusa, Ind., Yellow Creek cong., and Paula Martin, Elkhart, Ind., Church of the Brethren, by Bob Detweiler, May 7.

Thomas — Lehman. — Steve Thomas, Goshen, Ind., Yellow Creek cong., and Linda Lehman, Kidron, Ohio, Kidron cong., by Bill and Bob Detweiler, May 28.

Unzicker — Boyle. — Donald Unzicker, Foosland, Ill., East Bend cong., and Debra Boyle, Gibson City, Ill., United Methodist Church, by Randall Perry, Sept. 3.

Weaver—Back.—Dale W. Weaver, Louisville, Miss., Christian Church, and Janice Back, Macon, Miss., Noxubee cong., by David Z. Weaver, father of the groom and Lester Diller, Aug. 13.

Welty—Swartz.—Timothy L. Welty, Stone Mountain, Ga., and Ruth Ann Swartz, National City, Mich., Riverside cong., by Russell Welty and Elmer Swartz, fathers of the groom and bride, May 21.

OBITUARIES

Beck, Nelson Henry, son of Jacob and Rosa (Rupp) Beck, was born in Henry Co., Ohio, Feb. 4, 1896; died at Archbold, Ohio, Sept. 27, 1983; aged 87 y. On Aug. 12, 1924, he was married to Elnora Augsburger, who died on Sept. 5, 1981. Surviving are 2 sons (Gaylord and Gilbert), one daughter (Treva—Mrs. Charles Helvoigt), 8 grandchildren, 3 great-grandchildren, one brother (Floyd), and 2 sisters (Mrs. Almeda Spoerle and Mrs. Irene Conrad). He was a member of Lockport Mennonite Church, where funeral services were held on Sept. 30, in charge of Walter Stuckey and Keith Leinbach; interment in Lockport Cemetery.

Bergey, Amandus W., son of Jonas and Lizzie (Willouer) Bergey, was born at Morwood, Pa., Jan. 28, 1902; died at Venice, Fla., Aug. 19, 1983; aged 81 y. He was married to Sally Clemmer, who died in September 1978. On May 5, 1979, he was married to Edna L. Bozer, who survives. Also surviving are 3 sons (Stanley C., Wesley C., and Harold C.), 3 daughters (Betty C. Conrad, Mary Jean Bergey, and Clarice B. Kratz), 2 stepsons (Jon and Hermann Bozer), 23 grandchildren, 10 great-grandchildren, 2 sisters (Katie Landis and Elizabeth Bergey), and 2 brothers (Jonas and Abram A.). He was a member of Bahia Vista Mennonite Church. Funeral services were held at Romaine-Sarasota Funeral Chapel on Aug. 20, in charge of Stanlee D. Kauffman, and at Salford Mennonite Church, Harleysville, Pa., Aug. 23, in charge of Willis A. Miller and John L. Ruth; interment in Salford Mennonite Cemetery.

Cressman, Barbara Violet, daughter of Abram and Judith (Shantz) Cressman, was born in Blenheim Twp., Ont., Oct. 11, 1897; died at Nithview Home, New Hamburg, Ont., July 23, 1983; aged 85 y. She was preceded in death by 3 brothers (Milford, Clarence, and Roy) and one stepsister (Mrs. Nettie Reier). She was a member of Nith Valley Mennonite Church, where funeral services were held on July 26, in charge of Amzie Brubacher; interment in Blenheim Mennonite Cemetery.

Keiser, Ora, son of John Wesley and Elvina (Gingerich) Keiser, was born in Eagle Grove, Iowa, Oct. 30, 1903; died of cancer at Mercy Hospital, Iowa City, Iowa, Sept. 22, 1983; aged 79 y. On June 28, 1933, he was married to Alta Brenneman, who survives. Also surviving are one son (John), 4 grandsons, and one sister (Ruth Allen). He was a member of Kalona Mennonite Church, where funeral services were held on Sept. 25, in charge of Howard Keim and Elton Nussbaum; interment in Sharon Hill Cemetery.

King, Fred D., son of Marion Y. and Artie M. (Kauffman) King, was born in Logan Co., Ohio, July 8, 1930; died of complications from heart surgery at Ohio State University Hospital, Columbus, Ohio, Sept. 16, 1983; aged 53 y. On June 9, 1956, he was married to Marjorie Yoder, who survives. Also surviving are 4 sons (Alan D., Philip L., Gary D., and Neil D.) and 2 brothers (Hugh and Arthur). Three sisters preceded him in death. He was a member of South Union Mennonite Church, where memorial services were held on Sept. 19, in charge of Howard S. Schmitt and Frank Byler; interment in South Union Cemetery.

Kuhns, Susanna, daughter of Samuel D. and Barbara (Beachy) Guengerich, was born in Johnson Co., Iowa, Nov. 22, 1881; died at Pleasantview Home, Kalona, Iowa, Sept. 18, 1983; aged 101 y. On Feb. 16, 1928, she was married to Henry Kuhns, who died in 1959. Surviving are 5 stepchildren (John, Lawrence, Mary Hoffman, Lucille—Mrs. Ervin Kempf, and Laura—Mrs. Alvin Miller), 31 grandchildren, great-grandchildren, and great-great-grandchildren. She was preceded in death by 3 stepchildren (Velma Huffman, Glenn Kuhns, and Ervin Kuhns). She was a member of Wellman Mennonite Church, where funeral services were held on Sept. 20, in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Miller, Manas J., son of William E. and Lizzie (Miller) Miller, was born in Kalona, Iowa, Oct. 17, 1930; died of a heart attack at his home on Sept. 19, 1983; aged 52 y. On Nov. 7, 1957, he was married to Ruby Lehman, who survives. Also surviving are one son (Duane), 3 daughters (Wanda, Kandy, and Twila), one granddaughter, his mother, 2 brothers (Ora and Elijah), and one sister (Marjorie—Mrs. Ervin Chupp). He was a member of Kalona Mennonite Church, where funeral services were held on Sept. 22, in charge of Howard Keim and Elton Nussbaum; interment in East Union Cemetery.

Nice, John M., son of David and Lizzie (Moyer) Nice, was born in Franconia Twp., Pa., Feb. 16, 1901; died at his home in Telford, Pa., Sept. 25, 1983; aged 82 y. On June 16, 1926, he was married to Katie Kerr, who survives. Also surviving are one daughter (Gladys Sue—Mrs. John W. Nyce), one son (Harold K. Nyce), 9 grandchildren, 9 great-grandchildren, one sister (Katie—Mrs. Paul Hendricks), and one brother (Garret). He was a member of Franconia Mennonite Church, where funeral services were held on Sept. 23, in charge of Earl Anders and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Reil, Wesley, son of Benjamin and Katherine (Boshart) Reil, was born at Milford, Neb., Apr. 25, 1912; died at his home in Pleasant Dale, Neb., Sept. 26, 1983; aged 71 y. On Aug. 19, 1936, he was married to Elva Riley, who survives. Also surviving are 7 daughters (Doris—Mrs. Clyde Kremer, Nancy—Mrs. Roger Roth, Carol—Mrs. Gary Yeackley, Judy—Mrs. Jerrel Roth, Connie—Mrs. Bill Stauffer, Nona—Mrs. Rick French, and Vickie—Mrs. Larry Schweritzer), one son (Wesley Kent), 23 grandchildren, one brother (Delmar), and 3 sisters (Ruth—Mrs. LaVern Kremer, Sylvia Riley, and Lois Vennum). He was preceded in death by 2 brothers. He was a member of Milford Mennonite Church, where funeral services were held in charge of Lee Schlegel and Cloy Roth; interment in the Milford Mennonite Cemetery.

Richer, Betty J., daughter of Solomon and Clara Beck, was born at Archbold, Ohio, July 11, 1936; died of a coronary at Archbold, Ohio, June 22, 1983; aged 46 y. On Feb. 19, 1956, she was married to Roland Richer, who survives. Also surviving are 2 daughters (Nancy—Mrs. Norris Allan and Sue—Mrs. Doug Stinson), 2 sons (Fred and Jeff), 2 brothers (Edwin and Richard Beck), and 4 sisters (Beulah—Mrs. Jesse Armstrong, Ilva—Mrs. David Bontrager, Irene—Mrs. Paul Meyer, and Doris—Mrs. Roger Short). She was a member of North Clinton Mennonite Church, where funeral services were held on June 26, in charge of Robert Schloneger and Olen Nofziger; interment in Pettisville Cemetery.

Sears, Dina B., daughter of Joseph and Phoebe (Nafziger) Camp, was born in Washington, Ill., Apr. 1, 1896; died at Prairie View Nursing Home, Princeton, Ill., Sept. 19, 1983; aged 87 y. On Feb. 22, 1924, she was married to Harvey D. Sears, who died on May 23, 1982. Surviving are 5 sons (Duane, Wilmer, Robert, Earl, and Merle), 17 grandchildren, one great-grandchild, and one sister (Cathryne Camp). She was preceded in death by an infant son, one brother (Clifford Camp), and two sisters (Naomi Smucker and Evaline Camp). She was a member of Metamora Mennonite Church. Funeral services were held at Willow Springs Mennonite Church on Sept. 22, in charge of Don Heiser; interment in Union Cemetery.

Zook, Catherine L., daughter of Harry and Sara (Slaymaker) Howe, was born in Salisbury Twp., Pa., June 25, 1916; died at Ephrata, Pa., Sept. 20, 1983; aged 67 y. On Oct. 26, 1938, she was married to J. Crist Zook, who survives. Also surviving are one son (Irvin G.), 2 daughters (Marlene—Mrs. Merlin Hirneisen and Verna—Mrs. Marlin L. Hartranft), 7 grandchildren, 4 brothers (Earl, Norman, Harold, and Milton Howe), and 5 sisters (Esther—Mrs. Clair Harsh, Mildred, Verna and Hazel Howe, and Thelma—Mrs. Robert Bowman). She was a member of Ephrata Mennonite Church, where funeral services were held on Sept. 23, in charge of J. Elvin Martin and Wilbert Lind; interment in Blainsport Mennonite Cemetery.

CALENDAR

Black Peace Conference, Atlanta, Ga., Oct. 20-22
Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29
Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5

CREDITS

Cover by Three Lions, pp. 716, 721 by Ron Blaum; p. 720 by Mike Hostetler; p. 722 by Jim King; p. 723 (left) by Marque Blubaugh; (right) by Keith Miller; p. 724 (top) by J. Allen Brubaker.

ITEMS AND COMMENTS

Black church leaders chart plans for church-led economic campaign

About 15 black church leaders gathered in New York on Sept. 26 to make plans for a cooperative effort that could lead to the creation of a black national bank. "The black church is the answer, more or less, to black problems, and we have the opportunity to turn this entire nation toward what we believe is right," said T. J. Jemison, president of the National Baptist Convention, U.S.A., and one of the organizers of the meeting to plan a National Assembly of Black Churches to be held in the Superdome in New Orleans, April 4-6, 1984.

"We believe that the church, the black church, is historically the focus of power within our race," Mr. Jemison said. At the same time, he stressed that "blacks cannot elevate themselves without elevating their brethren. So when we use the word 'black,' we really mean 'American.'" The National Baptist Convention president declared that "the solution to problems in black America can be found within the black community. We must shoulder our own responsibility."

World's health professionals ask the churches to join in a new global assault on alcoholism

Fifty years after the repeal of Prohibition in the United States, a new movement is spreading throughout the world to drastically reduce alcohol consumption through government action—and attack what is increasingly recognized as one of the world's leading public-health problems. Unlike the preachers and others who led the Prohibition movement, leaders of the new movement—which opponents in the liquor industry call "Neo-Prohibitionist"—are more likely at this point to be health professionals or scientists. In fact, they complain about getting little help from major church denominations, which, they say, are still wary about reviving a Prohibitionist image of themselves.

Behind the anti-alcohol reaction is both the dramatic rise in worldwide alcohol consumption over the past 20 years and growing awareness of the social costs of alcoholism and excessive drinking. Drunkenness in the United States is involved in most deaths from falls, drowning, fire accidents, spouse beatings, and in half of all highway deaths, according to widely accepted estimates. Most drunk-driving incidents, furthermore, are caused by nonalcoholics.

In the U.S. deaths caused by alcohol are thought to run between 50,000 and 200,000 a year, including 20,000 to 25,000 from liver cirrhosis, an alcohol-related disease. In economic terms, the overall cost of alcohol abuse—in medical bills, property damage, time lost from work—jumped from an estimated $60 billion in 1975 to $100 billion in 1982.

Peru's army killing civilians, Amnesty International charges

Peruvian government forces are abducting and killing unarmed civilians this year for the first time, says Amnesty International. In a letter to President Fernando Belaunde Terry, the human-rights organization reported that since early this year disappearances and extra-judicial executions "have been perpetrated with impunity and are increasing in number" in a nine-province emergency zone under military rule.

Amnesty said the security operations are a response to killings of hundreds of peasant villagers by a guerrilla group called Sendero Luminoso, or The Shining Path. The army itself says that security forces have killed more than 500 persons this year. In its letter to the Peruvian president, Amnesty said the killings by guerrillas could not be accepted but that the gravity of extra-judicial executions by government forces was "in no way diminished . . . by the commission of similar abhorrent acts by opposition groups."

Baltimore finance aides finding it hard to meet peace charter amendment demands

Ten months ago, when 60 percent of the city's voters approved a charter amendment requiring the city Department of Finance to publish what Balitimore residents pay for national defense, sponsors of the amendment thought it was a simple enough request. They still do, but the Department of Finance strongly disagrees. A city official who has worked "off and on since last November" trying to compile accurate figures says the completed report "could be millions of dollars off." A draft statement has been compiled by Richard Maine, supervisor of the city's Budget Management Division. Sister Katherine Corr, the Catholic nun who led last year's campaign for the "Jobs with Peace" amendment, has seen the tentative totals. She has promised not to make them public until the Finance Department decides to do so. Sister Katherine, who said her Jobs with Peace organization "did not have as a high expectation on accuracy" as Mr. Maine, described herself as "pleased with his report."

Meanwhile the Jobs with Peace group has published its own figures, which suggest that Baltimore's taxpayers are contributing $854,370,000 a year to the federal government's "military-related spending." This total, the group says, means that "every man, woman, and child in Baltimore" spends more than $1,000 annually to maintain the country's defense establishment. The Jobs with Peace figures were based on information in a report of the U.S. Office of Management and Budget that put the nation's military spending at $260 billion, or 61 percent of the annual federal total.

Overcrowding, not religious zeal, fills a prison chapel in Illinois

Twenty-five prison inmates at the Graham Correctional Center at Hillsboro, Ill., are spending their days as well as nights in the chapel. Overcrowding, not religious zeal, is responsible. Twenty-five mattresses and pillows, each with a metal folding chair, a plastic ashtray, two paper cups, a cardboard box, some paper towels, and a bar of soap nearby, were placed on the chapel's carpeted floor for the use of the inmates who were transferred from the state prison at Joliet, 200 miles away. "It's not the best thing we could be doing, but it's the appropriate thing," said Illinois Corrections Director Michael Lane. "How far we can go with this, I'm not sure. But now it's the only safety valve we have."

Canadian disarmament group brings protests to Washington and Moscow

Conveying the "hopes and fears" of many Canadian Christians, 14 members of a Toronto-based peace group journeyed to Washington and Moscow to deliver more than 7,000 letters demanding a freeze in the arms race. "These letters which we carry communicate the hopes and fears of people everywhere as they face the possibility of a global nuclear holocaust," seven members of the group, Christian Initiatives for Peace, said in a statement read at a news conference in Washington. The remaining members of the group were in Moscow, where they were to hold a vigil for peace in a Russian Orthodox church.

A spokesperson for the Washington group, Jean Wright, said they have also pressed the Canadian government to close the door on U.S. testing of the Cruise missile in their country. The peace delegation included Roman Catholics, Mennonites, and members of the United Church of Canada.

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Living in interesting times

We all need a decent amount of excitement, but not too much. It is reported that an ancient Chinese curse goes as follows: "May you live in interesting times." Just last evening I saw this quoted in *Newsweek* with an article on the problems of the U.S. airlines. For some of them the times have become altogether too "interesting."

But some interest is useful. W. F. Albright once said that a group is most creative when the tension level is just below what would cause it to fly apart. But of course disintegration is too much, for then the tension is broken and the creativity is diffused while the factions regroup and begin the slow process of building their separate structures.

There appears to be a good deal of emphasis in the New Testament letters on getting along with one another. Kindness, gentleness, and patience are high on the list of virtues to be cultivated. These virtues are needed because in the church are brought together people with diverse reactions to the problems of life.

Someone observed (it may have been Norman Kraus, but I cannot remember for sure) that in every congregation there are people representing four responses. These are the radicals, the progressives, the conservatives, and the reactionaries. These groups, he pointed out, need to learn to get along and to work together. This helps to make church work "interesting." Left to themselves, any one of them would be much more comfortable, but perhaps not as much would really be accomplished.

Most of these responses, it appears, were institutionalized in Jesus' time by various groups which are named in the Gospels. There were the Sadducees, who might be labeled the reactionaries; the Pharisees would exemplify aspects of the progressive position; the Zealots were the radicals. "The Zealot was the strict interpreter of the law. . . . The Zealot was willing, not only to kill a Gentile, or to lay down his own life rather than transgress the law, but he was quite prepared to take the life of a fellow Israelite, if necessary, out of his zeal for the law" (*Interpreter's Dictionary of the Bible,* Vol. 4, p. 938).

In John 2:17 Jesus' disciples observed that he was acting like a Zealot when he drove the vendors and their animals out of the temple. To drive out a few sheep and cows was one of the milder forms of zealotism. For Jesus it never went beyond this, for he rejected as a temptation of the devil any resort to violence.

Jesus, it appears, followed a difficult path quite different from the easygoing cooperation of the Sadducees on the one hand and the violent opposition of the Zealots on the other. Both, in his mind, were compromised, the one by going along and the other by overreaction.

Vernard Eller in his book *Towering Babble,* a critique of the present-day Church of the Brethren, includes sharp words against "zealotism." The basic sin of zealotism, he writes "is the desire to absolutize what are actually relative choices. . . . The contest between two 'not-God' positions is presented as though it involves a choosing of 'God,' as though one of the positions were the position of 'God' and the other that of 'not God.' " (p. 85).

The Establishment and the Revolution are the terms Eller uses for what are essentially the Sadducean and the Zealot positions, both of which Jesus rejected. Eller insists that zealotism had greater problems than violence. "In its absolutizing of the relative, it was sinful from the word 'go' and would have been so even if it had somehow managed to avoid violence" (p. 87). Generalizing to the present, Eller observes that "contemporary Zealots prove much more proficient at denouncing whomever they see to be warmakers than they are at positive peacemaking" (p. 88).

Eller comes down hard on peace Zealots today. There are other types of zealotism, he concedes, but he says that peace zealotism is present in the Church of the Brethren and he calls it down. It seems we do live in interesting times. For if people in a peace church cannot be convinced about peace and talk about it, where do we go from here?

This much can be noted. We Mennonites, like the Brethren, have a long-time peace tradition. Exactly how to demonstrate this conviction for peace has never been completely agreed. Today in despair over the enormous issues that the world has thrown at us, some may be tempted by peace zealotism.

What can we do? As a beginning, let us cultivate the grace of listening. If the sister or the brother confesses faith in Christ and love for the fellowship, we should be open to them even though it is hard for us to understand how they can, for example, pay their war taxes (or resist their war taxes) in the name of the Lord. Let us seek to find the center of their convictions, the motivating force which directs their activities. And let us seek together for methods of witness and service which all can approve.

"We all make many mistakes" wrote James in 3:2. Accordingly it is imperative for us not to assume that we have the final answers on strategy. Everyone, of course, is allowed the last word as long as that word is "love." And we live in interesting times.—Daniel Hertzler

76:43

October 25, 1983

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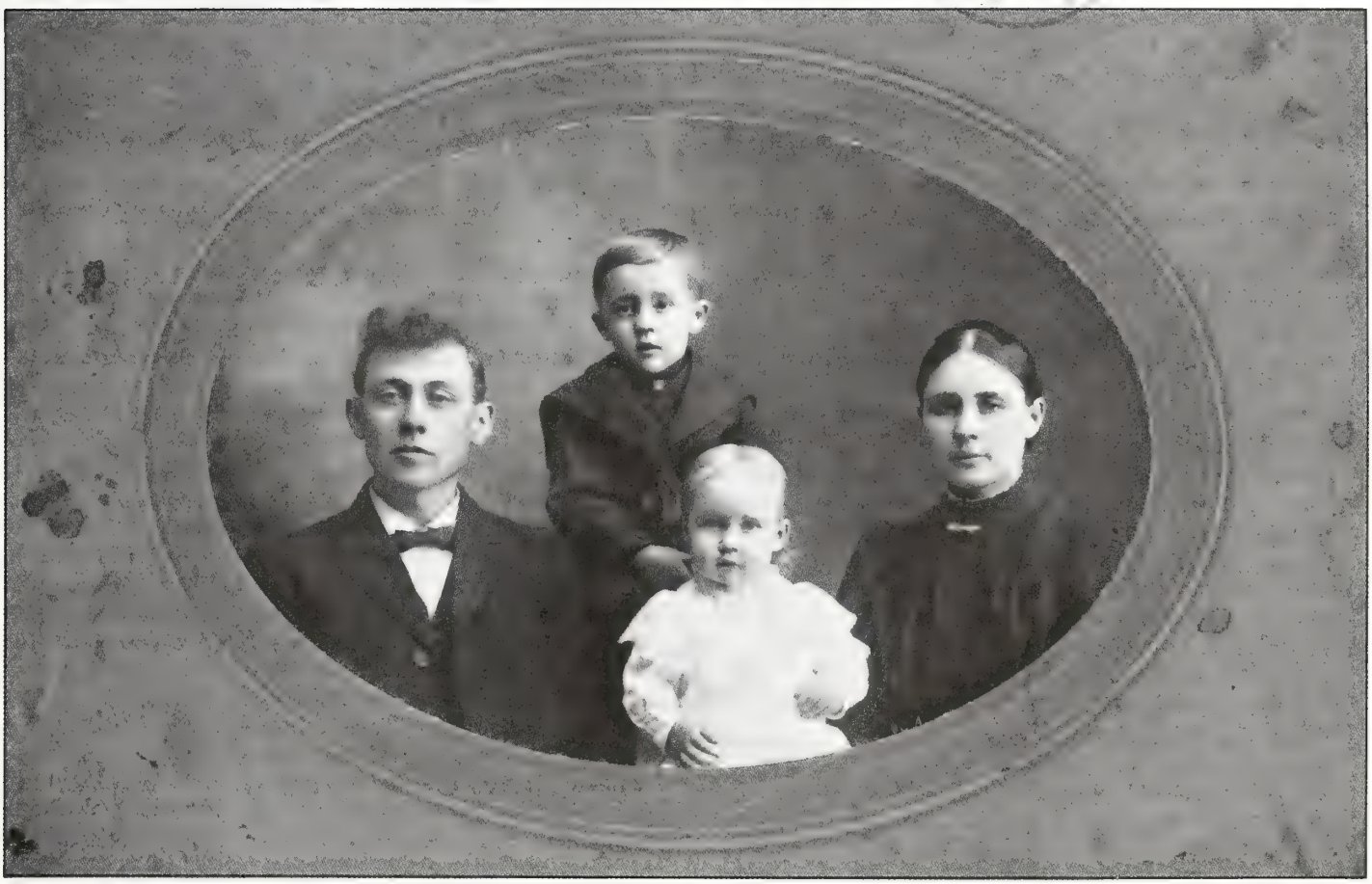

P. A. and Helena Friesen with their older children. They went to India in 1907 and Helena died there.

Mission in India: a story of three generations

by J. Roger Kurtz

"The story goes that M. S. Steiner was holding meetings near Alpha, Minnesota, and appealing for volunteers for India. He was looking for someone to replace Jacob Burkhart, and one night he said, " 'God is looking for a man and he's sitting right down there!' And he pointed to my dad."

John Friesen's father, Peter, in 1907 lived in Mountain Lake, Minnesota, and was a member of the Evangelical Mennonite Brethren, a church interested in missions but not big enough to support a missionary of their own. They would send gifts and contributions to Mennonite Board of Missions and had numerous historical and doctrinal similarities with the Mennonite Church. So when Peter A. and Helena Friesen responded to M. S. Steiner's appeal for missionaries, it was not all that surprising that MBM took the somewhat unusual route of accepting Mennonites from another group as workers to India.

Today John and Genevieve Friesen are members of the Mennonite Church. "My father remained with the EMB's until my mother died. It wasn't until 1922, when he remarried, that he transferred his membership to the Mennonite Church. So it was a rather roundabout way that the Friesen family came into the Mennonite picture, but I think it represents a rather generous and farsighted acceptance of other people at that time which was rather unusual for the Mission Board."

Friesens have been a significant investment for the Mennonites in India. Between them, Peter and John represent 76 years of work there. John's son Weldon and his wife, Luetta, represent a third generation. They gave a term as medical missionaries from 1968 to 1971.

The three generations of Friesens are illustrative of how mission in India has changed over the years. The pioneer work of Peter and Helena became the transitional work of John and Genevieve. Today the Mennonite Church in India is self-governing, self-supporting, and self-propagating.

Mission begins, 1907-1941. Influenced largely by M. S. Steiner, Peter and Helena headed for India in 1907. Until Peter and his second wife, Dr. Florence Cooprider, left in 1941, his work centered around evangelistic outreach.

"Sowing the seed you might say was the primary task," says John of his father's work. "I think it's rather interesting to remember that at that time the part of India where the Mennonite Church established a beachhead was virgin territory as far as the presence of any Christian movement was concerned. The missionaries, then, when they set up shop, attempted to speak to the needs of the field in terms of evangelism, which was the primary task. There was also education, the training of leadership, health, and what I would call compassion—just sheer compassion—in terms of work among the widows, with leprosy, and such."

John was born at Sankra in 1915. "It was really a pretty rough setting at that time. I remember as a child there were frequent encounters with wild animals around our house. When I was just a little tyke I was sleeping outdoors in the hot season when all of a sudden the night watchman came running around. He woke everybody up and announced there was a tiger out there. My father ran out and blasted off a few shells in the air with his shotgun to scare it away. It was that type of thing; there were animals all around."

The early missionaries were pioneers. "They really stuck their necks out. That's a type of commitment we just don't understand today. They went out not knowing where they were going, literally a fulfillment of that Scripture."

"And they took the Scripture literally in their presentation before the people. They went out with a tremendous sense of mission. I always like to reminisce about the way Dad used to do this. He was a tremendous believer in the Scriptures."

Mission in transition, 1939-1981. "The missionaries of my generation began to move into the transition period from mission to church. The first steps for this were taken around 1949."

J. Roger Kurtz has been a student intern with Mennonite Board of Missions. His article is based heavily on an interview with John and Genevieve Friesen.

Florence Cooprider Friesen and P. A. Friesen. Florence, a physician, was P. A.'s second wife and went to India in 1923.

The year 1949 was the fiftieth anniversary of Mennonite missions in India. Two years earlier Britain had granted the country its independence, and the desire for freedom from foreign domination was also felt in the church.

"Along with the hue and cry for independence in all of India, there was also a repercussion in the church. It was not necessarily 'get out, white man!' but there was a revolt against paternalistic suppression by missionaries."

"Early mission strategy lived within the colonial mentality. This worked very well until the church began to mature and develop leadership. We had educated persons in the high schools. We had doctors. We had nurses. These were thinking people who were growing up. The church was no longer a bunch of orphans."

In 1950, the missionaries began a process they dubbed 'amalgamation,' designed to give more control to the Indians. All programs were placed under control of the church. Indians became dominant in the decision-making bodies that managed mission schools and hospitals. As John recalls, this was a first step, but never a truly happy arrangement.

"It became a rather choice plum to fight for. Everybody wanted to get on the committee where the appointments were made, where they could set their own

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John and Genevieve Friesen upon arrival at Durg, M.P., India, in 1939. They served with a mission in transition.

Weldon and Luetta Friesen with Cynthia, Carl, and Catherine. Weldon and Luetta respresent a new generation in strategy.

salaries. It became a rather dangerous thing, with a lot of ill feeling generated."

When MBM general secretary, J. D. Graber, visited India in 1960, he helped the church develop another arrangement.

"The church people told J. D. Graber that participation in these institutions was a thorn in their flesh and in their fellowship. So they threw the institutions back into the laps of the missionaries. J. D. Graber did a lightning piece of action at that time. Almost overnight he drew up constitutions for three autonomous boards—an education board, a medical board, and a literature and audiovisual board. These became autonomous organizations, separate from the church."

The boards included Indian representatives not only from the Mennonite Church but also from neighboring missions.

"That is the way the church is still operating. The church is the church. They take care of worship, evangelism, and their own administration. The boards are autonomous. They function supportively of the church but they are independent of the church. That substantially reduced the competitive spirit within the institutions."

From their 1939 arrival until they left in 1981, John and Genevieve saw a great change in the church in India: from missions as a colonial-minded institution to an autonomous church.

"Over the years there was a tremendous leveling and acceptance on the part of the church and of us as missionary brothers and sisters. They accepted us on par with them and I think that we accepted them on par with us. It was a good experience."

Mission as partnership. John's son Weldon and his wife, Luetta, were in India from 1968 to 1971 and again in 1979. Weldon worked at the leprosy mission in Shantipur. Weldon and Luetta represent the new generation.

"I think the difference in their ministry and that of any missionary today is that it's a notch further down the line," says John. "When Dad went, there was nothing there. It was mostly seed-planting. When Gene and I went, the seed had been sown. There was a church there, a growing, maturing community of believers that was discovering itself as a church. They wanted to build up their own identity. We found ourselves having to adjust to the pattern of a growing church, becoming one with them. We went as fraternal workers on a par with our Indian friends. Now, any missionary faces a completely different situation. There are very few overseas missionaries left anymore and you perhaps as a paleface would be the odd person. You would go with the intention of fitting into what the church says they would need. That would be the shape of things."

The major issues for the church in India today is one of unity and reconciliation. The problem, John suggests, stems from missionaries' legalism in the past.

"We in the Mennonite Church were hypercritical. We had to have the right kind of tie, or no tie, and so on. We were strict disciplinarians. We put people out of church because they had radios. We put them out because they had fancy cars. In general, Mennonites carried over that severity in relation to the new Christians. We have failed to pass on to the Indian church a spirit of reconciliation and what I would call a spirit of fellowship. There are some terrific tensions in the Indian church today which are a result of that rigid approach. If I were going back again I would just fight for reconciliation. This is the gospel message. There's a severity to which they have taken discipline which I think has not worked for the welfare of the church. If I had another chance I would really hit that hard."

Mennonites still have a ministry in India, but any expatriate presence has to be supportive of the existing church.

"I think there is a climate in India right now which suggests that this is an opportunity for Mennonites to witness to the total church in India. The Mennonites' understanding of what the church is—a reconciled community—gives it a unique opportunity or even responsibility to speak to the peace issues. Today the only way we should go as missionaries is by fitting into the total Christian witness in the country."

"We as a Mennonite constituency have our own special gifts. I see that our history of peace and our understandings of the church's mission in terms of what peace is, give us an area in which we have something to offer."

Jesus Christ, the hope of the world

Revelation 4-5

by Ted Grimsrud

Our culture is becoming characterized as lacking hope for the future. No longer is there belief in the American Dream of prosperity and happiness for everyone. Our economy is disintegrating: bridges, roads, sewer systems, train beds are falling apart; the environment is being damaged.

Overshadowing all of this is the threat of nuclear holocaust. In a recent poll, 83 percent of the people surveyed in California said that they expect to experience a nuclear war in their lifetimes and do *not* expect to survive it. This expectation cannot help but affect how people think about the future. An attitude many people share as a result is one of nihilism: nothing really matters and we cannot do anything about it anyhow, so why care?

But human beings are not created to be hopeless. Where there is no hope, there is no life. To be without hope is to be dead, to be going through the motions, to be miserable.

Revelation four and five are two chapters helpful for us in understanding how we can receive the gift of hope. Chapter four is reemphasizing in symbolic imagery the common biblical theme that God is the Creator and that creation by its very existence worships the Creator. This idea of God as Creator is very important in understanding how and why we can have hope in our lives. To say that God is the Creator is already to say that life and history have meaning and purpose. The universe and human life are not just things which have randomly happened, which have no purpose, which can randomly end.

Evil came into the world through the exercise of human freedom. It can only be overcome by the same method.

To say that our universe and our life itself are created by God is to say that life has meaning and is good. God created life for a purpose. This creation has a beginning and is moving toward a goal. Human history is not just a mist, coming with the dew during the night and fading away with the sunshine. Rather, human history began with a loving and creative God who is guiding that history toward a goal and who created each of us to play a part in that history.

However, this confession of God as Creator and life as having meaning in line with the purposes of this Creator is not always obviously believable. That life does, in fact, often seem meaningless and hopeless is an indication that there is something wrong, that the original goodness of creation has in some way been marred.

Evil, a mystery. Somehow evil has invaded the universe. Biblically we are not told exactly how this could have happened, since God is good and creation is good. Evil remains a mystery. The story of Adam and Eve shows us, though, that evil is related to human freedom. God created us with the ability to choose, and therefore the ability to grow and to have free, loving relationships with God and with one another. But this freedom has its risks as we can reject God's love.

But the whole story of the Bible is one of God continuing to woo humanity, seeking reconciliation and restoration. We are given an indication of God's intentions in the covenant with Noah in Genesis nine after the flood—God promised to never again destroy the earth: "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth" (vv. 12-13). The Creator and judge is ultimately the reconciler and redeemer.

It is significant that verse three of chapter four of Revelation tells us that "a rainbow, resembling an emerald, encircled the throne" of God. This reminds us that God remembers the covenant made with Noah, that God will not destroy the earth, that God's will is redemption and reconciliation.

To me this sign of the rainbow is an interpretive key to the visions of destruction that are given in chapters 6 to 20. What is portrayed in those chapters is a battle between the spiritual forces of good and evil, and what is ultimately destroyed is evil. Certainly this battle affects the material world—for one thing, we see in these chapters material people, like you and me, who are living faithfully to the way of the Lamb, being warred upon by the agents of evil—the dragon and the beast. However, the material world in the end is not destroyed; it is preserved and renewed as the new Jerusalem comes down to earth (21:2).

But the new Jerusalem is not yet fully here. There is a longing for it, as there has been for thousands of years. In 5:1, we read that the one on the throne had in his right hand a scroll. It would appear that this scroll should be seen as some sort of legal document relating to the destiny of humankind. Perhaps what it contains is the message of the final reconciliation of all things to God, final redemption. If so, it would be the opening of this scroll which would be the fulfillment of the hopes of all

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those who trust in the final victory of God's love.

But, verses 3 and 4 tell us, "No one in heaven or on earth or under the earth could open the scroll or even look inside it. I wept and wept because no one was found who was worthy to open the scroll or look inside." The scroll remains closed, the story of redemption remains untold, the longings for wholeness remain unfulfilled as long as no one can be found to open the scroll.

One question which arises here is why the one on the throne could not himself open the scroll. The answer is tied in with the very meaning of creation, especially the creation of humankind as free creatures. Evil came into the world as the result of the exercising of that freedom—it can only be overcome through the exercise of human freedom, freely choosing God over evil. But no one was found, it appears, who could do that in an ultimate way.

The Lion of the tribe of Judah. "Then one of the elders said to me, 'Do not weep! See, the Lion of the tribe of Judah, the Root of David, has triumphed. He is able to open the scroll and its seven seals" (5:5). Deliverance is granted, salvation is come—evil has been defeated and the story of redemption is told.

These two descriptive phrases—"the Lion of the tribe of Judah" and "the Root of David"—are two basic images in the Old Testament for the messianic hope held by the people of Israel.

One of the first messianic prophecies is in Genesis 49:9-10 where Jacob refers to his son Judah crouching as a lion, one to whom people will render obedience. By the time of Revelation, the lion is used in Jewish literature as a symbol of the conquering Messiah. The "root of David" is a reference to Isaiah 11 in which the royal family of King David is likened to a tree which has fallen, but out from its roots springs forth a new tree to restore the kingly rule of David. So the picture of the victor here in Revelation 5:5 is that of a conquering king winning a military-like victory, gaining the power to open the scroll through brute strength.

Verse six, though, changes the picture completely. John *hears* Lion of Judah, conquering king, but what he actually *sees* is shockingly different. "Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders" (5:6).

This is one of the most important visions in the whole book. The power of God to fulfill the hopes of humankind is seen most centrally in the slain lamb. Ultimately, the power of God is *not* what you might call the power of unlimited coercion, rather it is the power of infinite persuasion. In other words, God's power ultimately is not the kind of power which forces people to go along simply because of the brute force of it. Rather it is the power of unshakable love. God wins people over by showing them his love and inviting them to choose the life which is found in God.

All the combined forces of evil could not conquer this love when they killed the Lamb of God, Jesus Christ. The love conquered evil not by retaliating in kind but by remaining faithful to the way of noncoercive love and overcoming death in the resurrection.

The Lamb is worthy to take the scroll, the Lamb has true power, because it was slain. It is important for us to realize that this act was not an isolated happening, something the Lamb did so that none of his followers would have to. As we see in chapters two and three, Jesus called upon the seven churches to be overcomers, even to the point of their being slain, of being martyrs—following the footsteps of Jesus, the faithful martyr/witness.

Power to overcome. The kind of power that it takes to overcome like that is available only to those who have true hope. True hope comes from a faith-encounter with God—an encounter which helps us to know God as Creator, as the one who made us for a purpose: to reign on earth. This reign, the kind of kingdom of which the living creatures and elders sing, is founded on care and love, not on coercion and force.

The gift of hope comes when we order our lives according to the values of God's kingdom. When we are living lives of love and compassion, forgiving as we have been forgiven, being merciful as God is merciful, our eyes will be opened to see that the Lamb that was slain is victorious, that no earthly power can separate us from God's love. When we live our lives in such a way that we are following the way of Jesus and growing into unity with him, we will see in the rainbow that God, not the nuclear bomb, is Lord of history—and we will be empowered to live our lives knowing that our hope is not in vain.

I had heard

Yes, I had heard
of Alpha and Omega
and knew they are
equivalent of A and Z
in our own alphabet.

I saw the symbols
on our worship walls
gold-edged and elegant
and shining in
the stained-glass windows.

But they did not spring
out at me
with urgent revelation
until I heard
the transcendent choir
celebrating Christ
as First and Last
and All in All
not only for others
but for mightless me.

—Thomas John Carlisle

That they may be one

by A. J. Metzler

Twenty-two years ago I had the privilege of attending in India a large gathering of Christians from about 70 countries. The high point for me at that two-week conference was the morning Bible studies. This vast gathering was divided into three study groups. It was my good fortune to be assigned to the group led by Paul Verghese (now Bishop Paulos Gregorios) an Orthodox priest from South India. I had met Father Verghese when he was a student at Goshen College and again later in Ethiopia when he was on the personal staff of Emperor Haile Selassie. He recognized me before the first session and a pleasant visit helped to further prepare me for God's messages through him.

He was one of the most profound Bible teachers I ever heard. After his 20-minute exposition of the Word each morning he had us meditate to hear what the Word and Spirit would say to each of us. After that for a few mornings he suggested we turn to one by our side and share what God was saying to us. My sharing companion one morning was another priest, older, very tall, with white robes and graying sandy hair.

I do not remember what Paul Verghese or my sharing partner said that morning but I'll never forget what God was saying to me in that setting of Bible study with his two messengers, the priests.

God was telling me these two priests were my brethren just as much as anyone in my home congregation. As I traveled abroad before, I had gawked curiously at such Christians with their unusual regalia, brass-topped staffs, and flowing beards. I had never thought of them, related to them, nor prayed for them as my brothers. Much less did I ever expect them to teach me such a profound truth from God's Word! Until then my concept of the church was so small I could have seen it through the eye of a needle.

Two New Testament symbols of the church—a body and a building—are powerful illustrations of its unity and diversity.

But now God was making very personal and real to me a portion of Christ's prayer (Jn. 17). It was something of a "conversion" experience. To paraphrase Isaiah's prayer (Is. 52:14) when he received a new vision of his Lord (Is. 5:6), "Woe is me, for I have been a partner in mutilating the body of my Lord [his church] and I dwell in the midst of a people who have been mutilating the body of my Lord."

A. J. Metzler is a member of the Prairie Street Mennonite Church, Elkhart, Ind., and a longtime leader in our denomination.

The entire concept of the nature and mission of the church as given in the New Testament emphasizes the unity of the church as the body of Christ. A primary biblical reference is Christ's high priestly prayer in John 17, especially verses 11 and 21 to 23. Here in four verses he prays five times, "Father, make them one as we are one." Let's notice two things in Christ's prayer.

First, the nature and quality of this unity, "as thou, Father, art in me, and I in thee" and "that they may be made perfect in one."

Second, the purpose of this unity, "That the world may [know] believe that thou hast sent me." Satan knows full well that one of his most effective means of hindering the church's efforts in soul-winning, missions, and evangelism is divisions in the body of Christ. At a time when we are emphasizing anew evangelism and urban church planting we must repent and turn to the true unity for which Christ prayed and the New Testament so clearly teaches.

A body and a building. Two of the New Testament symbols for the church, a body and a building, are powerful illustrations of both its unity and its diversity. Each member (of the body) and part (of the building) has a threefold place. Each receives its support and strength from the other members, or parts. Each contributes its unique part to sustain all the other members, or parts, and together with all the members, or parts, the body or building fulfills the purpose and function the designer or owner intended. When Christ said, "On this rock I will build my "church," he was not referring to a lot of sheds or shanties. It was to be a building so large, beautiful, and grand and so needed and useful that the world would see it and be attracted to it and want to come in. "That they may be made perfect in one, and that the world may know [and believe] that thou hast sent me."

And what beautiful illustrations of diversity, whether in the body or building! In either case no two parts are alike in design or function. Where did we ever get the idea that we must be as alike as "two peas in a pod"? Another area for serious study!

Let us not start our efforts toward unity by working with goals, structures, or programs. That is too simple. We can pay a management firm to give us those answers. We have a greater task.

The big question we as a denomination must face, together, sincerely, openly, and prayerfully is, What does the prayer of Christ in John 17:11, 21-23 mean and what are its applications for us today? Five times in four verses he prays "that they may be one." This must be our prayer of faith. Faith is (1) taking God at his word, (2) acting accordingly, and (3) letting the results with him. Such prayer and study in genuine faith means we

must be pre-committed to follow his answer, however and wherever it leads. Walking by faith is not seeing the end from the beginning, but like Abraham "*obeyed* . . . went out, not knowing whither he went." Yes, the logical, reasonable, and customary thing would be to set up a commission to work on the mechanics. But let us look at Hebrews 11. They took God at his word and, regardless of how unreasonable and illogical, acted accordingly and were amazed as God took care of the results. Are we willing to do the same?

Therefore I believe we need a study guide on "The Unity of the Church" similar to those we have had recently on such subjects as leadership and justice. These may be presented as Sunday morning messages followed by Sunday school hour of discussion in all adult classes.

There is a tendency for many to feel that most major decisions of the church are made at our institutional communities. The full meaning, results, and blessings of any coming together will depend to a large extent upon the degree of participation in such effort by our full membership. They must have ownership in the process and results. The churchwide studies of relevant Scriptures will help to give that awareness.

Union may come in either of two ways. It may come on the basis of common goals, programs, structure, convenience, logic, economy, and principles of good management. Or it can come in obedience to God's will for his church according to the New Testament and the prayer of Christ. A study of his Word and the guidance of his Spirit leaves no other option. This must be the motivation. This must be the basis. The former dare *not* be the basis. It will be the result.

We sometimes hear that we are moving from the Scriptures. Here is one time that we need to return to the Scriptures. Is there any other point of doctrine that we have so violated, ignored, and trampled under foot? Can't we all join in a common study and response?

Dare the dangers stop us? The road will not be simple or easy. Some see the dangers. Dare the dangers stop us? No doubt Daniel saw the lions in the den. Did he deviate from his prayer pattern? Never! When we take God at his word and act accordingly the results are his responsibility, not ours!

One of the dangers most often mentioned is that of coming together at the least common denominator. This is a real danger. We need to recognize it and other dangers.

However, it can be the reverse. We need to recognize our own and the other's weaknesses and together guard against them. Likewise we need to identify our own and the other's strengths and build upon them. Thus it can be, and must be, an occasion of renewal and revival, a time of rejoicing and celebrating to the blessing of all, a strengthening of our testimony ("that the world might believe") and to the glory of God!

Any continued satisfaction and contentment with the divisions and lack of unity in Christ's church is an illustration of our meager understanding of the nature and mission of the church.

Where will we come out? God alone knows. Maybe there will not need to be as many changes as we think. But one thing is sure, there will need to be a love and unity so clear, beautiful, strong, miraculous, and convincing to "the world" (not just to the scholars and theologians) that they will see Christ, a completely new life and lifestyle, and be convinced!

HEAR, HEAR!

Spared from confusion

In this age of great sexual license, let us not be unclear about the consequences of submitting to the ruthless control of lust, to which ad agencies, magazine publishers, and TV/movie producers persistently give dignity.

We avoid Scripture that addresses sexual restraint, referring to such passages as negative or difficult. When we do comment on them, we frequently fail to offer help (in the form of counseling) to those guilt-ridden individuals who are unable to achieve victory on their own. The following personalized version of one of these difficult biblical sections represents an attempt to make a specific application of God's revealed will to our thought-life, the desires of our heart, and the devotion of our wills.

Romans 1:19-32 (personalized) God does not hide the truth about himself. Look around—see what he created. Our knowledge about God is something we can't deny. We do, however, have a choice as to what we do with the knowledge of God. Here is what we want to do; through faith in Jesus, the Christ, here's what we can do!

Let's glorify him as God. By thanking him, let's acknowledge his hand in our lives. Then our thinking won't be cluttered by nonsense; our hearts will be enlightened. And there will be no need to assert our own sense of intellectual superiority, because God will protect us from becoming fools. With firm resolution, let us purpose not to surrender our relationship with God for something more tangible.

If we remain close to him, he will not give us over to sexual immorality for the degrading of our bodies with one another. We refuse to exchange the truth of God for a lie. We worship not the beauty of the human body or the possessions which can easily possess us; but we worship the Creator of all life. And we are fully convinced that we will praise him as long as we live and even beyond. Amen.

Because of this, we can be spared from the confusion that flourishes in our time with respect to the proper role of sexuality in our lives. We can be rescued from habits of lust and from desires that will eventually poison our relationships and contaminate our minds. For if we allowed ourselves to be affected by every provocation of sexual liberty, the probability is high that we would be filled with any type of wickedness: greed, envy, deceit, arrogance, or disrespect for authority. But because we know God's righteous decree that those who do such things deserve death, we not only refuse to engage in them ourselves, but also point out the consequences to our Christian brothers and sisters who have blind spots regarding any one of these sins.—**Dave Rohrer,** Durham, N.C.

A case of the wrong terminology

To whom it may concern: specifically, the Mennonite Church and media, the Mennonite Board of Congregational Ministries and the Commission on Women in Leadership Ministries, the seminaries and colleges, writers and

editors, pastors, opinion-makers, and the now defunct Task Force on Leadership and Authority.

I think we have a problem. In some ways it is a matter of semantics, but it is also much deeper than words. I refer to the way in which we talk about Christian ministry. For many years we have addressed and described pastoral ministry too much in terms of leadership and authority and too little in terms of servanthood. Consequently we have several generations of people thinking in concepts which confuse at best and pervert at worst. The term "pastor" has become almost synonymous with "leader." Visions of autocratic authority flood our psyches to the point that we become nervous just thinking about it. And when someone mentions the subject of women pastors the pulse quickens, blood pressures soar, pupils dilate, jaws set, respiration turns into panting, and voices tighten. This is the problem I perceive. We have not been and are not now using the correct terms and concepts for ministry.

What is the evidence? Why should we change our language and practice? Two questions deserve two more. **One:** In which of the Holy Spirit gift lists do the terms "leadership" and "authority" appear? That's easy. They are not in any of them. Romans 12, 1 Corinthians 12, Ephesians 4, and 1 Peter 4 say nothing about either. What does this tell us? **Two:** What terms did Jesus use and what did he say about ministry? That's not so easy, but we can learn by searching. Jesus used the term "doulos" or slave/servant when referring to ministry. It was Paul and Peter who used the terms "episkopos" (bishop) and "diakonos" (deacon). They reflect the setting and practice of the apostolic church. But Jesus preferred the servant motif.

A quick survey of J. B. Smith's Greek-English Concordance reveals the following. Jesus never used the episkopos term. It appears five times in the New Testament—four times in the epistles and once in Acts. The term diakonos appears thirty times in the New Testament and is translated "deacon" three times, "servant" seven times, and "minister" twenty times. Jesus used the term six times and always as servant. On the other hand doulos appears one hundred and eighteen times and was Jesus' favorite term. He used it 73 times to denote humble service.

What did Jesus say about ministry? Two key passages are Matthew 20:20-28 and its parallel in Mark 10:35-45. When the sons of Zebedee came forward to claim the top seats in the kingdom Jesus rebuked them. Only Gentiles "rule ... lord it over ... and exercise authority.... But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all."

Jesus' clear teaching places servanthood at the apex of Christian activity and endeavor. It remained for the apostles to popularize terms which either already carried position or developed it in practice. We, like the apostles, need to avoid the titles which glorify rank and authority and return to the more lowly and accurate terms which signify humble service. Leadership and authority should be left to the rulers of the Gentiles.

I commend Harold Bauman for his helpful book, *Congregations and Their Servant Leaders.* It goes a long way toward narrowing the gap and dealing with some of the problems. I especially appreciate the choice of words in the title, "Servant Leaders."

It is my strong conviction that much of the confusion and disagreement over the professional pastoral role as well as the question of women in pastoral ministry stems from our distorted concept of the pastor as leader and authority rather than humble servant. Jesus said, "It shall not be so among you." We will do well if we begin to correct our terminology. We will do better if we correct our concepts. We will do best if we appreciate and achieve the role of the humble servant.—**Robert Hartzler,** Washington, Iowa.

Born again

Born again Christian. This is a term that is used so often in current literature that I am a bit frightened about some of its meanings. I heard about a "born again" leader in Central America who boasted about shooting the people who offended him. The conceptions of what constitutes a born again Christian are so diverse, that some of us tend to avoid the term because we are frightened with some of the implications of the term. What is the real meaning of the new birth?

Jesus himself introduced the concept of the new birth in John 3. Then when Nicodemus was puzzled, Jesus proceeded to tell him what he really meant. Jesus explained that flesh gives birth to flesh (and nothing else) but that the Spirit (or the divine) gives birth to spirit. Jesus is saying that our natural birth is in the same class with the birth of every other living creature of the whole earth, and that nothing great will ever come of this. But then Jesus also proceeds to say that the man who has a spiritual birth will grow up to be spiritual. It is this simple: grow up with our animal nature foremost or grow up to be like God.

What are the implications of being a "carnal" being—or an animal, if you please? Biologists tell us that all the appetites and all the passions of the animal world are based on survival. They speak of "survival of the fittest"—and they tell us how the various species managed to survive in a world of total combat. In the natural world it is "dog eat dog." In the jungle it is necessary for the strong to devour the weak. In the natural world self-interests are the only interests that matter.

But Jesus told Nicodemus that a grown man could have a second birth—a birth of the Spirit, a birth of the divine. What are the attributes of the "Spirit" and what are the attributes of God himself? God is love. This is a verse in the Bible that we have heard so often and so casually that it has lost some of its urgency. Love is that something that compels the strong to die for the weak, and not vice versa. Jesus died for us. Love is that divine attitude in Christians who would rate their own personal survival lower than the survival of a dear brother who may be too weak to survive. Love will never crave any honor, possession, or power to be taken from another person for themselves. Love will not strive for personal vindication when it will cause lower esteem for another brother. Love gives, and gives, and gives. The carnal takes, and takes, and takes.

Jesus was asked the way of salvation. He did not enter into an extended discussion on theology, but he told about love in action. So we have the parable of the good Samaritan. Theological conceptions, or infinite truths, just never will fit snugly into finite words and carefully worded creeds. Our definitions cannot capture God. But we all understand the language of love. Of course we need some measure of theology, but as we read the Bible we must never permit our worded theology to become more important than our love for each other.

In 1 Corinthians 13 the apostle Paul tells us this same thing. For the present time, he says, "We see through a glass, darkly." Then he proceeds to tell us that we will have all our theology clarified in heaven—not before. He concludes this love chapter by saying that the really greatest thing is not faith (creeds and theology) but love.

I must recall the twenties. We Mennonites did some very unlovely things to each other as we tried to clear up some things about theology. We were wrong in this, and we have suffered much because of some of these mistakes.

Now, is it really this simple? **God is love.** The most important manifestation of the new (and divine) birth in us is a life of love!—**Jonathan G. Yoder,** Goshen, Ind.

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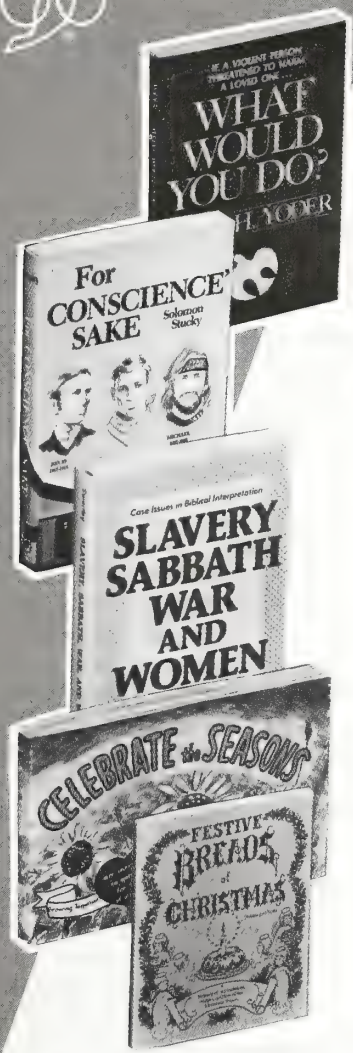

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The new believers shall lead them

by Truman R. Hertzler

The good things that are happening at the Hopewell Mennonite Church near Elverson, Pennsylvania, are clearly not the work of men. "This was done by the Lord; what a wonderful sight it is!" (Ps. 118:23, TEV). We are seeing fulfillment of Isaiah 11:6-9 (TEV) which says:

Wolves and sheep will live together in peace,
and leopards will lie down with young goats.
Calves and lion cubs will feed together,
and little children will take care of them.
Cows and bears will eat together,
and their calves and cubs will lie down in peace.
Lions will eat straw as cattle do.
Even a baby will not be harmed
if it plays near a poisonous snake.
On Zion, God's holy hill, there will be nothing
harmful or evil.
The land will be as full of knowledge of the Lord
as the seas are full of water.

With us it is:

The Catholic and the Mennonite shall sit down
together in Bible study.
The Lutheran and the Pentecostal shall raise
their hands together in praise to God.
The Presbyterian and the Methodist shall
embrace each other in warm affection
And the new believers shall lead them.
The pot smoker, the bartender, the occult
member, and the traditional Mennonite
shall praise God together for their deliverance.

In ten years our church has grown from an attendance of 75 to 1,200 including four outreach churches.

Faith working through love broke the barrier between ethnic Mennonites and people of the community. We hold out salvation to everybody and when an individual is saved we will pray with him and counsel with him to help him find what God wants him to do.

The new believers are encouraged to join a small group fellowship for Bible study, prayer, and sharing the experiences of the Christian life. There are about 25 or 30 of these meeting at various times and places during the week. These small groups are close-knit and members treat each other like family. The Mennonite historian, J. C. Wenger, has said, "The Mennonite Church began in the small group fellowship, it has been renewed over the years through the small group fellowship, and if it stands today it will be by the small group fellowship."

One of our main emphases is worship during which time we attempt to open ourselves to God. For much of our singing we use Scripture set to rather contemporary music led by an orchestra made up of those in the congregation who care to participate with whatever instrument they play. It sounds good. It's a little like the fellowship meals we have the first Sunday of every month when each family brings what they care to bring and the result is an exciting, well balanced meal. I might add that contemporary music is in keeping with early Anabaptist practice. They sang their hymns to contemporary tunes so that it would not be detected that they were Anabaptists when they were heard singing.

Faith working through love opened the door of the local Elverson bar. The proprietor and his family got saved. They supposed that they could keep operating the bar as Christians. We watched and wondered and accepted them in spite of this and a notable number of people were saved there who are now pillars in the Hopewell Church and when they changed the bar into a Christian restaurant it made the newspapers. The Philadelphia *Inquirer* had a map showing how to get there and printed an interview with the pastor that read like a gospel tract. The former bar proprietor is now pastor of the outreach church in Reading (where he also had once operated a bar).

Our building program got underway through the faith of the new believers. Our 150-seat auditorium was full, with chairs in the aisles and foyer, and the pastor said we'd have to enlarge because "if they can't find a seat they won't come back." The old believers said we'd have to finish paying off the present auditorium first, but the new believers mainly saw the need and swung the vote to build. The old believers humbly accepted this, and from then on our congregation was one. The old believers bowed again to the new believers when two men who were builders made some suggestions. The older men on the building committee elected them as additional members and let them take the lead.

One new believer who was a financial expert conceived the idea of using church bonds to finance the building program. Consulting with a Philadelphia attorney on how to set up the program he was told, "Go to the Eastern Mennonite Board of Missions and Charities at Salunga, Pennsylvania. They already have such a program set up." We have taken this route to finance our 700-seat auditorium and two of the outreach church buildings. Again the old supporting the new.

Our Christian lives are free, spontaneous, and unstructured. People share, small groups form, and outreach churches emerge that way. But there is much fervent prayer, earnest Bible study, and disciplined living behind it all. What we're seeing parallels early Gentile Christianity and the Anabaptist movement. We're retaining the Mennonite values while setting them free. We are strongly evangelistic insisting on keeping new people coming into the church. This keeps us fresh. Praise God!

Truman R. Hertzler is a dairy farmer and an old believer at the Hopewell Mennonite Church, near Elverson, Pa.

READERS SAY

Mrs. Paul Bishop, Telford, Pa. In *Gospel Herald,* Sept. 6, p. 611, Paul Zehr is quoted as saying, "The church must move slowly in either condemning or accepting homosexuals until it senses clearer direction from the Spirit." If indeed we believe the Bible to be the inspired Word of God, then the Spirit has already spoken clearly on this subject. Why are we refusing to accept his verdict?

Sam Steiner asks, "Why do we tell the committee ahead of time what their conclusion should be?" Why do we have such a committee? Is it so that we can try to find a way of accommodating sin. Jesus said, "Go and sin no more." In our studying we should review what our Lord says to the seven churches in Revelation.

It seems we make studies of certain practices so we can find a way of accepting what our Lord was clearly against, such as remarriage.

Paul M. Zehr, Lancaster, Pa. Several persons have asked me about my comments on homosexuality as reported in the *Gospel Herald* special issue on the Bethlehem 83 meeting (Sept. 6). I am sorry that the writer of the report did not fully clarify the setting in which the comments were given nor all I said on that occasion. Therefore, I give the following to more clearly clarify my comments and position.

The comments were given in a setting in which several persons were vocal and sympathetic to accepting practicing homosexuals in the church. At the same time other persons strongly opposed homosexuality. My comments indicated that the General Assembly not move ahead hastily accepting a view that opens the door to practicing homosexuals nor should the General Assembly act out of fear and cut off possibilities of reaching homosexuals with the gospel of Jesus Christ. Therefore I, along with the majority of the Assembly delegates, encouraged the Committee on Human Sexuality to continue its work.

The scientific findings regarding homosexuality are confusing and it has not yet been firmly established scientifically that homosexuality is caused by prebirth factors. Our Mennonite psychiatrists are not in agreement on the question of homosexuality. Even if they were agreed, the church must go beyond science and psychiatry and heed the voice of Scripture on this matter.

The biblical teaching indicates practicing homosexuals are living in sin and need to repent and turn away from sin. The pastoral call to minister to homosexual persons includes leading them away from sin and into holiness of life as well as wholesome relationships within the body of Christ. We must look anew at the atoning death and resurrection of Jesus Christ with the power of Christ and God's grace to change peoples' lives. We pastors need to reach out to persons in love. But biblical love doesn't mean accepting sinful practices including homosexual activity. Biblical love calls people to holy relationships with God and fellow human beings.

We pastors conduct many funerals and find satisfaction in being able to say to grieving families regarding the deceased person, "Well done, thou good and faithful servant." Pastors cannot say this at a practicing homosexual's funeral. Thus the pastoral concern includes calling sin what it is. It also includes finding ways to help practicing homosexuals back into the way of holiness as set forth by God in creation and redemption.

My views on the topic of homosexuality can be found in the Lancaster Mennonite Conference statement on this topic adopted on Mar. 17, 1983. The homosexual issue does not call for power plays, accusations, and shouting at one another in the church. Instead it is time for prayer, weeping, repentance, and turning anew to the Lord. Surely this problem is not too difficult for God. Let us give ourselves to the task of helping these hurting persons through preaching, pastoral care, and counseling with emphasis on genuine repentance and spiritual renewal.

Ruth Lapp Guengerich, Hesston, Kan. A sincere thanks to Julia Spicher, "New Voices at Bethlehem 83," (Sept. 6, page 628) and friends for expressing their feelings regarding their willingness and desire to be acknowledged, recognized, and utilized in leadership roles within the Mennonite Church. Julia, et al, are fortunate to be without the baggage of anger and frustration that their older sisters experienced.

We have a responsibility toward them. Although many of us had to find our own ways in life without adequate mentoring, we are nevertheless obligated to forgive our own pasts and accept the role of mentoring our younger sisters. The Mennonite Church cannot afford to lose this wealth of vitality, insight, and creativity. Let us accept their challenge.

D. Lowell Nissley, Sarasota, Florida. Thank you for your fine reporting of Bethlehem 83. From where I sat it was a great performance on the stage of modern Mennonite history. The many hours of work by volunteers and the intricate planning were a fine tribute to Christian commitment and loyalty. It was also encouraging to witness the freedom to discuss sensitive subjects in good grace with respect for differing points of view. Some of these subjects would have been difficult to mention even in private a few years ago. Is it possible that we Mennonites are now coming out of the closet and assuming increasing responsibility for the society of which we are a very real part?

Neither should the ecumenical experiences of Bethlehem 83 be overlooked. Increased unity and cooperation are certainly timely on the part of us who share so much heritage and faith in common.

But Bethlehem 83 was not without its ironies. Transposed upon all the above the sessions relative to the theological integrity of Mennonite colleges and seminaries seemed a bit sad. It's not that our institutions are sacred cows and never need evaluation. Our personal faith also needs constant scrutiny. But the results of innuendos, questioned confidences, and divisiveness is depressing. It gathers together all the necessary ingredients to cook up a big stink. This we do not need. How much better it would be to literally experience Paul's concern for the Corinthians (2 Cor. 2:14, 15): "For in union with Christ we are always led by God . . . like a sweet smell that spreads everywhere . . . to make Christ known to all men." There is a big difference between odor and fragrance.

It is not unity for unity's sake that we desire. It is unity for the gospel's sake. But of course this is also the contention even of those willing to risk unity—they too do it for the sake of the gospel. Let us just hope and pray that in the process we take time to cultivate and harvest the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, humility, and self-control.

Concerning our educational institutions, what are the options? Where shall we go for the persons to fill our pulpits and to do God's work? As a church we can be very proud of the quality of commitment, piety, and discernment on the part of the leadership graduating from our colleges and seminaries. Are not our graduates the best proof of the pudding?

Cathy S. Knopp, Albion, Ind. Thank you for your constant, faithful work. It is no small task to keep the fellowship informed and growing, especially as we become more diverse and attempt to deal with controversial issues, to reach out with Christ's love. I have really appreciated your efforts in the task. Anyone who doesn't should let his/her subscription run out for six months like I did. I've missed you!

Goshen College from six miles out

by Sanford Eash

Anita Maust from six miles out: Our grandson really liked her for a teacher.

My first recollection of Goshen College was in the days when Sanford Calvin Yoder was president. As a lad I admired the great man from afar. We had a few things in common: the same first name, for example. He too was an Amish boy and grew up on a farm, but there the similarity ended. He became a preacher, got an education, became an educator, and came to Goshen College as president. Just a year before that when I was ten in 1923, my parents left the old order Amish and got a new Model T Ford.

The question was, Will he pull Goshen College out of its low state of affairs? He did a good job. He was the right man for the right time.

I graduated from high school in 1931 and my dad told me that if I really wanted to, I could go to college. The depression was bad and getting worse. I also knew that dad needed my help with the second farm "six miles out." So I stayed at home and got to work.

I also met Orpha about this time. She worked in Goshen homes during most of the next four years of our courtship. We went to many of the churchwide young peoples meetings that were held at the college during those years. We drove under the arch that is still there, and parked our car around the large semicircle that is gone. That arch looks small now, and so does Assembly Hall where all the action was.

I got the status of an alumnus by attending a six-week winter Bible term in 1935. S. C. Yoder taught a class and so did Mary Royer and her father I. W. Royer. There was some flak about Goshen College but as a young man I was taught nothing but upbuilding things about the church. I loved S. C. Yoder, the soft-spoken man with the kindly ways.

Orpha and I were married and moved on the farm "six miles out." The depression was over for the farmer and we found ourselves busy. We got involved in the local church and started our family. But the rumblings about the college kept coming: It is full of modernists. They're leaving the faith of our fathers. They need more strict rules. We never quite believed all of it but we were too busy to pay much attention. Some leaders advised, "Don't send your young people there."

I remember a young lady who went to Goshen College

Sanford is a Mennonite free-lance writer who lives "six miles out" of Goshen, Ind.

who stoutly defended President S. C. Yoder. "He is a kind man and respected," she said. "But that Harold Bender, I just don't know about him. I just don't trust him." But today Harold Bender is remembered as the great historian of Anabaptism.

Missionaries and other church leaders. We never bothered to find out what all was back of those early controversies, but we soon noticed Goshen College was training missionaries and other full-time church leaders. During World War II their stand on peace and the "why" of alternative service was better than many of the surrounding churches. Goshen College just couldn't be all that bad!

Then for a few years the college was criticized by a few congregations for their "worldly attire." We were young and naive and we reminded a fund solicitor for the college about that. He didn't know quite what to say. We look back to that discussion as not the most enlightened one we ever had. It was the beginning of change in many congregations. In the thirty years since, the college has changed less than most of the congregations around it.

What has happened? Probably a number of things. We still think the officials and professors have changed somewhat. Maybe they have just learned to use words the rest of us can understand, but we have probably changed too. We can go the "six miles in" and visit on a one-to-one basis much like we do with our neighbors, with President Burkholder, or the dean and others of the faculty that we have learned to know. Years ago we never thought that would be possible.

Because of our location maybe we were at a disadvantage. We were too close. We kept on hearing ugly gossip about the students, what all they got by with. By the time our children were ready for college we overlooked the rumors, the small talk, and criticism. Three of them, and as it turned out, three of our in-laws, all graduated from Goshen College. It was during the sixties when old values were questioned. Making money, our living standards, Bible interpretations were all questioned. We always knew we had a lot of growing up to do. On reflection, it's amazing how much growing up we did with our children during those sixties.

Orpha and I have recovered somewhat. Their values have changed too. It seems we are all back to where we started from, now, over twenty years later. During that time we had enough sense not to blame Goshen College for all of the problems.

I went to see. So here we are now, "six miles out" and retired. We've heard about and observed Goshen College for over fifty years. What is it like today? So I went to see. I wondered, "What will they think of this white-haired man strolling around on the campus?" Most of them looked me in the eye and smiled, just a friendly smile. But when that smile was on the face of a pretty young lady, that was enough to put a spring in my step. I felt like I had to act like I knew where I was going even if I didn't. I saw a lot of no-nonsense young people everywhere who seemed to know what they want and how to get it. I noticed the many foreign students who appear happy and well adjusted. We know by experience that they have enriched the whole Goshen community.

Training nurses and teachers are probably two of the bigger programs of the college. The local community has many of these graduates at work while others have been sent to all parts of the world. They also have a small but unique program that trains teachers to teach in the various minority groups in the area.

I was getting some material from my car in the parking lot when I felt a tap on my shoulder. "Sanford, what are you doing here?" I turned around and there was our neighbor's daughter, also from six miles out. She is from our congregation too. I asked her how far along she is in school and found out she is a senior in the teacher education program. I thought of our little grandson saying how he really liked Anita Maust for a teacher in the practice teaching program. With stars in her eyes she told me of her hopes and expectations. Her family has had other Goshen graduates. We are proud of all of them.

I talked with a few students in the dining hall. One of them said, "I like the way the college handles the problem students. They work with them and try to help them. After a time, if they insist on still doing their own thing, they simply have to dismiss them, inviting them to come back when they have grown up. Some have come back and made a real contribution."

We hear talk at times that Goshen College should have a rigid set of rules. Most of our churches don't function that way, and for good reasons. The college can do no less, and then be patient and helpful.

The Bible department seems to be the target of a lot of criticism. I'm not a theologian but I have read some history. It's around 100 years since we have had higher education in the church. A great awakening started about the same time to no longer be the "quiet in the land." Interest in missions began to stir.

The argument between the fundamentalists and modernists soon stirred. In the early twenties it became such a big issue it split the church. It just about finished Goshen College. President S. C. Yoder said that at one time back there, if a few individuals would have sat down and calmly looked at the problem it could have been salvaged. But prejudice and jealousies created an ill will that made it impossible for healing to come. These feelings were worse than the original problems. That same situation still happens. Have we learned to discuss them calmly, on a one-to-one basis? Hindsight of fifty years makes those splits seem silly and unnecessary. The college tries to stay above criticism but it doesn't always succeed, neither can we expect it to.

Plain English. Maybe too often we laymen and sometimes the educated ones get a little mired down in the "professional language" that comes from individual professors defending their points of view. We have noted for years that some men or women in positions of leadership often use understandable, plain English. Maybe that's why we appreciated S. C. Yoder of years ago. He spoke plainly and kindly, and he was excellent at handling explosive issues.

We appreciate the retiring President Burkholder for the same reasons. People come and go, and with it come changes. You can be sure we will continue to be interested and watching what is happening at Goshen College from "six miles out."

CHURCH NEWS

Churchwide stewardship emphasis launched in training session

Stewardship was the focus of a training session held on October 10 and 11 at Goshen, Ind. Called by the General Board of the Mennonite Church, it brought together sixty conference officers and church agency staff persons to kick off a churchwide emphasis on stewardship during the coming biennium.

Chief resource person for the event was Paul M. Dietterich, a United Methodist minister and director of the Center for Parish Development, a church consulting organization in Chicago, Ill. Dietterich led small group Bible studies on stewardship, gave theological input on the meaning of stewardship, and helped conference groupings begin to brainstorm how stewardship might be promoted in local congregations. Others who led in Bible study and reflection were various stewardship-related staff persons from the Mennonite Church.

Dietterich emphasized a holistic approach to Christian stewardship, putting it in the broadest possible framework. "Stewardship is a metaphor for the Christian life," he said. "A synonym for stewardship is discipleship."

He took issue with those who view stewardship as a means to an end, such as raising money so that the church can do mission. Stewardship of all our resources is mission, he asserted. Another word for it is management. The managing of the resources of creation (the created world, talents, time, money) and of redemption (the gospel, the church, grace, ministry) is Christian stewardship.

Speaking to stewardship in the narrower sense of fund-raising, Dietterich said that the response to Christians and congregations who don't give freely should not be coercion. Most of these people are good Christians who want to do what is faithful, he said. The response to these people should be mutual dialogue and mutual accountability to the person of Christ. Those congregations which don't give beyond themselves do have a theological problem, though—their view of the church is too narrow.

The problem with unresponsive Christians may lie elsewhere, however. It may stem from the goals of the church not being in line with the goals of its membership. People don't want to give *to* the church, they want to give *through* the church. Hence, the church (congregations, denominations) must know the goals and aspirations of its membership for the church. "If the goals of the church are in line with the goals of its members, the people will give freely," said Dietterich.

Participants in the training session observed that Dietterich articulated a position on stewardship compatible with Mennonite theology. At numerous points he referred to the Anabaptist tradition. "Anabaptists like you should lead the way in challenging our cultural values—the accumulation of creation rather than its stewardship.... You need to recapture your heritage and express it in contemporary ways." Dietterich's familiarity with Mennonites stemmed partly from his having served a pastorate in Wellman, Iowa.

The task of implementing the stewardship emphasis during this biennium rests with a team of staff persons. Leading the team are Ray and Lillian Bair who have recently joined the staff of Mennonite Board of Congregational Ministries which is charged with overseeing this emphasis.

Joining the Bairs are Robert Yoder, also of MBCM; John Rudy, Mennonite Mutual Aid; and Stanley Kropf, who was just appointed to the General Board as churchwide agency finance secretary. One of the tasks of this stewardship team will be to implement the statement, "A Call to Faithful Stewardship," which was passed by General Assembly in August.

A potential obstacle for this team to overcome is the suspicion that the stewardship emphasis is a tactical move to keep funds flowing toward the churchwide agencies in order to keep them afloat financially. According to Ivan Kauffmann, who will monitor the

Paul M. Dietterich, main resource person for seminar, stressed a holistic approach to stewardship.

Time was spent in conference groupings to brainstorm ways the churchwide stewardship emphasis could be promoted at the local level. Merle S. Moyer and Richard A. Moyer (above) represented Franconia Conference.

work of this team, the agencies themselves help to perpetuate this suspicion.

For instance, it was hoped that the agencies would send chief executive officers, communications personnel, and program planners to the training session. Instead, some institutions sent only their finance people. Nevertheless, for those present Kauffmann thought the sessions raised the level of excitement and enthusiasm for stewardship development.

Kauffmann also noted that, though this emphasis is being launched during this biennium, its duration will no doubt be longer than two years.

The stewardship training session was held in the Newcomer Center on the Goshen College campus.—Richard A. Kauffman

Student aid fund begun for nonregistrants

On June 29 the U.S. Supreme Court allowed the "Solomon Amendment" to go into effect on July 1. The law denies federal student aid to any male college student who has not registered as required with the U.S. Selective Service System.

Most Mennonite young men have conscientiously chosen to register, in line with the general counsel of the church. A number, however, have felt compelled by their Christian conscience to refuse registration, a stance also supported by the church.

Our Mennonite colleges have now reported 14 students who will miss out on about $8,000 in federal student grants and about $27,000 in federal low-interest loans because they are conscientiously unable to register with the U.S. Selective Service System. There are also a number of Mennonites in other schools who have similar needs. A number of nonregistrants do not need aid.

In response to the financial burden laid on these young men, several Mennonite Church agencies have made arrangements to enable church members who wish to participate to help replace the funds which are now unavailable to these students. On August 1 the General Board approved a "Student Aid Fund for Nonregistrants."

While there is difference of conviction in the church about the proper response to the registration law, and only a small number of young men are feeling the burden of being denied federal student aid, all congregations and members are encouraged to respond according to their conscience just as the young people have. The student aid fund is a channel for those who wish to share with the nonregistrants' burdens.

Distribution of both grants and loans from the fund is to be based on formulas for determining individual and family need which would have been used if the student were eligible for government aid. The goal is to assist in meeting basic school expenses above those which can be met from personal and family resources.

Contributions will be used first to replace grants, then to pay interest costs during school years, then to reduce interest rates for repayment after graduation. If sufficient money is received, funds could also be used as principle for lower interest loans. Persons able to make loans for up to ten years for approximately 10 percent interest would be especially welcome.

Funds should be sent to the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515, by November 1. If gifts are anticipated being available after November 1, information should be sent to MBCM regarding the amount and date expected. This will help determine the total amount available for distribution during the school year.

Delegation presents resolution on Central America to U.S. officials

On Sept. 21 four Mennonites, officially representing the Mennonite Church, the General Conference Mennonite Church, and Mennonite Central Committee, met with U.S. government officials and congressional staff to express the concerns of North American Mennonites regarding Central America. The visit was a follow-up to the Bethlehem 83 Resolution on Central America.

The Mennonite delegation included Myron Augsburger, moderator of the Mennonite Church; Donald Steelberg, member of the General Conference Mennonite Church General Board; Delton Franz, director of Mennonite Central Committee's Washington Office Peace Section; and Herman Bontrager, MCC Latin America secretary.

They met with a special assistant to the President, a deputy assistant secretary of state for Inter-American Affairs, as well as seven other state department and congressional officials.

The delegation reported that their perspective on events in Central America is influenced by the strong relationship that North American Mennonites have with approximately 8,000 Mennonite sisters and brothers in Central America. Currently there are approximately 120 U.S. Mennonites working with Central American churches in agricultural development,

Myron Augsburger, Donald Steelberg, and Herman Bontrager wait in the lobby of the U.S. State Department before presenting the Bethlehem 83 Resolution on Central America to various Washington officials.

health, education, refugee assistance, and church planting. "We hear more from ordinary people (the majority) than those with political and economic power," Bontrager told the officials.

In expressing the concerns of the poor in Central America, the delegation spoke for many Mennonites who see the struggle there as more than a struggle between two superpowers. Augsburger reminded the officials during several sessions that North Americans must respond to basic problems of poverty in Central America and not define Central America as yet another East-West conflict. "Even without Marxism," he explained, "problems would be there."

The concerns, as expressed by Central American Mennonites and U.S. workers in the region, center on the growing militarization in the region. That military buildup, funded in large part by U.S. tax dollars, is currently encouraging the invasion of Nicaragua despite broad-based popular Nicaraguan support for the Sandinista government. Workers in Honduras report that the country is being sucked into the larger regional conflict.

The delegation told the government officials that U.S. economic aid, which is sorely needed in the region, is overshadowed and rendered ineffective by massive U.S. military intervention and maneuvers.

The Bethlehem 83 Resolution on Central America calls on "the governments of the United States and Canada to actively encourage a negotiated settlement of the conflicts in Central America." The delegation told government officials that political participation in Central America is limited to the elite and that the vast majority of Central Americans have no voice in the government.

Steelberg, in describing the reception they were given during the five hours of meetings said, "It sounded like they really wanted to hear from us. There was a willingness to listen and our input was appreciated."

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

Mennonite Marriage Encounter weekends will be held Nov. 18-20 in Calgary, *Alberta*, and at Spruce Lake Retreat, Canadensis, *Pennsylvania*. For more information contact: (Alta.) Ed and Agnes Balzer, 5908 Norfolk Dr. NW, Calgary, AB T2K 5L6; (Pa.) Margaret Swartzentruber, 201 Maple Ave., Harleysville, PA 19438, (215) 256-9401.

A **Life Planning Retreat for Young Adults** will be held Dec. 9-11 at the Laurelville Church Center for young adults who have chosen not to go to college. It will explore personal goals and plans for the future. Resource persons are Lavon Welty of MBCM and Myrna Burkholder of MBM. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Print

A **Catalogue of Resources for Black and Integrated Congregations** by Wilma Bailey reviews over 160 books on such topics as Bible and theology, biography, Black history, children, Christian education, church development, devotional, family, pastoral care, peace, preaching, race relations, stewardship, tracts. Especially useful in urban ministries. Copies are $3.95 each (postage and handling is $1.50 for 1-2 books and .50 for each additional book) from Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

In **Seeking First the Kingdom** Robert A. Yoder writes, "Stewardship is a way of life that grows out of a faith commitment to Jesus Christ. It is both a belief and a statement about who is in charge of one's life. The stubs of one's checkbook reveal the answer in dollars and cents." Chapters include faith and economics, dominion and economics, dominion and ecology, Mennonites and money, stewardship models, and facing the future. Each chapter concludes with questions for reflection. Will appeal to farmers, businesspersons, and many others. $4.50 (U.S.)/$5.40 (Canada) from Provident and other bookstores.

A new **Mennonite Your Way Directory IV** is scheduled for publication in March 1984. This directory is for the years 1984, 1985, and 1986 and includes special emphasis on Europe and Mennonite World Conference. Registration deadline is Nov. 30. For registration information write Mennonite Your Way, Box 1525, Salunga, PA 17538. The Mennonite Your Way Directory is a listing of Mennonite and related host families from across North America and 40 countries around the world, all of whom are opening their homes to provide hospitality to visitors.

Mennonite Christians and Personal Bankruptcy suggests guidelines for dealing with financial distress and the possibility of personal bankruptcy. It was written by John H. Rudy, stewardship minister for Mennonite Mutual Aid. Copies are available from MMA, P.O. Box 483, Goshen, IN 46526.

Audiovisuals

A listing of **Christmas Audiovisuals** is available from the Mennonite Board of Congregational Ministries. The films and filmstrips relate to a variety of Christmastime themes for various ages. Pastors received a copy in October; additional copies are available from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245; (219) 294-7536.

In **What I Believe About Baptism and Church Membership** J. C. Wenger shares insights on baptism, the nature of the Christian church, and being a member of a local congregation. Useful in baptism classes, Sunday school classes, small groups, and youth groups. 23-min., available in videocassette (¾" U-Matic or ½" VHS) for $15 rental plus postage *or* 16mm color film for $24 rental plus postage, with question sheet and suggestions for use. Order from MBCM Audiovisuals (address and phone above).

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

Listeners appreciate Russian broadcasts

Radio listeners in the USSR express their gratitude to HCJB—the missionary radio station perched high in the Andes Mountains in Ecuador—for religious broadcasts beamed by shortwave into the Soviet Union and Eastern Europe.

For example, Ludmilla in the Ukraine writes, "I am 30 years old and have a job. I am not a believer and I know this will bring you sorrow. I have no doubt about God's existence and do read the New Testament, but there are many things I do not understand.

"I have the Bible and New Testament by inheritance—it was my great-great-grandmother's. I decided to write to your station because I have been listening to your broadcasts many times and I really enjoy them. Reception is not good because there is a lot of interference and sometimes it is impossible to understand.

"The main reason I'm writing to you is that I would like you to pray for my mother who is very sick and close to death. She is suffering very much. May God's blessing be upon this letter and may it reach you safely."

Other listeners write in a similar vein. Many of the letters are never received because of government censorship of the mail. Other listeners are too fearful, according to Nicolai in West Germany. "You have many listeners in the Soviet Union who are praying for you. They do not write because they are afraid they will be persecuted for listening to your broadcasts.

"When you pray on your programs, we repeat your words and in this way pray together with you. I cannot imagine life in the world without God.

"I was born in the Ukraine and when the communists took over, we fled to the Caucasus and then they sent us to Kazakstan where I worked in the mines. In 1978 we managed to get to West Germany.

"If it is possible, please send me your schedule because I want to know all the times that you broadcast. When the reception is good, we copy the program on tape. This way we can hear it over and over again."

Mennonite Board of Missions' 15-minute radio program, *Voice of a Friend*, is one of the programs released on HCJB. The program is produced in Harrisonburg, Va.

Vasil Magal of La Louviére, Belgium, is the writer-narrator who prepares Russian-language programs that both teach and explain the Scriptures and invite listeners to accept Christ as Savior and follow his teachings in daily life.

Kampuchean schoolchildren line up to receive school kits from North American Mennonites.

Kampuchean children receive school kits

Students with bright cloth bags slung over their shoulders walk to their classes. Their colorful school kits traveled a long way to Indochina—from dozens of places half a world away.

The effort to make, gather, and send the kits began in October 1981 when Mennonite Central Committee launched a campaign to send 86,000 school kits to Kampuchea—each consisting of two notebooks, two pencils, a pen, a ruler, and an eraser in a drawstring bag.

The first 9,055 kits arrived in the capital city of Phnom Penh in May 1982. Shipments followed in August and November of that year, with MCC workers assisting in the distribution. By May 1983 a total of 94,395 kits had been shipped to Kampuchea.

Im Sethy, the coordinator for international aid at the Kampuchean Ministry of Education, said: "Of all the aid we have received from humanitarian aid agencies, these school kits are the most personalized. Receiving a school kit is much more fun for students than receiving identical materials from bulk supplies. Each kit is different. They are special."

Many students in Svay Rieng would not go to school if North American Mennonites did not provide kits and some bulk supplies, said Im Sethy. Many families could not afford the cost, equivalent to a two-month supply of rice for an adult.

Svay Rieng schools are just beginning to recover from the turbulent 1970s. After the blood-thirsty Pol Pot regime was overthrown in 1978, school materials were few. In Svay Rieng province, only seven high school teachers out of 223 remained alive after the Khmer Rouge years.

Im Sethy recalled: "Children would make chalk by rolling mud into sticks and drying it. With these they would write on flat pieces of wood. Others wrote in the margins of old magazines or newspapers."

The school kits do not change Kampuchea's uncertain future. But they are helping schoolchildren to learn "the three R's." And they stand as a symbol that Mennonites are aware of Kampuchea's past suffering and present struggles.

Evangelism seminar takes to the road

Thirty persons from Atlantic Coast Conference traveled 225 miles by bus on Oct. 1, challenged for church outreach as they went on their way. They visited three churches in Pennsylvania and New Jersey to observe how church growth takes place in other areas.

The first was the Reading (Pa.) Mennonite Church which is one of Hopewell Mennonite's satellite ministries. In two years it has grown to 200 people in attendance. John and Sandy Shantz, previous proprietors of a hotel and bar, shared how God led them from behind the bar to behind the pulpit. They are now the pastoral leaders in this rapidly growing downtown church.

An old, stately Reformed church building, now Mennonite, with beautiful stained-glass windows and sanctuary seating 500, serves as a center for evangelism, fellowship, and food and clothing distribution.

The Alpha (N.J.) Mennonite Church was the second stop on this seminar on wheels. Alpha, pastored by Henry Swartley, is now eight years old, is self-supporting, and is considering some kind of expansion program. From numerous Alpha members the message came through that it was a feeling of love and caring that brought them to the Lord and in fellowship with this congregation.

The Church of the Savior in Wayne, Pa., was the last stop on this church-planting trek. This nondenominational evangelical church began 11 years ago and now claims 1600 in attendance at two Sunday morning services. Jim Stevens, pastor of member development, reflected on God's leading during these years, the development of their 32-acre campus, and the specialized ministries that fill the needs of a wide range of people living in this suburb of Philadelphia and surrounding villages.

The clouds and rain during the day did not dampen the spirit of the participants. One woman said after the bus was leaving Reading, its first stop, "This is a great idea. I got my money's worth already." Others claimed this event is only the first in what they hope becomes an annual event.—Ed Bontrager, chairperson, Evangelism Commission of Atlantic Coast Conference

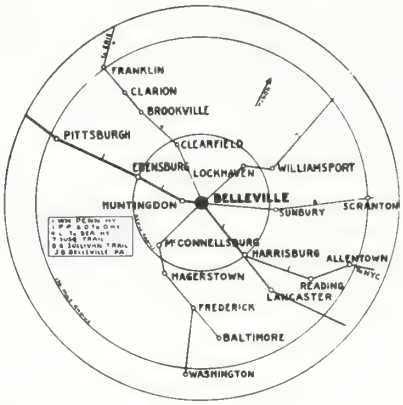
Gerbers bid Bienenberg adieu, now in Zaire

In September Samuel and Irma Gerber began a four-month Mennonite Central Committee assignment in Zaire, conducting workshops with church leaders and pastors. The Gerbers, Swiss Mennonites, recently finished 26 years of service as directors of the Bienenberg Bible School in Basel, Switzerland. "Uncle Sammy," as he is affectionately known, also pastored a local church and served as a popular radio speaker during his time at Bienenberg.

A June 26 celebration was held at Bienenberg commemorating the Gerbers' service. A new interim leadership team was also commissioned during the services. Helmut Doerksen will be heading up the new team. Paul Bauman, a longtime teacher at the school and Rosemarie Walti, an alumna of Bienenberg, are also members of the new team.

The Gerbers' new assignment in Zaire will enable the local churches to conduct regional seminars involving more local people in Anabaptist seminars that have been held every other year on a national basis. Their role as pastors and leaders will serve as a link between MCC and the local churches. The Gerbers are especially well suited for the new assignment since they speak French fluently and have years of experience in teaching Bible.

The Beinenberg European Mennonite Bible School, founded in 1952, attracts students from all over Europe. Currently nearly 100 students are enrolled.



Is Belleville really the center of the earth?

As you can see, Belleville is the center of this 1927 map published in the *Gospel Herald* to help Mennonites find their way to the General Conference. Included with the map were instructions on how to drive on Pennsylvania roads. You can read this article from the past in *Not by Might*, a *Gospel Herald* Sampler published in honor of our 75 years of publishing.

You can read a lot more too. The book which was published on August 1 by Herald Press contains profiles of the editors and samples of published material from each year of the Herald's history. The price in bookstores is $9.95 per copy for this 192-page large-size volume, but *Gospel Herald* subscribers may obtain it at the special price of $6.65 per copy plus 45¢ per copy for postage and handling for a total of $7.10 per copy.

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The school includes a retreat center, a hotel, and a restaurant. Gerber accompanied the Beinenberg choir on its early tours in Canada and the United States.

Millers enter new phase of mission work in Europe

Larry and Eleanor Miller, workers in France since 1975 with Mennonite Board of Missions, entered a new phase of mission work when they returned to Europe in September following a two-month furlough.

Larry has been appointed director of MBM work in Europe on a half-time basis. The other half of his time will be devoted to Mennonite Central Committee as director of peace and interchurch affairs in Europe.

The Miller family will continue to live in Strasbourg, France, where Larry has been working on his doctorate for the past year at Strasbourg University.

Millers lived seven years in Paris, where they helped establish an international student center and a Mennonite-related congregation in the suburb of St. Maurice.

Larry and Eleanor were part of an MBM effort to help French Mennonites meet the needs of students from former French colonies in Africa. The students face discrimination as they look for housing and part-time jobs in France.

In 1976 a large house was purchased and renamed Foyer Grebel. It provides temporary housing for ten students and its staff maintains a housing network for nearly 50 others at any one time by serving as mediator between landlords and students.

Foyer Grebel also provides services to and maintains contact with other students not living in the housing network.

From the beginning, Millers and MBM co-workers Neal and Janie Blough planned to form a Christian fellowship group of some kind among the international students. They decided to start a weekly Bible study at Foyer Grebel and then see what would happen.

Gradually a congregation with a core group of 20 to 25 persons emerged. They decided to call themselves a "Christian community" and asked Neal Blough to be their "shepherd."

"To become Mennonite or not was an issue for a while," Larry said. "Finally the community decided to seek observer status with the French Mennonite Church, and sent their first representatives to a church meeting last spring."

From the beginning, Foyer Grebel was meant to be a joint ministry of MBM and the French Mennonite Church. To encourage French participation, as well as give Larry a chance to continue his studies, Millers asked in 1979 to be replaced by a French Mennonite couple.

After a deliberate four-year planning process, Denis and Lydia Schultz arrived last winter to take Millers' place. They had been students at a Bible school in Paris and worked part-time at the foyer as part of their studies.

The French Mennonite Church asked European Mennonite Evangelizing Committee (EMEK) to help sponsor Foyer Grebel. EMEK agreed, and the foyer became its first mission project within Europe.

The Millers, Larry and Eleanor, with children, Elisabeth, Anne-Marie, and Alexander, have returned to Strasbourg, France.

So Foyer Grebel is now sponsored by those two groups and by MBM. The costs are split three ways and each group provides staff, which currently consists of Schultzes, Bloughs, and Jacob and Hotsche Kikkert of the Netherlands.

"It's a beautiful international effort," Larry said.

News commentary: Lessons learned from the KAL tragedy

The crash of the Korean Boeing 747 Airliner (KAL) with 269 persons killed was a tragic event. Being an avoidable one only heightens the sense of tragedy.

The response to the crash covers a wide range and shows that some people are learning the wrong lessons from previous history. Perhaps a reflection upon the events can help us gain a truer understanding of how to meet such crises.

First of all, the crash is likely a result of paranoia, an unreal fear of other parties. The Soviets claim that they thought the plane was on a spying mission, that they tried to give warning to it and lead it down to one of their airfields

to remove any intelligence data gathered. The plane ignored all such signals and only as it was leaving Soviet airspace did they fire.

At first the United States dismissed completely the notion that a passenger plane could be confused with a spy mission. Only two or three days later and after a lot of rhetoric of "brutality" and other similar language accusing the Soviets of having a total disregard of innocent life, did the United States let it be leaked that an American RC-135 surveillance plane actually crossed the flight path of the KAL plane and that the two could be confused in the darkness. Americans still contended that the sighting by the Soviet fighter pilot should have made clear that the aircraft was a civilian passenger plane.

That the United States has been sending planes to spy in an area where the KAL plane flew, and the Soviets consider the area very sensitive for their military security, means that the Soviet paranoia had some justification, though it led to an unreal interpretation of the events.

The paranoia of the Soviets was aggravated recently when the United States announced plans to base a new reconnaisance plane in the area. The United States has also pressured the Japanese to increase its military strength and a national leader has agreed to do so.

The paranoia is not only on the side of the Soviets. U.S. Representative Larry McDonald was on the KAL 747 aircraft. He was one of the most anti-Russian members of Congress and president of the John Birch Society. The immediate reaction of some of his followers was that the plane was shot down because he was on it. They called it an assassination.

Their paranoia comes from an exaggerated sense of their own importance and their threat to the Soviets. It seems highly unlikely that the Soviets would both have engineered the flight of the KAL plane to bring it into their airspace to give them an excuse to shoot it down, and then be stupid enough about international reactions to shoot down 268 other people to get the one man. That is especially true since McDonald reportedly missed an earlier flight and only took this flight as a late alternative.

Some of the immediate responses to the reports of the shooting showed primitive urges and the failure to learn the ineffectiveness and even counterproductive nature of certain types of responses.

First, the most primitive would be those who proposed shooting down Russian planes in retaliation. Or the threat to blow up one of their civilian airliners at an airport. It would make those who did so operate at as low a level morally as the Soviets.

Second, numerous proposals were made to retaliate by canceling the recently completed grain deal or the talks on arms control. Perhaps the more rational leadership has learned from the Afghanistan situation that carrying out such retaliatory actions is likely to cost you more than it does those against whom the action is supposed to be directed. It was the American farmers who suffered most from the previous cancellation of grain sales. If anyone in the USSR was hurt by the shutting off of U.S. grain, it was the innocent Soviet people, and not the decision-makers or the leaders of government.

To cancel the arms control talks could result in further escalation of the arms race. It is already so costly in terms of inflation, depletion of scarce goods, and threat of even more disaster in the event of war.

Third, some have even proposed stopping the support that is given to Poland through extension of payments on loans. This would threaten them with bankruptcy and place the burden of helping Poland on the USSR. Again, it is doubtful if the USSR can or would be willing to rescue Poland from its economic difficulties. The main losers would probably be the Polish people and the western banks which have made the loans.

Fourth, others, including President Reagan, have said that the shooting down of the KAL plane shows the need for new weaponry such as the MX missile. They fail to see that it is exactly the development of such weapons and other military pressures which increases international tensions and feeds the paranoia that infects both the USSR and the West. Furthermore, all the vaunted military might of the U.S. did not stop this disaster.

The East-West conflict is caught in an ever increasing spiral of international tension. The tragedy of the crash of the KAL plane is a clear sign of how the spiral goes up and up. Each event like this one and the reactions increase the suspicion and mistrust. The end result too often leads to a war with all the parties and many others becoming the victims.

What is needed is a reversal of the spiral by acts which create interdependence, that generate trust based on goodwill, and the reduction of suspicions by acting with openness and integrity. Paranoia and its irrational consequences are not cured by increasing fear and mistrust. It is cured only by that perfect love that casts out fear (1 Jn. 4:18).—William Keeney, Kent, Ohio

ASSOCIATED MENNONITE BIBLICAL SEMINARIES

Interterm at AMBS provides pastors and congregational leaders a special opportunity for continuing education. It is also a good occasion for prospective students to explore seminary training.

Students select one course for credit or audit. Classes meet daily for three weeks. The first week begins Tuesday and ends Saturday. Other weeks are Monday-Friday. The Pastors' Workshop follows on January 23-27.

There are two special offerings in 1984. Three guest instructors will teach a course in Youth Ministries. The Urban Seminar in Washington, January 3-15, is co-sponsored with Eastern Mennonite Seminary.

1984 JANUARY INTERTERM January 3-20

Prophetic Movement in Israel — Millard Lind
The First Corinthian Epistle — Howard Charles
Anabaptist History and Theology — C.J. Dyck
Evangelism and Church Planting — Leland Harder
The Church's Ministry with Youth — Lavon Welty/Helmut Harder/Paula Lehman

Urban Ministry Seminar (Jan 3-15) — Myron Augsburger/Donald Jacobs

For more information and application forms, write or call:
AMBS Admission Office, 3003 Benham Ave., Elkhart, IN 46517 (219) 295-3726

MENNOSCOPE

Jacob P. Jacobszoon, leader in the Dutch Mennonite Church and former visiting professor at Eastern Mennonite College, 1966-67, died suddenly from a heart attack at the end of Amsterdam Mennonite Seminary's faculty and student retreat on September 12, 1983. Jacobszoon (known as Jaap to his friends) maintained close friendships with numerous people in the United States. He brought official greetings from the Dutch Mennonite Church at Bethlehem 83. Passing away just two days before his 58th birthday, he was, as Simon Verheus' funeral sermon put it, "at a time of happy ascent in his life." Jacobszoon served as pastor in the Haarlem Mennonite Church for thirty years. He was buried in Friesland in a little town called Scharl close to Warns where the church historian van der Zijpp was buried.

Hesston College and the Hesston Chamber of Commerce are again jointly sponsoring the Performing Arts Series. This cultural series brings world-renowned artist to the community for performances in Yost Center. Schedules for appearances this year are classical guitarist Eduardo Fernandez, Oct. 6; The Vienna Choir Boys, Nov. 11; The New Swingle Singers, Mar. 4; and piano-duo James and Julie Rivers, Apr. 16. For further information on the series and to obtain tickets, contact the Hesston Public Library, 110 E. Smith St., Box 640, Hesston, KS 67062; phone (316) 327-4666.

Two Illinois churches have made special "love gift" contributions to the Milo and Clara Kauffman Scholarship Fund at Hesston College. The Metamora Mennonite Church and the First Mennonite Church of Morton, Ill., presented Milo Kauffman, past president of Hesston College, with checks totaling $2,800 for the scholarship fund bearing his name. The presentation took place recently at the Metamora church, where Kauffman was preaching as part of their 150th anniversary celebration. He had served as interim pastor there from 1970 to 1971 and as interim pastor at First Mennonite from 1973 to 1974.

Jeryl Hollinger, director of Youth Evangelism Service (YES), will leave employment at Eastern Mennonite Board of Missions early next year to become full-time pastor of the Charlotte Street Mennonite Church in Lancaster, Pa. Hollinger began employment in the Discipleship Ministries department of Eastern Board in 1979. In 1981 he developed the Summer Training Action Team (STAT) program which provides opportunities for youth to assist churches in their mission outreach. The Discipleship Ministries department is recruiting someone to serve as director of STAT and special projects and to assist in VS administration. Job qualifications include a preference for someone with overseas experience and ability to speak Spanish. Interested persons should contact Sam Thomas, Salunga, PA 17538-0628.

Hollinger

Derstine

James Derstine, Worthington, Ohio, has been named assistant to the director of Student and Young Adult Services for Mennonite Board of Missions. He began his work on Sept. 6 at MBM offices in Elkhart, Ind. For the past three years, Jim was an administrator at Franklin University, Columbus, Ohio. Jim was pastor of Neil Avenue Mennonite Church in Columbus from 1974 to 1979. Jim has also been a Bible teacher at Bethany Christian High School, Goshen, Ind. A 1968 graduate of Eastern College, St. Davids, Pa., he earned master's degrees from Associated Mennonite Biblical Seminaries, Elkhart, Ind., in 1970 and from Ohio State University in 1980. He and his wife, Fern, have a daughter and a son—Jodi (21) and Darin (19).

Missionary departures: Peg Groff, Strasburg, Pa., returned to Ethiopia on Sept. 6 to continue her assignment with the government's public health program in Bale Region. Her address is Goba Post Office, Goba, Bale Region, Ethiopia. Mary Gehman, Reinholds, Pa., left the U.S. on Sept. 27 to serve a two-year term as an English teacher in the Teacher Education College in Somalia. Her address is Box 819, Mogadishu, Somalia, Africa. Gehman previously served in Somalia from 1958 to 1976. Richard and Joyce Showalter, Albany, Ore., returned to Belize on Sept. 27 to serve another two-year term in leadership training. Their address is P.O. Box 461, Belize City, Belize.

Participating in a two-day China Educational Exchange program orientation in Chicago on Aug. 24 and 25 were Peter, Margaret, and Karen Peters, members of the Charleswood Mennonite Church in Winnipeg, assigned to teach English at the Chongqing Medical College in Chongqing, and Herta Funk from Newton, Kan., assigned to teach English literature at the Sichuan Teachers College in Chengdu. Teaching assignments in China run from Sept. 1, 1983, through July 31, 1984.

Peter Dyck, Akron, Pa., is serving the Kingview Mennonite Church, Scottdale, Pa., as interim pastor for a six-month period which began on Oct. 1. Although officially retired from Mennonite Central Committee administrative work, he continues to be available to MCC for special assignments on a limited basis. Peter and his wife, Elfrieda, were accepted into the Kingview congregation as associate members for the duration of Peter's service to the congregation. Their address is 217 Dexter Rd., Scottdale, PA 15683; phone (412) 887-9423. The Dycks will return to their Akron home after March 31, 1984.

Ohio Conference figures were omitted from Table III (Per Member Giving by Conference) in the Sept. 27 *Gospel Herald* article entitled "Mennonite Church Offerings—1982." Those figures are: 69.7—1981 percent members reporting; 402.34—1981 per-member giving; 82.3—1982 percent members reporting; 413.77—1982 per-member giving.

The first of several major projects for volunteers in the renovation of the administration building at Eastern Mennonite College and Seminary is planned for Nov. 12. Between 50 and 75 volunteers are needed for the work on the building's roof. Those who wish to participate in the project, billed as a "roofing frolic," are asked to bring hammers and other tools. Lodging and meals will be provided for the volunteers. Further details are available by contacting Norman Derstine, Director of Volunteers, Eastern Mennonite College and Seminary, Harrisonburg, VA 22801; phone (703) 433-2771, ext. 470. Please let him know by noon Nov. 7.

A Voluntary Service household was opened on Aug. 25 in Alice, Tex., by Mennonite Board of Missions and South Central Conference of the Mennonite Church. The current VSers are Wayne and Emma Beachy of Harrisonburg, Va. They assist Alice Mennonite Church—a predominantly Hispanic congregation—with its youth center. This is the second VS effort in Alice. The first VS household helped start the Alice congregation in 1956. Several of the early VSers settled in the city and are active in the congregation today. Angel Luis Miranda is the new pastor.

Norman and Ruth Kraus, Mennonite Board of Missions workers in Japan, arrived in India on Oct. 4 for a three-month teaching assignment at the new campus of Union Biblical Seminary in Pune. Their address is c/o Union Biblical Seminary, Bibwewadi, Pune 411 037, Maharashtra, India.

The Crooked River, Ore., Voluntary Service household closed on Sept. 23 after only 14 months of operation. Financial difficulties and the lack of qualified volunteers are among the reasons. The original goal of the household was to provide short-term help to Ranch Chapel—an interdenominational congregation affiliated with Pacific Coast Conference of the Mennonite Church—in setting up programs for the many elderly persons in the community. Only four VSers served in Crooked River—Henry and Esther Yoder of Grantsville, Md., and John and Janine Yoder of Goshen, Ind.

Over 700 families across North America had ordered Family Mission Thanks-Giving packets from Mennonite Board of Missions by the end of September. This is the third year that MBM has offered families a chance to teach their children about missions while enjoying international meals with friends and neighbors. The countries featured this year are Nepal, Brazil, and France. A few more packets are available from MBM, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

Wilbert Shenk and Ron Yoder of Mennonite Board of Missions are currently on a five-week administrative visit to West Africa and Israel. Ron, who

Pontius

Learning at an early age how God's love is at work in the world through Mennonite missionaries, three-year-old Amy Melissa Burkholder looks over her Ernest Sam Coloring Activity Book *from Mennonite Board of Missions. She and her parents, Nelson and Ginnie, attend First Mennonite Church, Canton, Ohio. This is the last year MBM is offering this edition of the coloring book. It is available at no charge to interested individuals, Sunday school classes, and congregations while the supply lasts.*

joined the MBM staff in April, is making his first overseas trip as director of MBM work in Africa, Asia, and the Middle East. Wilbert is vice-president for Overseas Ministries. Wilbert and Ron left on Sept. 15 and will return to North America in late October.

New addresses for Mennonite Board of Missions workers Dan and Christine Diener: Calle Talca #50, Las Piedras, Canelones, Uruguay. Larry and Eleanor Miller's new address is 27, Rue des Jardiniers, 67000 Strasbourg,France.

Conrad Grebel College Board of Governors approved the hiring of a fifth full-time music faculty member for July 1, 1984, at its first meeting of the new Board on Sept. 27. The music department has experienced a steady growth over the years and taught more than 1,400 students in 31 courses during the 1982-83 school year. Currently there are only four full-time faculty. The Board also approved the establishment of a Facilities Study Committee to begin a systematic study of the increasingly taxed facility and parking needs at the college. It is hoped the work of this committee will identify needs and offer direction and goals for the next decade of the college.

The Rocky Ford (Colo.) Mennonite Church is planning a mortgage burning celebration and reunion to which former members and attenders are invited on Nov. 26 and 27. Activities will begin with an informal get-together on Saturday evening at 7:00 p.m. Sunday morning will feature guest speaker John Oyer and the burning of the mortgage, followed by a carry-in fellowship meal.

Robert Yoder was installed as youth director for the Hartville Mennonite Church on Oct. 9, 1983. Pastor/Overseer Richard F. Ross was in charge of the installation service. Bob and Vickie's address is: 3966 Northdale Street, Uniontown, OH 44685; phone (216) 699-3562. Bobs are members of the Hartville Mennonite Church.

Goshen College has a tenure track teaching position in sociology beginning on Sept. 1, 1984. Qualifications include PhD in sociology and a commitment to liberal arts education in a Christian context. Rank open, salary competitive. Teaching experience preferred. Women and minorities are encouraged to apply. Send letter naming three references, résumé, and transcripts by Nov. 25, 1983, to Dean Victor Stoltzfus, Goshen College, Goshen, IN 46526.

Nov. 6-13 will mark the fifth Annual Bible and Missionary Conference at the Paradise (Pa.) Mennonite Church. The main preacher, who will speak twice the first Sunday and nightly the entire week, is the venerable Vance Havner, 82, from Greensboro, N.C. The theme chosen by the missions committee for the conference is "We proclaim him . . ." taken from Colossians 1:28. Services each evening will begin at 7:30.

An installation service was held on Oct. 2 at Birmingham (Ala.) Mennonite Church for Glen Yoder who will serve as pastor of this congregation. Ervin Stutzman, Salunga, Pa., gave the message. Paul Dagen, bishop of Alabama-Northwest Florida District of Lancaster Conference conducted the covenant of installation.

Special meetings: Noah Hershey, Parkesburg, Pa., at Mechanic Grove, Quarryville, Pa., Oct. 23-30. Peter Wiebe, Smithville, Ohio, at Bay Shore, Sarasota, Fla., Nov. 6-9. Ray Erb, Leo, Ind., at Central, Archbold, Ohio, Nov. 6-10. Ted VanderEnde, Pandora, Ohio, and Dan Yutzy, Upland, Ind., at Hesston Inter-Mennonite Fellowship, Hesston, Kan., Nov. 6-13. William R. Miller, North Liberty, Ind., at Greenwood, Del., Nov. 13-20. Kenneth Bauman, Berne, Ind., at Kidron, Ohio, Nov. 13-16. Earl R. Delp, Harrisonburg, Va., at Mt. Jackson, Va., Nov. 13-20. Nelson R. Roth, Martinsburg, Pa., at Masontown, Pa., Nov. 4-6.

New members by baptism and confession of faith: Zion, Archbold, Ohio: Todd Griesen, Audra Miller, Doug Nafziger, Matt Nafziger, Jon Rychener, Josie Short, Gregg Skinner, and Renee Snyder. Koinonia Fellowship, Chandler, Ariz.: Kim King and Anita Pennington. Trinity, Glendale, Ariz.: Shane Hartzler, Stephanie Hartzler, Marc Hershberger, Astrid Nunnally, Bonnie Nunnally, Gavin Rittenhouse, Debbie Schaefer, and Susan Schaefer. Groffdale, Pa.: Gwen Eberly, Darvin Martin, Mervin Smucker, Jefferson Stoltzfus, and David Woods. East Union, Kalona, Iowa: Tom and Jackie Bailey by baptism and Don Mead, Bonnie Mead, and Teresa Mead by confession of faith. Grace Mennonite Church, Phoenix, Ariz.: Jason Hostetler, Darla Byler, and Debra Litwiller by baptism and Naswood and Bertha Burbank and Henry and Esther Hostetler by confession of faith. Birmingham, Ala.: Larry Mitchell, Karen Mitchell, Ellen Yoder, and Glen Yoder by confession of faith.

BIRTHS

Brons, Douglas and Dorothy (Birkey), Royal, Iowa, second daughter, Kelly Lynn, Sept. 9.

Brown, Kirby and Dae (North), Bristol, Ind., fourth child, first daughter, Stephanie Gail, Sept. 2.

Byler, John M., Jr., and Sharon (Kanagy), Reedsville, Pa., third child, second daughter, Ashley Ross, Aug. 15.

Cox, Gary and Sharla (Miller), Bristol, Ind., first child, Stephanie Sue, Oct. 1.

Custer, Steve and Patty (Roth), Washington, Iowa, first child, Michelle Kayleen, Sept. 27.

Dunaway, Tom and Elaine (Hunsecker), Tarime, Tanzania, second child, first daughter, Lucy Ellen, May 4.

Embleton, Jay and Kathy (Rheinheimer), Harrington, Delaware, first child, Morgan Jill, Sept. 9.

Garrido, César and Judy (Landes), Danboro, Pa., second son, Derrick Alberto, Aug. 26.

Glick, S. Robert and Kathy (Yoder), Belleville, Pa., second child, first son, Samuel Benjamin, Sept. 23.

Hartzler, Floyd and Marian (Kanagy), Belleville, Pa., first child, Michelle Louise, Sept. 30.

Kolb, Ernest and Nancy (Knechel), Telford, Pa., third child, second son, Justin Scott, Aug. 22.

Meyer, Tim and Debbie (Irvine), Sarasota, Fla., first child, Stephen Charles, Sept. 22.

Rohrer, Don and Rebecca (Nussbaum), Akron, Pa., second daughter, Sarah Alicia, Oct. 4.

Shank, Galen and Terry, Sterling, Ill., third child, first son, Corey Adam, Sept. 29.

Thurnau, Gary and Christina (Hochstetler), Salt Lake City, Utah, first child, Katrina Irene, Sept. 29.

Weaver, Marvin and Leslie (Blankenbicker), Sarasota, Fla., second child, Shannon Kay, Sept. 30.

Weaver, Wayne and Esther (Byler), Sarasota, Fla., second daughter, Jennifer Rachel, Sept. 19.

Yoder, Wendell P. and Darlene (Unzicker), Meyersdale, Pa., first child, Christopher Wendell, Sept. 11.

MARRIAGES

Beimborn—Peachey.—Douglas Beimborn and Kathryn Peachey, both of Hayward, Wis., Sand Lake Mennonite Fellowship by Alvin F. Detweiler, Sept. 24.

Buckwalter—Kreider.—Leon Buckwalter and Joan Kreider, both of Locust Lane Chapel cong., Harrisburg, Pa., by Glenn Zeager, July 30.

Cender—Ressler. — Karl Cender, Goshen, Ind., Benton cong., and Wilma Ressler, North Lawrence, Ohio, Pleasant View cong., by Maurice Hirschy, Don Nafziger, and Joe Miller, Aug. 13.

Dietrich—Klopfenstein.—Philip Dietrich, Bellevue, Ohio, and Yvonne Klopfenstein, Wauseon, Ohio, both of Central cong., by Charles H. Gautsche, Aug. 13.

Gascho—Hochstedler.—Lyle Gascho and Jeannie Hochstedler, both of Nappanee, Ind., North Main Street cong., by John C. King, Sept. 16.

Iazzi—Shenk.—William Iazzi and Karen Shenk, both of Newport News, Va., Warwick River cong., by Carl Mericle, Oct. 1.

Lantz — Gehman. — James (Herb) Lantz, Glendale, Ariz., Trinity cong., and Dawn Gehman, Bechtelsville, Pa., Boyertown cong., by Alvin F. Detweiler, Sept. 3.

Lee—Thanh.—Jonathan Que Lee, Falls Church, Va., and Thuy Nguyen Thi Thanh, Telford, Pa., Methacton cong., by Clayton L. Swartzentruber, Sept. 18.

Miller—Yoder.—William L. Miller and Phyllis M. Yoder, both of Accident, Md., Glade cong., by Walter C. Otto, Sept. 24.

Myers—Rupp.—Todd Myers, Wauseon, Ohio. United Meth-

odist Church, and Lori Rupp, Wauseon, Ohio, North Clinton cong., by Robert Schloneger, Oct. 1.

Nace — Detweiler. — Michael Nace, Pennsburg, Pa., and Suzi Kim Detweiler, Boyertown, Pa., both of Boyertown cong., by Alvin F. Detweiler, father of the bride, Sept. 10.

Snyder—Sauder.—James R. Snyder, Pen Argyl, Pa., and Brenda J. Sauder, Nazareth, Pa., both of Bender cong., by Marlin S. Burkholder, Aug. 13.

Stuckey — Eitenier. — Greg Stuckey, Fayette, Ohio, Lockport cong., and Terri Eitenier, West Unity, Ohio, United Methodist Church, by Randy Lowe, Sept. 9.

Stutzman—Christian.—Gordon Stutzman, Beaver Crossing, Neb., Bellwood cong., and Terri Lynn Christian, Beaver Crossing, Neb., United Methodist Church, by Ron King, Oct. 1.

Zehr—Long.—Calvin Zehr, Manson, Iowa, Manson cong., and Carol Long, Sterling, Ill., Science Ridge cong., by Sanford Yoder, Aug. 27.

Correction: In the Gerber-Erb marriage announcement in the Oct. 11 issue, the groom's name should be Donald Elmer *Albrecht*, not Gerber.

OBITUARIES

Birky, Katie Elizabeth, daughter of Abraham and Amanda (Kuhns) Troyer, was born in Gohner, Neb., Nov. 19, 1895; died of an apparent heart attack at Albany, Ore., Sept. 30, 1983; aged 87 y. On Oct. 30, 1913, she was married to Amon W. Birky, who survives. Also surviving are 2 sons (Dale and Glen Birky), 4 daughters (Lola Nofziger, Lois—Mrs. Irvin Gerig, Faye—Mrs. Howard Claassen, and Stella—Mrs. Chris Schantz), 22 grandchildren, 37 great-grandchildren, and 2 brothers (Roy and Ray Troyer). She was preceded in death by 2 sons, one daughter, 3 sisters, and 4 brothers. She was a member of Fairview Mennonite Church, where funeral services were held on Oct. 4, in charge of Roy E. Hostetler and Clarence Gerig; interment in Fairview Church Cemetery.

Dietzel, Loren L., son of S. H. and Elma (Stien) Dietzel, was born in Bay Port, Mich., May 27, 1913; died of cancer at Strasburg, Pa., Sept. 30, 1983; aged 70 y. On Apr. 25, 1943, he was married to Mary Bechler, who survives. Also surviving are one son (Daniel), one grandson, 4 brothers (Arnold, Reuben, Carlton, and Harlan), and 2 sisters (Helen Loewen and Lenora Sampira). He was preceded in death by one brother (Alfred). He was a member of Pigeon River Mennonite Church. Memorial services were held at Bart Mennonite Church on Oct. 3, in charge of Erie Renno, Vernon Meyers, and Luke Yoder; interment in Conestoga Memorial Park.

Eby, Menno, son of H. Martin and Lizzie (Hershey) Eby, was born in Lancaster Co., Pa., Oct. 10, 1896; died of a heart attack at his home in Gap, Pa., Sept. 21, 1983; aged 86 y. On Oct. 27, 1921, he was married to Martha Landis, who died on Apr. 27, 1959. Surviving are 2 daughters (Mae—Mrs. Sanford E. Hershey and Ruth—Mrs. Donald Gehman), 2 sons (Menno L. and Martin), 11 grandchildren, 12 great-grandchildren, and one sister (Mrs. Ada Kreider). He was a member of Hershey Mennonite Church, where funeral services were held on Sept. 24, in charge of Clair B. Eby, Clair J. Hershey, and Glenn C. Hershey; interment in Hershey Mennonite Cemetery.

Gehman, Florence, daughter of Lewis and Hannah (Kantner) Baker, was born at Holidaysburg, Pa., Feb. 14, 1905; died at the Mennonite Home, Lancaster, Pa., Sept. 18, 1983; aged 78 y. On June 8, 1930, she was married to Aaron W. Gehman, who died on May 17, 1966. Surviving are 6 children (Donald H., Paul J., Joyce A., Janet N., Margaret A., and Carol R.), one foster daughter (Mary Frankhouser), 8 grandchildren, and one sister (Edith Brown). She was preceded in death by 3 brothers (John, Charles, and Jesse), and 3 sisters (Rose, Margaret Wendle, and Ruth Woodcock). She was a member of Hershey Mennonite Church, where funeral services were held on Sept. 21, in charge of Clair J. Hershey, Sanford Hershey, and Glenn Hershey; interment in the Church cemetery.

Ross, Robert R., was born at Elida, Ohio, June 17, 1901; died at Patrick Henry Hospital, Newport News, Va., Sept. 28, 1983; aged 82 y. He was married to Clara Good, who died on May 31, 1983. Surviving are 4 sons (Myron, Robert Dean, Charles W., and Stanley Ross), 2 daughters (Helen Burkholder and Gloria Flagg), 16 grandchildren, and 10 great-grandchildren. He was a member of Warwick River Mennonite Church, where funeral services were held on Sept. 30, in charge of Truman H. Brunk and Nelson Burkholder; interment in Warwick River Mennonite Church Cemetery.

Reinhardt, Lela, daughter of Jeremiah and Rebecca (Blough) Stahl, was born in Shipshewana, Ind., Feb. 5, 1902; died at Valparaiso, Ind., Sept. 19, 1983; aged 81 y. On June 14, 1924, she was married to Olen Reinhardt, who died in April 1978. Surviving are 4 daughters (Elva—Mrs. Lee Birky, Dorothy—Mrs. Ray Mast, Francis—Mrs. Art Shaver, and Sharon—Mrs. Emzy Ketchum), 10 grandchildren, 7 great-grandchildren, and 2 brothers (Orie and Willis Stahl). She was a member of Hopewell Mennonite Church, where funeral services were held on Sept. 22, in charge of John F. Murray and Samuel S. Miller; interment in Hopewell Cemetery.

Spitler, Jonas L., son of Clay and Elizabeth (Landis) Spitler, was born at Elizabethtown, Pa., July 14, 1918; died on Sept. 28, 1983; aged 65 y. He was married to Helen _____, who died in 1975. On Dec. 5, 1976, he was married to Emily Hess, who survives. Also surviving are one daughter (Mary—Mrs. James N. Zellers), one foster son (Thomas C. Koser), and 3 grandchildren. He was a member of Elizabethtown Mennonite Church, where funeral services were held on Oct. 1, in charge of Richard H. Frank and Walter L. Keener; interment in Good Mennonite Cemetery.

Springer, Carrol C., son of Alvin and Emma (Kauffmann) Springer, was born at Delavan, Ill., Jan. 13, 1922; died of cancer at St. Francis Hospital, Peoria, Ill., Sept. 18, 1983; aged 61 y. On Nov. 12, 1948, he was married to Pauline Nafziger, who survives. Also surviving are 2 sons (Randall and James), 2 grandchildren, 6 brothers (Paul, Marvin, Mahlon, Orval, Elmo, and Dick), and 3 sisters (Ethel Sommer, Kay Brumeister, and Verna Shoemaker). One daughter preceded him in death. He was a member of Hopedale Mennonite Church, where funeral services were held on Sept. 21, in charge of Aden Yoder and Ivan Kauffmann; interment in Hopedale Cemetery.

Stutzman, Daniel Ora, son of Ora and Lydia (Boshart) Stutzman, was born in Woodriver, Neb., Feb. 15, 1916; died of an apparent heart attack at Lebanon, Ore., Sept. 30, 1983; aged 67 y. On Nov. 2, 1941, he was married to Rachel Roth, who survives. Also surviving are 3 daughters (Marcia Stutzman, Erna—Mrs. Don King, and Miriam—Mrs. Dennis Schlabach), 2 sons (Jerry and Ellis), 9 grandchildren, 5 brothers (Gordon, Harry, Amos, Wayne, and Percy), and 5 sisters (Dortha Detwieler, Blanche Neuschwander, Mary Krabill, Clara Krabill, and Wilma Sanderson). He was a member of Fairview Mennonite Church, where funeral services were held on Oct. 5, in charge of Roy E. Hostetler and Clarence Gerig; interment in Fairview Church Cemetery.

Townsend, Harry N., Sr., son of William and Rebecca (Johnson) Townsend, was born in Nicholson Twp., Pa., Apr. 5, 1895; died at Masontown, Pa., Oct. 3, 1983; aged 88 y. He was married to Helen Honsaker, who survives. Also surviving are 3 sons (Harry N., Jr., Glenn H., and Grant R.), one daughter (Sue—Mrs. Robert Miller), 13 grandchildren, 6 great-grandchildren, one brother (Frank), and 2 sisters (Mrs. Bertha McCann and Mrs. Zetta Honsaker). He was preceded in death by one son (Wendell), one sister (Olive Berkshire), and 2 brothers (Orrin and George W. Townsend). He was a member of Masontown Mennonite Church, where funeral services were held, in charge of Carl Opel; interment in Greendale Cemetery.

Unruh, Hazel M., daughter of Fred and Hannah Kuglin, was born in Chicago, Ill., Feb. 13, 1898; died at Menno Haven Nursing Home, Sept. 28, 1983; aged 85 y. On Apr. 19, 1922, she was married to Daniel J. Unruh who died on November 27, 1977. Surviving are one son (Paul Unruh), one daughter (Joanne—Mrs. Orlando Klassen), 6 grandchildren, great-grandchildren, 3 sisters (Mildred Newmeller, Louise Ryser, and Marie Kuglin). She was a member of Cedar Grove Mennonite Church, where funeral services were held on Oct. 3, in charge of Nelson L. Martin and Jacob Unruh; interment in church cemetery.

Yoder, Florence, daughter of Anson and Melinda (Snyder) Erb, was born at Carstairs, Alta., July 25, 1909; died of heart failure at Didsbury, Alta., hospital, Sept. 22, 1983; aged 74 y. On May 12, 1932, she was married to Willis Yoder, who survives. Also surviving are one daughter (Joyce—Mrs. Lyle Roth), one son (Edward), 6 grandchildren, and one sister (Stella—Mrs. Willard Hartzler). She was preceded in death by one son (Valarian). She was a member of Bethany Mennonite Church. Funeral services were held in the Smith School, in charge of Levi Smoker and Clarence Ramer; interment in the Smokey Creek Community Cemetery.

Ziegler, Jacob W., son of Benjamin and Nancy (Shoup) Ziegler, was born at North Lawrence, Ohio, Feb. 22, 1892; died at St. Elizabeth Medical Center, Youngstown, Ohio, Sept. 27, 1983; aged 91 y. On Sept. 8, 1917, he was married to Mary Bair, who survives. Also surviving are one son (Wilbur), one daughter (Mrs. Nancy Weaver), 9 grandchildren, 7 great-grandchildren, and 2 sisters (Mrs. Mary Detwiler and Mrs. Merta Martin). He was preceded in death by 2 daughters and 2 brothers. He was a member of the North Lima Mennonite Church, where funeral services were held on Sept. 29, in charge of Richard Bartholomew; interment in the North Lima Mennonite Cemetery.

CALENDAR

Southeast Mennonite Convention annual meeting, Lakewood Retreat, Oct. 27-29
Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5

CREDITS

P. 740 by Sanford Eash; p. 743 by Delton Franz; p. 745 by Fred Kauffman; p. 748 (left) by David Fretz; p. 749 by Ginnie Burkholder.

ITEMS AND COMMENTS

Lutheran evangelists challenged to reach 85 million 'unchurched'

The biggest mission challenge today is reaching "unchurched America," which numbers 85 million strong and is growing, an American Lutheran Church evangelism conference was told. While churches appear to be losing ground, "people in unprecedented numbers are seeking answers to faith questions," said Dale C. Trautman, ALC director for witness. He noted that the U.S. population in the 1970s rose by 11.4 percent but church membership increased by only 4.1 percent.

Trautman urged congregations to undertake a thorough analysis of the neighborhoods or areas they serve before starting a formal evangelism program. "The context for ministry suggests the style of evangelism for any particular congregation," he said. Needs in the community should be coupled with gifts in the congregation.

Neither rain, snow, sleet, or heat stop the protesters at Rocky Flats

Not rain, snow, sleet, "nor hell and high water," keeps the quiet band of protesters from showing up each Sunday at Rocky Flats nuclear weapons plant west of Denver. With groups as small as two or three to as large as 15, 000, the nonviolent protest has continued unbroken for more than five years. It is one of the longest-lived continuous anti-nuclear protests in the country. Though 649 arrests have been made, several persons have served prison time, and hundreds more have spent time in jail or paid fines of up to $1,000, the plant, which manufactures components for nuclear weapons, continues to operate unhampered and seemingly unaffected.

Despite weather and risk of arrest, the protesters have put up with obscene gestures and taunts like "Why don't you go to Russia?" or "Why don't you get a job?" Unless there is a big gathering or an unusual trial, the protests go unnoticed in the Denver media.

Little attention has been given, for example, to the planned Oct. 15 "encirclement," when the protesters hope 20, 000 persons will join hands and encircle the 17-mile plant perimeter.

So why do they keep doing it? "Rocky Flats is a tremendous illusion of reality," said Peter Ediger, pastor of Arvada Mennonite Church. "It's important to keep going there and confronting that illusion to show that truth and love and justice are realities. We'll trust the spirit and truth and God for results."

Church council begins study of violence in film and TV

A study of exploitative sex and violence in film and television has been started by a committee of the National Council of Churches' communication commission. "Our goal is for the industry to take seriously its responsibility for the gratuitous violence and exploitative sex in movie theaters and on cable and broadcast television," said James Wall, editor of *The Christian Century* and chairman of the nine-member committee.

"We hope to arrive at a strategy" for reducing such content "especially in the denigration of women that comes with the excessive meshing of sex and violence against women in the media," Mr. Wall told the NCC communication commission board of managers at its mid-September fall meeting.

He estimated that it will be at least a year before the committee returns with recommendations.

United Methodist group recommends a new permanent order of deacons

Two permanent categories of ordained ministers—deacons and elders—are being recommended in the United Methodist Church. A ministry study committee made the recommendation in a report to the denomination's general board of higher education and ministry, United Methodist Communications reported. Ministers in the United Methodist Church are now "elders" and the order of deacon is a transitional step to becoming an elder. The study committee recommended abolishing the transitional step and setting up a "permanent diaconate."

Deacons, the report says, are called and ordained to serve "in ministries focused primarily on liturgy, service, and justice within the local congregations and in the world." Areas of ministry for deacons would include "community development, social services, health ministries, mission, peacemaking, education, counseling, evangelism, administration, and music."

Elders, the report says, are ordained to serve in ministry focused primarily on "word, order, and sacrament" and are to "devote themselves to the work of the church and to the upbuilding of the general ministry." They would "bear the responsibility for the discipline of the church" and serve as "teachers and preachers of the faith."

Southern Baptist leaders expresses concern about theological dispute

The leader of the Southern Baptist Convention says the theological controversy in the nation's largest Protestant denomination is hampering its evangelistic efforts. "We should never fend for the faith when it alienates a brother," James T. Draper, Jr., told more than 400 pastors, directors of missions, and denominational leaders from the Northeast, said the denomination's *Baptist Press* news service, in reporting a recent meeting in Allentown, Pa. "Orthodoxy kills just as surely as liberalism if it has no heart for God and others," said Dr. Draper, a theological conservative who believes in the inerrancy of the Bible.

He asserted that "people are lost and hurting and reaching out for someone to care about them. But we don't hear because down the street is a liberal and I'm conservative and we'd rather beat one another over the head."

Presbyterian Church of Brazil severs a century-old tie with U.S. church

The Presbyterian Church of Brazil has rejected a relationship with the recently formed Presbyterian Church in the U.S.A. The Brazilian church has had a continuing relationship with the southern-based Presbyterian Church U.S. (PCUS) for 114 years, but ended ties as a result of the PCUS union with the northern-based United Presbyterian Church.

The 168,000-member Brazilian church traces its origins to American Presbyterian missionaries sent to Brazil in 1859. The Brazilian body broke ties in 1972 with the United Presbyterian Church over sharp differences in mission philosophy—an issue which remains sensitive, church officials say. A 1980 agreement between the Brazilian church and the PCUS ended in June when the latter united with the United Presbyterian Church, healing a major breach in American Presbyterianism that dated to the Civil War.

Willy Brandt speaks against arms race

Former West German chancellor Willy Brandt spoke recently at Walsh College in Stark County, Ohio, and called attention to the combined danger and waste of the arms race. "Today, the depth of human suffering is immense. Every two seconds, a child dies of hunger or curable disease. At the same time, the world spends $1.4 million every minute for military purposes. I think this is madness. It is obscene."

He called attention also to the strain on national economies. "We may be arming ourselves to death without actually going to war—by strangling our economies and refusing to invest in the future," he said.

He called for a nuclear freeze and negotiations between the U.S. and the USSR.

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Not by might

"Not by might, nor by power, but by my spirit," saith the Lord of hosts (Zech. 4:6b).

The verse above, according to *Broadman Commentary,* is one of the most quoted from the Old Testament. In the original context it was a message to Zerubbabel, governor of Judah, who was urged by the prophet to get on with the rebuilding of the temple following the Babylonian exile.

Its frequent use no doubt suggests that it is a key Old Testament idea which was picked up by the New and has become a part of our spiritual heritage. In essence the text implies a rejection of the strong-arm methods which are commonly used to get things done in the world and a reliance instead on the power of the Spirit of God.

It is a tall order and one we need to keep repeating to ourselves because it is so different from the assumptions of the world. Jesus practiced and taught this way, but he had to keep repeating himself, for as the Gospels tell us, even at the end, his disciples were comparing notes on who might be considered the greatest. We have the same problem today. Yet the model of spiritual service to others in place of attempted domination is before us and we may be instructed.

Not by Might is the title of a book I edited in honor of the 75th anniversary of the *Gospel Herald.* (It was published on August 1 by Herald Press and is available in bookstores for $9.95 or by mail from *Gospel Herald* for $7.10; see the ad p. 746 in this issue.)

The book is a compilation of reprints of materials from past years of the *Herald* along with brief profiles of the various editors. I chose the title *Not by Might* in part because I liked the sound of it and partly because I perceive the Mennonite Church as a frail entity that can only be expected to survive and grow as we depend on the Spirit of God. Then I found that Paul Erb had published an editorial with this title in 1951 and I included it in the book.

It is true that we North American Mennonites have accumulated some power in the secular sense. There is some wealth among us; many of us own property; some of us give orders, so to speak; others exercise power in the manner in which we respond.

But the heart of our faith, salvation through Jesus Christ and the life of discipleship, is not something which we can spread by might or power. There is no other method for its promulgation than the power of persuasion, enabled by the Spirit of God.

It is an awesome task in the face of the forces that seem to be against us. With all the options available in the world, who would want to be a Christian? With all the choices among churches, who would want to be a Mennonite? Yet there are those who choose to be known as Christians and some who are glad to be Mennonites.

What does the church offer to us? Is it not the opportunity to work out our salvation as we support each other in confessing our faults and assisting one another in the search for the will of God? Though we know that we will fail in many respects (it is the consistent record of the people of God) we are persuaded that God is generous and forgiving and reaches out toward us more than we reach toward God. We believe, when we stop to think of it, that it is better to join with others than to seek to be Christian alone, even though the record shows that heroes are often singles and small numbers.

It is the *Gospel Herald's* task to aid and abet this search for faithfulness. We stand for the truth that Christian fellowship need not be only local or regional. We believe it is appropriate for Christians with similar concerns to communicate with each other and we have succeeded in a measure.

We have found that the *Herald* circulates to something like two thirds of North American Mennonite families. On the one hand that sounds pretty good—we get a two-thirds vote. On the other hand, when I was in school 66 percent was not considered a very high grade.

Why do one third of Mennonites get by without the *Gospel Herald?* We hear various explanations. For some it is too dull; for others not relevant, generally behind the times. But what is of real concern is the message we receive from some that the *Gospel Herald* is unsound, even dangerous. To be considered dull or irrelevant is not surprising: we know that we do not possess the savvy or resources of the *Time* or *Newsweek* editors. But to be considered dangerous—less than helpful in the search for faithfulness in our time—this is difficult.

The *Gospel Herald* cannot be held responsible for all the differences in conviction in the Mennonite Church. Nevertheless we can be held responsible for what we publish. We are open to communication with anyone who loves the Lord and the Mennonite Church and who wishes to discuss the issues of faithfulness today.

This does not mean that we can agree with all. Even Peter and Paul had their differences. But we are committed to open communication, for we believe this is in the spirit of the text: "Not by might, nor by power, but by my Spirit."—Daniel Hertzler

November 1, 1983

GOSPEL HERALD

NOV 1 '83

The electronic church smorgasbord

by Norman Derstine

The North American electronic church is truly a smorgasbord—a buffet with much variety and many choices. I also watch in smorgasbord fashion. I snatch a little here and a little there as I switch channels; I very seldom watch a full program. I approach religious programs this way since I was associated with electronic media for many years and understand partially its potential and its pitfalls. And being a minister, I am concerned about the effect this media has on our pastors who must challenge people feasting on this smorgasbord all week in search of "food for the soul."

Marshall McLuhan's words are not as difficult to understand now as they were when he first said: "The medium is the message." Television is largely an entertainment medium. Most of the programs are truly "shows," and shows entertain. Shows need a lot of movement, fanfare, drama, color, personality, glitter, and all the rest to try to get the top rating.

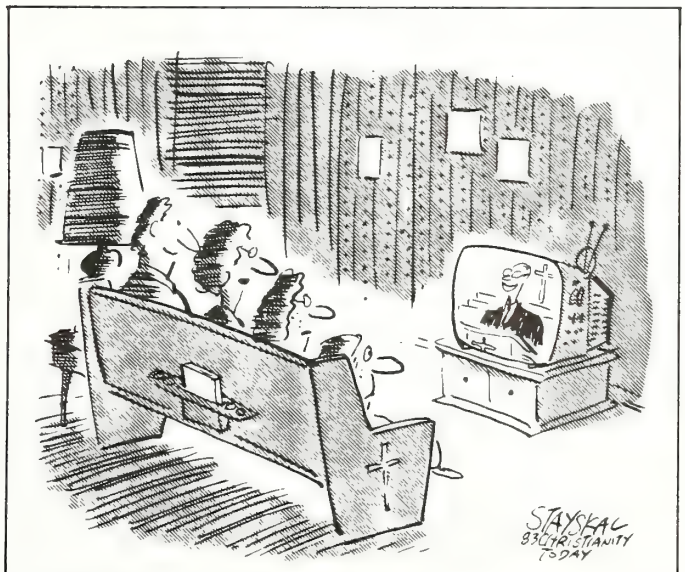
In the midst of this showmanship comes the church with its message. How shall it be presented? Most daily religious programs take their cues from the entertainment world to hold the viewers' attention. Tuning in to some of the religious programs, some perceptive Christians are saying, "What a caricature of the gospel."

A TV critic for a paper in San Francisco said: "People can often flip their dials away from an evangelical telecast, not because of the offense of the cross, but because of the dross of superficial content and gushy religious chitchat, leading to the inevitable appeal for funds." *Newsweek* said of a TV evangelist: "The rhetoric is pure populist Pentecostalism but the delivery is *showbiz professional.*" (Italics mine.)

If the gospel is to come through the tube, it must be something other than a show. Instead of being concerned about audience ratings the church must be concerned about sharing the gospel through this medium in a way that is consistent with the gospel. This does not mean shoddy programming. But the "showmanship syndrome" must not dominate the presentation of the gospel. Where it does the medium dictates the message. And then people look to be entertained in their church! We can see that the nature of the medium puts some restraints on its use in spreading the gospel. In many ways radio is superior to TV for disseminating the gospel. This medium greatly reduces the temptation to mix entertainment with the message.

A smorgasbord message. The message is frequently influenced by the medium. TV is by its very nature programmed for simple, easy-to-grasp answers. Many religious programs fall into this trap. People are eager for success. Secular programs give away expensive gifts and thousands of dollars to people on the show. The audience is conditioned to want to "win big" and enjoy more of what this world has to offer.

A number of TV preachers have developed what is called a "health and wealth theology," a kind of easy religion. As one person expressed it, "This Christianity is not a counterculture; it is a superculture, a realization of the very best the world has to offer."



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How providential!

Sometimes the sorrows
we have sustained
enable us to share
with other sorrowers.

Sometimes the faith
we found in dark
and desperate valleys
gives us the fortitude
to risk the venture
of offering some
to those who find
believing difficult.

Sometimes the friendship
we demonstrated
in brief encounter
blessed us more.

Sometimes the dream
improvident, impossible
brought new horizons
and a promised land.

Sometimes—no—all times
God is on the job
even when we are not
even when we just can't
be bothered to be.
How providential!
—Thomas John Carlisle

Some speakers have hooked people on giving to their programs sacrifically—giving to the extent that it affects their lifestyles. The speakers say that God will prosper those givers. I heard of one lady who was afraid to stop sending her monthly pledge for fear of what would happen to her.

Another dominant theme of television preachers is the "God and country syndrome." Fundamentalistic evangelists—they claim to have 80 percent of the religious time on TV—have traditionally preached the American civil religion which means reverence for the flag, freedom, the armed forces, and the American way of life. As one author said in reference to one of these evangelists, "His evangelism carries a considerable dose of pro-American, anti-Communist rhetoric that obliterates the separation of church and state and lines Christians up foursquare with the gospel of the gun."

Unless speakers who have prime time for their religious programs are speaking about the troublesome problems of materialism, militarism, and racism they are in danger of equating the American way with the Christian way of life. The gospel demands self-denial and a separation from the world's ways of thinking. This seems to get very little focus in the messages of those who are holding the attention and getting the support of millions of people.

A money smorgasbord. The electronic church is big business! Most of the money to support these "superstar enterprises" comes from people in congregations like yours and mine. There are many concerns in this area. First and foremost is the one of accountability for monies received. This should be one of the fundamentals of the faithful.

One evangelist raised one million the first year, one million each month four years later and now is raising one million a week. He spends about 15 minutes in his one-hour program promoting various causes and using many fund-raising techniques.

Can you reach a man's heart and his pocketbook at the same time? How large is the non-Christian audience the messenger is trying to reach? Do you think some people who need the gospel might be turned off by his merchandising approach on the air?

What about the lifestyle of some of the leaders? One prominent evangelist has a million dollar second home in a resort area and is a member of a posh country club which he joined when the membership fee was $20,000. The finance director and bookkeeper of a certain evangelist left their jobs because of extravagant expenditures including a $11,000 desk for the office of the evangelist's wife.

"They which preach the gospel should live of the gospel," says the apostle Paul. Adequate support for those who spend their time in evangelism is their just due and we are not questioning that. But we do question the consistency of the approach of a person who has built a multimillion first class Total Living Center and is begging American Christians to give up money they waste on sweets and soft drinks for the starving in India. His appeal went out from one of the most lavish studios in the world.

These are some of the anomalies of the electronic church. I'm still reflecting on the question Tony Campolo brought forcefully at the Region V meeting in Philadelphia a few years ago. "Is the Jesus of the media the Jesus of the New Testament?" he asked. Ponder this question for yourself as you bring this smorgasbord of religious programming into your home. And ponder it even more if you think you should take some of your tithes and offerings from your home church and send it to support many of these superstar enterprises.

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I wish I knew

by Katie Funk Wiebe

Most people have a number of things they think they know something about and another pile they wish they knew something about. I find I collect more in this latter group. Nelson Eddy used to sing, "Ah, sweet mystery of life" to Jeanette MacDonald. I can only sing it to my readers.

I wish I knew why decent, Bible-reading, churchgoing Christians are willing to pay $19.95 (plus $3.00 shipping) for a piece of rock mounted on a hand-carved wooden base, because it comes from Palestine.

The rock, offered in a recent special promotion, promises to "inspire, uplift, and elate" the Christian in daily life. Accompanying the rock is a certificate attesting someone picked it up in Palestine, where Jesus walked and David strolled.

Another catalog for Christians offers a Bible bound in olive wood, just like the trees under which Jesus prayed. The promises aren't quite as rapturous, but then the price isn't as high either, more like $12.00.

If rocks in my living room will actually inspire, every Mennonite who goes to the Holy Land should be encouraged to bring back a suitcase full to be auctioned off at the next relief sale. I can see real moneymaking possibilities in this.

That takes me to my next "I wish I knew." Why do Mennonite cookbooks and food outrank our theological books in popularity? While I hear us insisting that Mennonite ethnicity should be downplayed, yes, even thrown into the garbage, because it doesn't attract the unchurched to our spiritual food, yet we promote our cuisine—whether Amish, Russian-Mennonite, Pennsylvania Dutch, or Swiss—because it propels people into long queues for hours.

Maybe we're missing something evangelically important here also. We could possibly put on a floor show of some kind when we serve this food, a dramatic presentation, for example, about the hungry in some distant country. I can even think of the Mennonite equivalent of a Chinese fortune cookie as a dessert item with a choice passage from Menno Simons inserted for after-dinner perusal. An apt one might be "True evangelical faith cannot lie dormant; it clothes the naked; it feeds the hungry; it comforts the sorrowful; it shelters the destitute."

Here's another puzzler. Why do some people oppose abortion on any grounds because it violates the sanctity of human life yet support the destruction of human life through the nuclear bomb and the military? On the other hand, why do some strong pacifists push hard for a decrease in military arms escalation because they believe to kill is wrong, yet strongly support the pro-choice position on abortion? It doesn't make sense.

Then, too, I wish I knew what difference it would make if we started calling the church an institution and allowed it to be one instead of insisting it isn't one, when obviously sometimes it is one. I know "institutionalization" has been a four-letter word for decades. What would happen if we said the church is a body and an institution; sometimes it functions like one and at other times like the other? Then maybe we could clear away the debris of disappointments settling around our clay feet. It might mean thinking through some of the theological implications of an institution, but the people hungry for body life and finding only an institution wouldn't be as disheartened and those expecting institution and finding body life would be overwhelmed.

I heard the other day of a convention at which all the people present threw their foam seat cushions into the air at the final words in a gesture of celebration. I wish I knew why we don't ever do that. I've never thrown my hat in the air to celebrate anything; I've never thrown anything into the air. I'm not sure I'd like to throw a seat cushion—that would be a little forward for me as Mennonite woman, but a gentle flutter of a bulletin or a wave of a scarf might do the trick.

Of course, it would take some practicing at home first—a little toss of something now and then after a cheerful thought or praiseworthy act. Then when we all got together, we'd be ready to use a little energy for enthusiasm.

I'd also like to know why Mennonites, who are such a small portion of the world's population, only about 600,000 have an unproportionately high number of publications. The developing world (Asia, Africa, and Latin America) has three quarters of the world's population but only half the number of all the world's newspapers. Newspaper circulation averages one copy for every three people in North America, one for every 15 people in Asia, and one for every 90 people in Africa.

And Mennonite publications? Walk into any historical library and count the number of periodicals. I wish I knew why we can't work together instead of each branch of the church, each institution, agency, board, and committee having its own voice. Yet I wish I knew what I'm missing when I don't read all of them.

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The sealing of God's servants

Revelation 6—7

by Ted Grimsrud

One of the central themes in the book of Revelation is the interrelationship between the outworking of God's wrath in the world and the effecting of God's salvation. At first glance, it would seem that these two actions are almost in contradiction. This tension is most apparent in chapters six and seven.

Chapter six tells us what happens when the Lamb opens the first six of the seven seals on the scroll given to him by the one on the throne. I said in my last article that this scroll should be seen as a legal document relating to the destiny of humankind, that it contains the message of the ultimate reconciliation of creation to God. And it was the opening of this scroll which would be the fulfillment of the hopes of all those who trust in the final victory of God's love.

What we find in chapter six is a series of visions of what John saw when the first six seals keeping this scroll closed were opened. What is pictured here seems quite inconsistent with the idea that the scroll contains the message of salvation.

The things which are pictured in chapter six are images of tremendous destruction and killing. How can these images be related to God's work of redemption? It is important that we see that what is pictured here is in many ways a picture of human history. Wars, famine, disease, tremendous social upheaval are characteristic of all eras of the past and are certainly in many ways characteristic of our day. So what is described is not really something unusual. What John is seeing are pictures of reality.

God's love does not keep us from suffering, but it meets us in our suffering and assures us of God's ultimate victory over death.

So our question does not just relate to some fantastic vision in an ancient book. Really, it is a question of the world we live in, a question related to our faith in God. If God is effecting human salvation and moving history toward a redemptive end, how is it that all these terrible things keep happening? What is the relation between the terrible evils and sufferings pictured here and God's kingdom of peace and healing?

The answer to this question is closely tied up with the meaning of the concept of the wrath of God and of the Lamb spoken of in 6:17. In effect, what is said here is that all these terrible things which are so common in our world are the results of the outworking of the wrath of God and the Lamb. In some way, God's work of salvation includes this series of images of destruction which John sees—images which could well be pictures from *Newsweek* or the evening news.

What is God's wrath? What does it mean that these things are the outworking of God's wrath? What is God's wrath? For one thing, God's wrath is an expression of God's loving, redemptive will. God is not a being divided within himself, part loving and part wrathful. Rather, God is wholly active love. But for those who reject God's love, these acts can sometimes seem to be acts of wrath.

Perhaps an analogy can help illustrate this. Parents' attitudes toward their children can be loving and their motivation can be that the children experience the best that life has to offer; yet sometimes the outworking of this love is viewed by the child as discipline and restrictiveness. It is possible for the child to reject love, to become hardened to it, and to be totally blind to the loving intentions behind the discipline.

God's wrath, though, is more than disciplining those he loves. God disciplines people for their own good. But God's wrath also has a destructive element. God is at work destroying evil. Evil later in Revelation is personified as various characters—the beast, the harlot, the dragon—and in chapter 20 we are told that these characters along with death and Hades are all finally destroyed.

The purpose of this aspect of God's wrath is also redemptive. God's wrath, in hating and destroying evil, serves the purpose of cleansing creation so that in the new creation people from every nation "shall hunger no more, neither thirst any more; the sun shall not strike them, nor any scorching heat. For the Lamb ... will guide them to springs of living water; and God will wipe away every tear from their eyes" (7:16-17).

It is important for us to realize that what God is doing is letting evil destroy itself. God is not directly causing wars and famines to happen; what God is doing is somehow providentially using these things—which are caused by the forces of sin and death—to lead to the final destruction of the very same forces which cause them.

The ultimate example of God using the forces of evil to destroy themselves is the crucifixion of Jesus. It was in every way an evil act. But this very act is what

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insures Satan's destruction and the completion of redemption.

There is one part of this whole process which is especially troublesome. That is the reality that the forces of evil are not the only ones to suffer. If it is true that the tribulations mentioned in chapter six are being used by God to bring about redemption, it is also true that they greatly affect all people—even those who are "on God's side."

One message of chapter six is that God is using earthly tribulations to bring about redemption. The affirmation of God's ultimate capability to use even the worst events of human history for God's redemptive purposes is something which can provide hope for people of faith. It is an affirmation of faith that nothing happens that can foil God's purposes. This affirmation is essential for us if we are to remain hopeful in the face of adversity.

The final word: resurrection. When I personally experience evil at the hands of another person, I can believe that God will use that occurrence in ways which are ultimately redemptive. That does not mean that I will not suffer. One clear teaching in the New Testament as a whole is that God uses suffering to show himself to the sufferer and to the world. And when I am made aware of an incredible manifestation of evil such as the torture and killing of countless Latin Americans in countries such as El Salvador and Chile, I can remain hopeful that the final word—as with Jesus who was tortured and killed—is resurrection.

The sound of music

The sound of music
is the accompaniment
of love's dramatic victory.

The vision blesses us
even while we bless
and sing our hallelujahs
to our God.

From the abyss
of all our desperation
all our pain
God mobilizes
heaven's symphony
because the Lamb—
slain from the foundation
of our precarious world—
through suffering love
is regnant
and triumphant.

—Thomas John Carlisle

The grounds for this hope are made more explicit in chapter seven. Here, in the first four verses, we are told that the servants of God are "sealed upon their foreheads." John **heard** their number, 144,000. This number is symbolic of the whole people of God, Old Testament and New Testament—the twelve tribes times the twelve apostles times one thousand (i.e., infinity).

That the whole people of God is what is meant is made apparent by what John actually **sees:** "Behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb."

Verse three tells us that the outworking of God's wrath was to be held back until the multitudes were sealed. Obviously, this sealing does not mean that God's people will escape the effects of the tribulations. What it means is that, to use the words of kings of the earth in 6:17, God's people *will* be able to stand before the wrath of God.

In other words, the actions which destroy evil will not destroy those who are sealed by God. The tribulations we experience will not separate us from God's love. That love does not keep us from suffering, but it meets us **in** our suffering and it assures us of God's reality and, ultimately, of God's victory over suffering and pain and death.

According to these verses, the people of God are secure in God's love and God's ultimate care. The multitudes will indeed come out of the great tribulation and be united with God and experience **shalom** with God. Coming out of tribulation, in the context of this book, obviously means going **through** it, following the way of the Lamb.

Responsible to remain pure. This passage is a challenge to us that we remain faithful to God through tribulations. The victorious multitudes are described in 7:14 as those who "have washed their robes and made them white in the blood of the Lamb." This seems to be indicating that it is the responsibility of God's people to remain pure, to identify with the blood of Jesus as that which exemplifies the ways of God and wins the victory over sin and evil.

This call to remain faithful to God is a call to maintain our faith in the victory of God's love even when hard things come our way. It is also a challenge to share in the tribulations of others, to be faithful witnesses to God's love by loving those who are suffering. This is possible because of the security that we have that nothing can separate us from God's love.

This has meaning only because of the promise that God is faithful. The bottom line here is that the Lamb **has** won the victory over evil already, even though the full effects of that are still being worked out. Because of this victory God provides the resources for us to meet the challenge of faithfulness. The power of the Spirit in our lives, the exhortation of believers, and the testimony of Scripture to the way of Jesus show us the way to follow.

What I really believe

by Barbara K. Reber

"But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Pet. 3:15).

Because of this Scripture and the encouragement of those from whom I sought counsel, I replied in the affirmative when asked by the editor of *Gospel Herald* if I would be willing to share what I really believe. Since making the commitment, there have been few waking hours that I haven't been struggling with the assignment. Struggling, because I find it much easier to simply "live" out my faith in daily actions, than to explain my faith in a manner I feel would be readable and stand the test of time.

I believe in God: Creation enshrouded in mystery, too wonderful to explain. The birth of a baby, the changing seasons of the year, seedtime and harvest, the awe-inspiring snow-covered mountains, the immensity of the ocean, the loving care of a friend, the tender, patient understanding of a spouse, all this and more testify to my belief in God, and I want to believe in new ways.

But God still remains a mystery and rightly so. I want God that way. Not some idea I can clearly explain, but one who is above and beyond a powerful mystery.

I believe in God, man incarnate through Jesus Christ, a little more accessible, understandable, but still a mystery. How and why should God become man? Because he loves me, because he wants me to be his child. Christ died on the cross, yes, was crucified, to make this possible. He promised that I would have a place to dwell in his heavenly mansion. A mystery, but I believe.

Christ died for me and calls me to give my life for others. I respond readily. Yes, I am willing to give my life for my husband, my children and grandchildren, a few close friends, but now I must confess—give my life for everyone? I really don't know. I need more time on that one.

The cross and the resurrection are central to what I believe. A place of cruel suffering, death, darkness all overcome by the victory of Jesus when he rose from the dead. A place where my sin and suffering can be left and a new life of hope and victory is mine because Jesus overcame. John of Kronstadt, who was a Russian priest of the 19th century, counseled his penitents to take their sins of omission and commission when they get too heavy and hang them on the cross. For me, this is helpful. The Holy Spirit is my connecting link to God.

Tradition has been and continues to be a very important part of my life. I was raised in a Christian home where Christian principles were a given. My parents modeled for me through their actions and their priorities that Christ's teachings were important. Bible stories along with family devotions were a daily part of my childhood. Studying the Sunday school lesson on Saturday night was good preparation for Sunday services.

I believe in prayer and am committed to a daily time of prayer. I confess that I sometimes become angry at God when answers seem to be slow in coming. I don't really feel guilty about that anger because anger is an affirmation of faith. You cannot get angry at someone who isn't there. So the anger is for me a helpful step toward accepting God's way of loving as more real than our human love.

Putting what I believe into action is not always easy, but I'm glad that standards are held high for me, even though I don't always reach them.

I'm grateful for the Vision for Witness statement that was adopted at Bethlehem 83. As workers for a churchwide agency, it is essential that we have a common call that is endorsed by the Mennonite Church. The fourth section of that vision is labeled "The Call."

> "The call is to follow the example of Jesus in leading people to salvation and discipleship. The message of his kingdom is dynamic, exciting, and always new. It is to be shared locally and worldwide in all ways which embody Christ's spirit.
>
> "Let us follow Christ with the conviction that he will be victorious. For Jesus Christ is already our Lord and his kingdom has begun. We look forward with him to that great culmination when all shall acknowledge his lordship.
>
> "The call to the church is a mighty spiritual ministry. Let us therefore experience in Christ the deep lessons of prayer, silence, meditation, confession, simplicity, self-sacrifice, and celebration. Let us be keenly aware that if anything good is accomplished through us it will be through the power and guidance of his indwelling Spirit."

Many times I have wanted to pick up the telephone to call Daniel Hertzler and say, "Thank you for asking, but I really can't spare the time needed." However, once I accepted, I was honor bound to keep my commitment. I now want to say, "Thank you, Dan, for this growth experience in examining my faith." It takes courage to write personal thoughts for publication because one becomes vulnerable, but I'm grateful for the opportunity to say that having faith in Jesus Christ is more important to me than living.

I would urge all who have taken the time to read this testimony to try writing what you believe.

Barbara K. Reber is executive secretary of the Women's Missionary and Service Commission.

READERS SAY

Henry D. Esch, Phoenix, Ariz. Just a note of appreciation for the Sept. 20 issue. I want to refer to two articles: "What Do I Really Believe?" by Dorothy Harnish and "The Songs We Sing" by Clarence Y. Fretz. Both of these articles rang a bell for me. I have thought many times, "What do I really believe?" I have ideas and how about writing them down? One conclusion is: "The things I do with a clear conscience are what I really believe," and that's not static either.

I also have some personal preferences in the songs we sing and the type of music used with sacred words in worship to God the Father in faith, hope, and rejoicing. The article speaks to my heart.

Maretta Hershberger, Goshen, Ind. I read with a great deal of interest "The Songs We Sing" (Sept. 20). Recently one of my non-Mennonite musician friends pointed out to me the uniqueness of Mennonite hymnody. He told me he finds it a bit frustrating to visit our churches because the hymns are unfamiliar. His comment brought new awareness of the hymns we sing and why we sing them. Thank you to Clarence Fretz for reminding us how our songs and singing reflect who we are as a people. I plan to share the article with my friend.

I must, however, raise several concerns. First, I understood the purpose of the article to be to show how we differ from other Protestant denominations in the songs we sing. Yet Mr. Fretz continually compares us only with Southern Baptists. Should one of my Baptist friends see the article, he/she could justifiably take offense. We differ from other Protestant groups as well. (My aforementioned friend is a Methodist.)

Second, Mr. Fretz's *current* research was concentrated in the East, particularly Pennsylvania, Maryland, and Virginia. Also a churchwide list which predates *The Mennonite Hymnal* is nearly 20 years old and can hardly be termed current. We have in many of our churches an entire generation of youth and young adults who have never heard of the *Church and Sunday School Hymnal* and do not even remember using the *Church Hymnal.* A similar tally in 1983 would yield a much different list, I am certain. In addition, having moved from the East to the Midwest, I've discovered that the hymns most often sung vary not only from one congregation to another, but from one section of the country to another.

I share the elation of other Mennos when we sing 606. For a number of years I also helped sing the "Hallelujah Chorus" a cappella, and later sang it in various concert choirs with accompaniment. But last Christmas I was privileged to direct my church choir in singing it with an accompaniment of strings and trumpets (also played by people from our congregation), and I will never be quite the same. I love our four-part a cappella harmony as much as Mr. Fretz does, but I am happy to be part of a congregation which has recognized the joy of "prais[ing] him with . . . instruments" as well.

J. Frederick Erb, Harrisonburg, Va. I want to commend Richard A. Kauffman for his editorial "A Critical Issue" (Sept. 27). This is the finest, most concise article on an important issue facing the Mennonite Church today that I have read. It is particularly helpful to parents who are concerned how our college and seminary teachers help students in their faith development. The current voices promoting this issue, as well as many persons who are uneasy, even upset, need to read this article to fully understand and appreciate what our specialists in Bible are doing.

I, too, heard the late James Smart tell the story how he, as a young preacher, was challenged by his laymen in the Ailsa Craig, Ontario, barber shop. His statement to these men, "Since you don't drive a Model T anymore, why are you still clinging to a Model T view of the Bible and theology?" was pretty penetrating. He further helped me by citing new findings, such as the Dead Sea Scrolls and other current theological research now available.

The church should be grateful for the many faithful, gifted, biblical specialists who are helping us to better understand the Bible. We should be thankful for the resources and tools available for any serious lay person to be enriched by personal Bible study.

Thank you, Richard, for your courageous and well-written statement. I believe you wrote it "for such a time as this," and it should help us as a church with much concern but minimal understanding of this issue.

D. R. Yoder, Atlanta, Ga. I especially enjoyed your Sept. 27 issue. Myron Augsburger can say it so well, cover so much ground with limited time and space, and be both positively and negatively critical in constructive ways. I often disagree with him, on major and minor points, but like William Buckley, I never tire of listening to him discuss the issues.

Richard A. Kauffman's defense of biblical criticism is much appreciated here and seems something that was long overdue to be presented in such a context. Having it run on the editorial page of the "official" organ took gumption and I'm sure will help keep the seat of your chair warm for a while. But did Kauffman really mean to make the art critic "her" and the Bible scholar "him"? Perhaps the ivy-covered walls are even more insulative from social realities than it appears from this side.

Mary Bontrager, Topeka, Ind. After reading "The Interpretive Intrigue—Genesis 1 to 3," I decided to write my first letter to the editor of *Gospel Herald.*

Women, like men, are full of vanity. It is no longer fashionable in some circles for a woman to be admired for her beauty or her graciousness. Now we'd like to be admired for our intellectual acuity.

If, as Mrs. Nyce points out, women are doing ⅔ of the world's work (was she trying to be funny or is she blind), why would we want to assume any more responsibility? Surely she realizes that responsibility goes hand in hand with privilege and having the burden of church leadership added to our load is not what I want.

Where the love of God is present, there should be no feelings of superiority or inferiority by either men or women. We've all been made okay by the blood of Christ, so let's start acting like mature Christians and get on with living for Christ. As soon as we stop saying life's not fair, and forget about ourselves, we will find happiness and joy in serving others, which is what the Christian life is all about.

Ethel Miller, Goshen, Ind. After being out of the Mennonite Church for 14 or 15 years we have returned to a Mennonite area. Though I was not born a Mennonite I have (or had) very much appreciated how the Mennonites followed truth.

But do I have a gut full of your woman libbers? I hope someone awakens soon. Christ spoke of not being deceived. The *Builder,* the *Herald,* and every publication I pick up has *woman* first. *We can* have peace, and growth, and joy in the Lord *if* we cease our ranting about E.R.A.

Let us fix our eyes upon Jesus and quit destroying the church over who is who.

CHURCH NEWS

Mennonites in Taiwan oppose proposed religion law

The executive committee of the Fellowship of Mennonite Churches in Taiwan (FOMCIT) has formally expressed its opposition to the "Law to Protect Religion," proposed in June by the Taiwanese government's Ministry of the Interior.

The committee "vigorously discussed" the legislation at its meeting in Taipei in July and decided to oppose the new law and ask the government to stop drafting it.

"We believe that the content of this law is in conflict with the Constitution of the Republic of China," the FOMCIT response said. "It is not only impossible to protect religious groups by law, but such laws actually interfere with people's freedom of religion. . . .

"Therefore we ask the government, by its good will, to stop this draft to protect people's freedom of religion because it is against truth and the people's will. At the same time, we call on all Christians and churches to be alert, pray constantly, and ask God to reveal his righteousness, love, and peace in our society."

When asked which parts of the proposed legislation were most troublesome for Taiwanese Mennonites, Peter Kehler, mission secretary in Asia for the General Conference Mennonite Church, pointed to several articles linking the function of religious organizations to "national policy" and the "public interest."

One article states, for example, that "propagation should be in accord with present basic national policy, without jeopardizing national security, fulfilling the duties of the citizens, observing public order, promoting traditional morality. . . ."

"How will a government that insists on universal military service view a denomination that teaches the peace position?" asked Kehler.

The legislation, if adopted, would also impose restrictions on who could be named by religious groups as their leaders, or "religious propagators." Those who have been convicted or charged with insurrection and treason would be disqualified.

Still another part of the new law stipulates that all religious activity should be carried on in a uniform language. "The government has confiscated all literature (magazines, newspapers, Bibles, tracts, etc.) which is not printed in Chinese characters," says Kehler. "It is insisting that all communication shall be in Mandarin Chinese. All of the tribal churches use their own language, as do many of the Taiwanese. If this law is enacted, would these churches be closed down by the government if they do not use the Mandarin language for their worship services?"

Catholic bishops in Taiwan have also voiced the opinion to the government that the document is overzealous in its attempts to "protect" religion.

Conference-based pastoral trainers discuss critical approach to Bible

Directors of pastoral training programs in six Mennonite district conferences met on Oct. 3 and 4 in Harrisonburg, Va., with representatives of Mennonite seminaries in the second annual "Adjunct Faculty Consultation."

The meeting, hosted by Eastern Mennonite Seminary, was designed to "give professional stimulation to persons who teach in conference-based leadership programs" and to "develop programs in cooperation with the seminaries that give academic credit and provide teaching staff," according to EMS dean George R. Brunk III.

"Interest in theological and leadership training on the conference level is gaining momentum," Brunk said. "Programs are already offered in Atlantic Coast, Franconia, and Lancaster conferences, in Ontario and in the Great Plains areas, and one is being developed in Virginia Conference," he noted.

Participants at this consultation heard presentations by faculty from EMS and from Associated Mennonite Biblical Seminaries on the general theme of "What approach to biblical interpretation shall we promote in our pastoral training?" Discussions focused on the value and limitations of the historical critical method in Bible study and teaching.

The historical critical approach to Bible study, which Brunk noted has stirred a good bit of controversy in Mennonite circles, "raises the question to what extent the Bible can be studied as a human document without compromising its character as the Word of God."

According to Brunk, the consensus of the group was that the historical, critical, and other Bible study methods "have value in understanding the meaning of Scripture in its original setting

Ken and Natalie Johnson Shenk, new MBM missionaries in Japan, will begin their assignment in January.

Shenks sent to Japan as missionaries

Ken and Natalie Johnson Shenk have been appointed by Mennonite Board of Missions to a general mission assignment in Japan. The couple will begin their four-year term in January.

Ken was born and raised in Japan. His parents, Charles and Ruth Shenk, have been missionaries in that country since 1957.

Natalie is a native of Sarasota, Fla., and a member of Bahia Vista Mennonite Church.

Ken and Natalie graduated from Eastern Mennonite College in 1981, with degrees in Bible and dietetics, respectively. They were married the following summer.

Since then, they have each completed two years of study at Associated Mennonite Biblical Seminaries in Elkhart, Ind., working toward master of divinity degrees.

This past summer, Ken and Natalie were pastoral interns at Bahia Vista Church in Sarasota. Shenks will spend their first year in Tokyo studying language, culture, and theology, after which they will be assigned work by Japan Mennonite Church somewhere on the northernmost island of Hokkaido.

but do not of themselves guarantee a hearing of the Word of God in the text."

Paul M. Zehr, who heads a pastoral training program for Lancaster Conference, told the group that "we need to recognize the various levels of experience and preparation among students" in drawing up program offerings and in the way material is taught. He added: "We must not promote the idea that the Bible is accessible only to the scholar who is prepared in specialized methods."

In addition to administrators and faculty members from EMS and AMBS, persons attended from conferences in Pennsylvania, Virginia, Kansas, and Ontario, and from Mennonite Board of Education. The meeting place is rotated annually between Harrisonburg, Va., and Elkhart, Ind.

Drying peaches the Reedley way

Ted and Justina Friesen's house looks more like a food-processing plant in the summer than a home. In the yards and the dining and living rooms, wooden trays filled with half-dried peaches and nectarines give the visitor the impression that something big is happening here.

And it is. Volunteers in the Friesen home will package the fruit and ship it to relief sales and MCC SELFHELP shops in eighteen states, where the one-pound packages sell for $4.00 to $4.50.

Ted explains: "This year we have already shipped 4,691 packages of dried peaches, and we have another 4,000 waiting to go."

Friesen explains that all the fruit is donated by local farmers. They supply fruit that cannot be packed for commercial sale because it is overripe or damaged. Normally the fruit is simply discarded in the fields and then plowed back into the ground. Friesen comments, "The farmers would just dump fruit culls. But we make no-good fruit into good fruit."

After the fruit is brought to the Friesen's house in the afternoon, sorters decide which fruits are ready to be cut and processed. Fruit that is unripe is stored for several days until the desired sugar level is achieved.

Volunteer cutters cut the fruit in half, remove the pits and then put the fruit on wooden drying trays, which are placed in sulfur houses that hold 63 trays each.

The sulfur smolders all night. The sulfur treatment keeps the bugs off during the drying process and helps the fruit retain its bright color. By morning the pit holes are full of sugar water. The trays are then placed in the sun for four or five days.

The dried peaches are then sorted and washed—in a Sears washing machine "on delicate cycle," Justina adds. The fruit is then dried indoors for two more days, sorted, and packaged for sale.

The entire drying process takes nearly two weeks, with the season beginning the middle of July and going through the middle of September. Local church members donate all of the labor six days a week. The only expense is the labels and plastic bags. Eight pounds of fresh fruit is needed to produce one pound of dried fruit.

The fruit is then placed in cold storage until it is shipped to relief sales and SELFHELP shops in eighteen states.

Volunteers cut peaches and remove pits to prepare them for drying. The peach drying project, located near Reedley, Calif., processes nearly 10,000 pounds of dried peaches annually to sell at relief sales and SELFHELP shops.

Penn View School dedicates new facilities

On Sunday, Oct. 2, Penn View Christian School held a dedication service for its recently completed junior high facilities.

Begun in January 1983, the construction project added an additional 10,900 square feet to Penn View's facilities at a cost of $710,000.

Participants in Penn View Christian School's recent junior high facilities dedication service were: John Frankenfield, director of development; Loren Swartzendruber, Mennonite Board of Education; Kay Predmore, principal; and Wayne Derstine, chairman, trustees.

Included in the project were: junior high art and industrial arts classrooms; an office for the assistant principal and secretary; a junior high entrance with a vestibule and lobby for student use; an expanded gymnasium, new locker rooms, and athletic fields; and a new stage which serves as the music area for both vocal and instrumental music.

"Over the years, in order to accommodate the demand for increased enrollment, Penn View's building projects centered around adding more classroom sections," explains John L. Frankenfield, director of development. "Unfortunately, facilities for art, music, and physical education were not expanded. Now, however, with this latest project, these areas have been greatly enhanced."

Loren Swartzendruber, who serves on the Mennonite Board of Education staff and is a former Penn View board of trustees member, spoke at the dedication service on the topic, "Education for Mission." Swartzendruber compared choosing a school for a child much like shopping for a car with various models and prices available. "However," cautioned Swartzendruber, "education is no place to look for a bargain. Instead it must be looked at as an investment in the future of our youth."

Six hundred and eighty-nine students are enrolled in nursery school through grade eight at Penn View which is owned and operated by Franconia Mennonite Conference and managed by a nine-member board of trustees.

Lowell and Miriam Nissley are the coordinators of Vacation with a Purpose, a program to involve vacationers in congregational outreach in Florida.

Winter VSers needed in Florida for Vacation with a Purpose ministry

Mennonites in the North who are planning a Florida vacation this winter are invited to join the new Vacation with a Purpose ministry.

Started by Mennonite Board of Missions and Southeast Convention of the Mennonite Church, the ministry will use the gifts of vacationing Mennonites to help congregations with outreach in their communities.

The vacationers will be part of Winter Voluntary Service of MBM. They will work three days a week and serve for the length of time they desire.

Lowell and Miriam Nissley of Sarasota, Fla., have been appointed coordinators of Vacation with a Purpose. They spent the last 18 months at Hesston (Kan.) College, where Lowell was director of development, and Miriam was an administrative assistant.

"We're looking for ordinary Mennonites who are friendly and willing to work," Lowell said. "They should be available to help local mission pastors in any way they can."

The idea for Vacation with a Purpose grew out of discussions a year ago between David Kniss, home missions secretary for Southeast Convention, and Clair Hochstetler, eastern regional VS administrator for MBM. Dave, who is also pastor of a developing church in Eustis, Fla., said many emerging congregations could use the help of Mennonites coming to Florida for the winter.

Three couples volunteered to test the idea by serving several weeks in Florida last winter—Gabe and Ann Hofstra of Moorefield, Ont.; Dillon and Fern Graber of Washington, Iowa; and Loren and Dorothy King of West Liberty, Ohio.

Hofstras, who stayed over two months in Immokalee—much longer than they expected—assisted Pastor Ben Hershey of People's Chapel. They spent much of their time relating to needy migrant workers in the congregation and in the community. This included work with Immokalee Neighborhood Services, which provides food, clothing, and temporary housing.

Hofstras plan to return to Florida this winter—and bring others with them. They are Dutch Mennonite immigrants who themselves had been helped by North Americans who came to the Netherlands after World War II.

Grabers also plan to return.

Persons interested in Vacation with a Purpose may contact Maynard Kurtz, MBM, Box 370, Elkhart, IN 46515 (phone 219-294-7523), or Lowell and Miriam Nissley, 811 Richardson Way, Sarasota, FL 33582 (phone 813-371-6230).

Nuclear days feature spectrum of viewpoints

Reducing the threat of nuclear war may be a common goal, but Goshen College's two-day conference on "Responsible Living in a Nuclear Age" showed just how far many of the experts on the subject are from agreement.

In three key speeches, Congressman John Hiler called for peace through strength, Dr. Richard Barnet said the U.S. must stop trying to back the Soviets into a corner, and Melinda Fine advocated the defense of U.S. territory only and a nuclear weapons freeze.

Hiler said he supports the Reagan administration's deterrence policy, because the only way to prevent nuclear war is to make sure the Soviets know they can't win. He added that, unlike other speakers at the conference, he is "a policymaker. I can't base my judgment on how I wish the world was," he said.

Barnet, noted author and one of the founders of the Institute for Policy Studies in Washington, D.C., said U.S. relations with the Soviet Union are "worse now than they have been in at least 20 years." He blamed this on the collapse of détente, the near collapse of meaningful arms control negotiations, and the hostile rhetoric used by both sides.

Barnet, a foreign affairs expert, said the U.S. military superiority in the 1950s will never again be achieved. Americans, he said, must accept that our security depends on Soviet security.

Fine, a public education staff worker at the Institute for Defense and Disarmament Studies in Brookline, Mass., said the U.S. should return to a more limited concept of defense. A sensible defense policy, she said, would defend U.S. territory only and would begin eliminating offensive conventional and nuclear arms.

Saying that "we are very far from achieving the freeze," Fine asked those present to lobby their senators to support the freeze resolution, get involved in the 1984 congressional and presidential elections, encourage their city councils to pass freeze resolutions, and join with other Americans and Europeans in demonstrating from Oct. 21 to 24 against the deployment of U.S. cruise and Pershing II missiles in western Europe this December.

Fourteen workshops held throughout Monday and Tuesday continued the theme of living in a nuclear age with speakers from a variety of academic, professional, and business backgrounds.

Hope for battered Louisiana women

Through the work of the recently opened Hope House, battered women in St. Mary Parish (County) will find temporary refuge in the homes of volunteer families.

Hope House, started by Mennonite Central Committee worker Elizabeth Richmond, opened on Oct. 1 with a staff of volunteers who answer a 24-hour crisis phone line and transport women to "safe homes." These homes are private residences whose occupants will be trained to care for battered women and children.

Hope House also provides free counseling, material help, and financial and legal planning for victims of domestic abuse. It is the first center of its kind in St. Mary Parish and Franklin.

Hope House was first envisioned as a temporary shelter for transient families in the Franklin area. Richmond, a social worker for a local medical clinic, received many requests each month for shelter. "I was getting desperate," she explains. "There was no place to put [the families]."

The plan to establish a shelter was abandoned for the less costly "safe homes" concept of sheltering women. "I see it as one way to get the community involved," Richmond adds. "I see it generating public support, and I have real good feelings about grassroots support."

A woman calling the crisis phone line is referred to Hope House according to her specific needs. The woman's phone number is given to the escort volunteer on call, and the volunteer determines whether the woman needs counseling or shelter. If she needs shelter, the volunteer arranges to meet her at a spot away from her home.

The volunteer then escorts the battered woman and her children to a "safe home" where insurance forms and other paperwork will be filled out. The longest a "safe home" host is asked to keep a woman and her children will be three days. Women needing more time will be transferred to shelters in Lake Charles, Baton Rouge, and New Orleans.

Richmond feels Hope House will run on schedule. "It's all there, but we're going to have to be doing it a while to work out the kinks," she says.

$378,156.

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $378,156.27 as of Friday, Oct. 14, 1983. This is 50.4% of the total needed. Contributions have been received from 349 congregations and 226 individuals. Individual gifts represent $83,100.51 of the total.

Goal: $750,000

North American Mennonites excited by teaching in China

For the third year in a row, North American Mennonites, sponsored by the China Educational Exchange (CEE), participated in a ten-week summer language institute at the Northeast Institute of Technology (NEIT) in Shenyang, People's Republic of China.

This summer's CEE team at NEIT had four of its members (Beverly and Norman Holmskog, David Kauffman, and Mary Dueck) returning to China for the second time. For Henry Dueck and Kristen Holmskog, who accompanied her parents, it was their first visit.

"When CEE first contacted us to inquire about the possibility of returning to teach in China, we were grateful that we could both participate," says Mary Dueck. "Upon arrival, we experienced warm words of welcome, handshakes, and embraces from officials and people whom we had met and had worked with before.

"We noticed visible changes, apparent everywhere, such as a greater interest in personal appearance and fashion. Some women were sporting permanents, wearing high heels, and colorful dresses. At NEIT, a Western style suit with a shirt and tie has become a required purchase for men in the graduate programs."

The ten-week English language and methodology program for middle school teachers was an exhilarating and productive experience for the North American Mennonite. Twenty-nine teachers from China, drawn from the five school districts of Shenyang, were the eager participants. Their aim was to upgrade their English listening and speaking skills, and to improve their language teaching methods. After five weeks of intensive English language instruction and several lectures on methodology, each class member was required to present a lesson to the class, applying the new techniques.

Mary Dueck introduced the concept of a "dialogue journal" in which students carry on a private conversation with their teacher in writing. The goal was to achieve better personal communication and understanding between the student and the teacher. The Chinese class asked questions and wrote comments like these:

Henry Dueck, Fresno, Calif., was part of a five-member team which taught English this past summer at the Northeast Institute of Technology in Shenyang, Liaoning Province.

"You told us not to envy you for the material things you had, and that we had things to be proud of too."

"What do you do in church?"

"You weren't only our teachers; you were also our friends."

The 29 class members showered their North American teachers with kindness and worked with great diligence to improve their English and teaching skills. Together they had a lot of fun—in class, on picnics, at tea parties, and on sight-seeing outings in Shenyang.

News commentary: The Euromissile crisis

In December 1983, the United States plans to deploy cruise and Pershing II missiles in five European NATO countries; England, the Netherlands, Belgium, West Germany, and Italy. If the 464 cruise missiles are placed as scheduled, they will be the first United States missiles in Europe. The weapons will greatly increase the possibility of a nuclear war.

The cruise and Pershing II missiles increase the risk of nuclear war because they offer less time for any correction if a mistake is made. The missiles will be able to attack Soviet missile silos and command posts with only four to eight minutes of warning time. The cruise missiles are particularly dangerous because they fly below the level of radar detection. They are also small enough to be moved about on a truck and fired from any location.

The cruise missile also makes any arms control agreement less likely since

it can have either a nuclear or nonnuclear (conventional) warhead. That, along with their small size and mobility, complicates the problem of verifying whether or not countries with such weapons are abiding by any restrictions on the number of weapons. The problem of verification, which the United States has insisted on so strenuously to date, becomes even more problematic.

The new weapons may cause the Soviets to move to a Launch on Warning (LOW) strategy. That means that they will be prepared to retaliate with a nuclear response any time a suspected attack is signaled. No time will be taken to check with Moscow or to use the red telephone hot line between Moscow and Washington to check out intentions.

Anyone familiar with the number of errors in electronic warning systems should be aware of how much LOW strategies raise the risk of a nuclear war due to a mistake. The American early warning systems have sounded alerts because of false signals received from the rising of the moon and from flocks of geese. Malfunctions of a computer piece that cost less than a dollar have had American planes in the air—and on their way to Soviet targets—and missiles out of their silos ready for launch before the error was discovered. The command posts had an assumed 20 to 30 minutes and had to contact the White House before the planes passed a no-return point or the missiles were launched (once missiles are launched, they have no recall but proceed to target).

The recent tragic incident with the Korean Airline passenger jet downed in Soviet territorial waters illustrates how risky a LOW system can be. The Soviets had two- to two-and-a-half hours to track and identify the plane. They still neither could force it down nor apparently discover that it was a passenger plane and not a reconnaissance spy plane of the U.S.

With the cruise and Pershing II missiles, the possibility of an error in judgment and a "trigger-happy" response could have even more tragic consequences. It could escalate into a major nuclear conflagration with a magnitude of death and destruction hard to imagine.

The planned deployment of the weapons has caused some of the biggest demonstrations seen in Europe in 50 years.

For a year now large protests, demonstrations, and actions have been carried out against the construction of the site for placement of 112 missiles near Comiso, on the island of Sicily off the toe of the boot of Italy. From Comiso the cruise missiles, with a maximum range of about 1500 miles, could not reach Moscow, but only the southwest part of Russia. They could, however, reach the Middle East and much of northern Africa (including Libya and Chad). With the use of nonnuclear warheads, they add an increasing element of risk to two already very volatile areas.

Actions have taken place in England and West Germany to try to block the construction of sites for the cruise and Pershing II missiles. Similar actions have not occurred in the Netherlands and Belgium because those countries have postponed their decision about basing the missiles on their territory. Nevertheless, demonstrations against the deployment have occurred in both countries.

Comiso protesters planned a special effort to demonstrate against the deployment of missiles on Columbus Day, October 12. They reasoned that the celebration of the day of the beginning of European incursion into the Americas is an appropriate time to block what they see as a possible destruction of Europe by the Americans.

Groups in the United States planned a campaign against the deployment of the Euromissiles during the week of October 24, which is United Nations Day. Efforts will continue at least until December to stop deployment since that is the time when the first ones are to be installed on European soil.

If the Euromissiles are deployed, the possibility of a mutual nuclear freeze is virtually certain to be dead. The problems of verifiability will make each side less open to accept a freeze.

While Christian peacemakers oppose all weapons, and they know that opposition to a particular weapon system is either futile or has led to worse alternative systems development, nevertheless the introduction of the Euromissiles imposes a significant element of risk of triggering a nuclear war. Therefore Christian peacemakers may well consider joining in the opposition. At the same time they may continue efforts toward nuclear disarmament and then to a more general and complete disarmament.—William Keeney, Kent, Ohio

MENNOSCOPE

A 12-day tour following Mennonite World Conference being planned by the Eastern Mennonite College Alumni Association and TourMagination has been opened to persons other than alumni. The tour will cover the Anabaptist/Mennonite story through Switzerland, Germany, and Holland. Tour leaders are EMC Dean Albert N. Keim and his wife, Leanna, and associate professor of church studies Ray G. Gingerich and his wife, Wilma. For itinerary write to David B. Miller, Eastern Mennonite College, Harrisonburg, VA 22801.

Tesfatsion Dalellew, an Ethiopian farm boy who became a leader in the Ethiopian Mennonite Church and is now an executive with World Vision, has been named the 1983 alumnus of the year at Eastern Mennonite College. He was cited for his work with the Mennonite Church as well as his involvement with relief programs administered by World Vision to combat the effects of famine in Ethiopia in the 1970s. The award was announced on Oct. 8 during the alumni banquet at EMC's homecoming. Tesfatsion was unable to attend the banquet so the award was accepted by Martha Mulugetta, an EMC senior from Ethiopia. Tesfatsion graduated from EMC with a degree in history and Bible in 1971. Recently he and his wife and three children have moved to New Zealand to work with World Vision programs there.

Elmer Ediger, a leader among Mennonites in the field of mental health, died on Sept. 22 in a Wichita, Kan., hospital following a heart attack. He was 66 years old. Ediger, who served until Sept. 6 as executive director of Prairie View Mental Health Center in Newton, Kan., was a lifelong proponent of humane care for the mentally ill. His work with Mennonite Central Committee after World War II led to the formation of Mennonite Mental Health Services (MMHS), which today represents eight mental health centers. Ediger helped to launch a variety of voluntary service programs during his years at MCC as executive secretary of voluntary service from 1946 to 1949. He had worked as education director and then general director with 1,500 conscientious objectors in MCC's Civilian Public Service program during World War II. This work brought him in contact with the archaic bedlams in which Americans hid away their mentally ill. The squalid conditions challenged Ediger and others to provide models for better health care.

Howard E. Stutzman and Royce B. Roth were recently appointed to the Hesston College Board of Overseers by the Mennonite Board of Education. Stutzman, a medical doctor from La Junta, Colorado, and Roth, an agribusiness salesman from Iowa City, Iowa, attended their first board meeting on Oct. 17 and 18. Stutzman had previously served on the board of directors of Bethel College from 1971 to 1977, and was named by the Mennonite Board of Missions to the governing board of the La Junta Medical Center in 1976, a position in which he continues. Roth has served as regional alumni director for Hesston College since 1978.

Sponsors and hosts for 79 trainees from 29 countries participating in this year's International Visitor Exchange program (IVEP) are needed for their second six-month term that begins mid-February. Sponsors provide the trainees with an opportunity to work approximately 40 hours each week from mid-February to August. The trainees can either live and work at the same place or live with a host family. Potential sponsors or hosts should contact MCC before Dec. 25.

Mennonite Central Committee is now accepting applications for its Serve and Learn Together (SALT) International program. SALT International gives North Americans between the ages of 18 and 22 the opportunity to spend one year living and working with Mennonites in Latin America, Africa, or Asia. The SALT volunteers will be hosted, sponsored, and guided by Mennonite churches in the country of their assignment. The 1984 program will begin in mid-July with an orientation. SALTers are asked to contribute approximately one half the cost of their year aboard. Young people interested in participating in the program should call or write MCC, 21 South 12th St., Akron, PA 17501, (717) 859-1151; or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Manitoba R3T 2C8, (204) 475-3550. Applications must be received before Feb. 28.

Fairview, Oklahoma will be the site of the MCC Central States annual meeting on Feb. 25, 1984. The meeting will be held in the brand-new Mennonite Brethren Church facilities located on State Street. Administrators of the Mennonite Central Committee's overseas and domestic programs will report to the MCC Central States constituency and present needs and challenges of MCC's work in the U.S. and abroad. Invitations will be sent to all MCC constituent congregations of the 16-state region.

Seven Hesston College students are involved in the Prison Ministries program this year, according to Duane Yoder, campus pastor. These young men will go to the Kansas State Industrial Reformatory one evening a month, where they will visit with and relate to inmates. The program is administered by the Interfaith Offenders Concern Committee in Newton in conjunction with the chaplain at the reformatory. Each student goes through an orientation process and is interviewed by the chaplain, then matched with a certain inmate with whom they will spend their visit time.

Three hundred years after the first Mennonite-Quaker families arrived in America, the Lancaster Mennonite Historical Society has released its 44-page Mennonite tricentennial issue of *Pennsylvania Mennonite Heritage*. Special articles in the issue include "European Mennonite Motivation for Emigration, 1650-1750" by Cornelius J. Dyck; a biographical study of Jacob Funk (1730-1816), an early Germantown Mennonite preacher, by Robert F. Ulle; a transcription of the Germantown Mennonite Cemetery by Edsel B. Burdge, Jr.: and Germantown links to Lancaster County families—such as Shoemakers, Mylins, Groffs, Kreys, and Funks—by Jane E. Best. The issue also has maps of Germantown in 1688, the Germantown Mennonite cemetery, and the Zurich area of Switzerland. Copies are available for $3.00 each from the Society at 2215 Millstream Road, Lancaster, PA 17602.

Dr. Paul G. Hiebert, professor of anthropology and South Asian studies at Fuller Theological Seminary, School of World Mission, will present the Staley Distinguished Christian Scholar Lectures on Nov. 7 and 8 at Eastern Mennonite College and Seminary. His topic will be "Communicating the Gospel Across Cultures." Hiebert, an ordained Mennonite Brethren minister, is a former missionary to India. The Staley Lecture series is a project of the Thomas E. Staley Foundation of New York which seeks to bring articulate Christian scholars to American colleges and universities.

John R. Smucker was installed as pastor of the Martin's Creek Mennonite Church near Berlin, Ohio, Oct. 16. The Smuckers have recently moved from Harleysville, Pa., where John was pastor of the Spring Mountain Mennonite Church. Wilmer Hartman, Ohio Conference minister, was in charge of the service; Albert Slabach, overseer in Holmes County, preached the installation sermon. Smucker's new mailing address is Box 344, Berlin, OH44610; phone (216) 893-2586.

Mary Oyer

Mary Oyer, well-known teacher and hymnody scholar from Goshen, Ind., will bring the keynote address at this year's Annual Music Conference. The conference, cosponsored by The People's Place and the Lancaster Conference Worship and Creative Expression Commission, will be held at Lancaster Mennonite High School on Friday evening, Nov. 4, and Saturday, Nov. 5. Speaking on the subject "Music and Others," Professor Oyer will explore the cross-cultural, cross-generational aspects of music. She will also highlight the peacemaking aspects of music, and will use the Cheyenne hymn as an example. Registration information is available by calling (717) 898-6067 or by writing to "WCEC," Music Conference, Salunga, PA 17538.

A systems analyst position is available immediately at Mennonite Mutual Aid. Programming and systems training and experience are required. Send résumé to Jim Kratz, MMA, Box 483, Goshen, IN 46526.

New members by baptism and confession of faith: East Zorra, Tavistock, Ont.: Timothy Bender, Gordon Bender, Darrell Brenneman, Roger Gerber, Gayle Lichti, Myron Ruby, Dana Schlegel, Connie Schumm, Darren Schwartzentruber, Janet Wagler, Lisa Wagler, Mark Wagler, and Gregory Yantzi. Durham, N.C.: Sylvia David, and Sam and Mary Shingleton. Lakeview, Wolford, N.D.: Durwin Hochstetler, Julie Hochstetler, Rachel Graber, Gayle Gingerich, Carmelle Slaubaugh, and Brent Slaubaugh. Trinity, Morton, Ill.: James and Beverly Barnett, Dan and Barbara Gehman, Linda Gramm, John and Melody Neal, Edwin and Sharon Swartzendruber, Nora Thomas, Sherry Wegman, Ann Witzig, and Lee and Nelina White by confession of faith. Mt. View, Lyndhurst, Va.: Sandi Shirk, Jenny Mays, and Merle Swarey. Breslau, Ont.: Cindy Dettweiler, Janet Dettweiler, and John Gascho. Oak Grove, Smithville, Ohio: Kathy Baker, Stacey Nissley, Wendy Smucker, Laura Steiner, Becky Wiebe, and Rose Wiebe. Houston, Texas: Gary Long, Kris Schumm Long, Lynda Phillips, and Connie Sauder by confession of faith. Glen Allan, Ont.: Ray and Ellie Cressman and Jeff Ratchford.

Change of address: John E. and Michele Miller Sharp, 517 Woodlyn Ave., Harleysville, PA 19438. Wilbur and Lois Erb from Australia to R. 1, Box 45A, Morgantown, PA 19543. Erma Grove from Ghana to 1562 Greencroft Dr., Goshen, IN 46526.

BIRTHS

Bishop, Kevin P. and Cynthia (Darde), Perkasie, Pa., first child, Corey Isaac, Oct. 8.

Conkle, Stan and Tami (Larson), Berlin, Ohio, second daughter, Brooke Anne, Sept. 29.

Eash, Keith and Cheryl (Cain), Pettisville, Ohio, third child, second daughter, Caitlyn Renee, Aug. 13.

Gerig, Ron and Jody (Roth), Archbold, Ohio, second child, first daughter, Kristina Jo, Sept. 9.

Hostetter, Alden and Louise (Otto), Cleveland Heights, Ohio, first child, John Jacob, May 30.

Fisher, Lowell and Judith (Brooks), Goshen, Ind., first child, Matthew Brooks, Sept. 27.

Good, Ethan and Joy (Detweiler), Quakertown, Pa., second son, Kale Allen, Aug. 25.

Grab, Pat and Valery, Morgantown, Pa., first child, Aaron Martin, Sept. 8.

Kaufman, Peter and Ranita (Marner), Moundridge, Kan., first child, Arianna Nicole, Aug. 8.

Kurtz, William and Vickie (Graber), Indianapolis, Ind., second daughter, Julie Diane, Sept. 15.

Nafziger, John D. and Lois (Hess), Lancaster, Pa., second child, first daughter, Abigail Marie, Oct. 5.

Rosenberger, Philip and Linda, Quakertown, Pa., third son, Ryan Philip, Aug. 2.

Schmidt, Jim and Lin, Mackinaw, Ill., second and third daughters, Beth Ellen and Elissa Louise, Oct. 2.

Schmucker, Tim and Mary Lou (Schwartzentruber), Goshen, Ind., third child, first son, David Christian Schwartzentruber,

Pontius

Sept. 25.

Simmons, Gary W. and Jill (Kensinger), Woodbury, Pa., second child, first son, Franklin Wayne, Oct. 6.

Slaubaugh, Daniel and Marlys (Hochstetler), Wolford, N.D., second daughter, Danica Darlene, Aug. 15.

Stubbs, Brent and Anita (Paulas), Hydro, Okla., second daughter, Lori LaRae, Oct. 6.

Weaver, Stephen and Cynthia (Hersh), Pennsburg, Pa., second son, David Charles, Oct. 1.

Wenger, Phil and Helen (Good), Versailles, Mo., first child, Jeremy James, Sept. 27.

Zehr, Keith and Connie (Troyer), Hesston, Kan., second child, first son, Jared Michael, Sept. 18.

MARRIAGES

Brubaker—Fenninger.—Ray G. Brubaker, New Holland, Pa., Goodville cong., and Beth Fenninger, New Holland, Pa., by Harvey Stoltzfus, Aug. 20.

Eshleman — Herr. — Rodney H. Eshleman, Lancaster, Pa., Landis Valley cong., and Cynthia J. Herr, Elmira, N.Y., Elmira Mennonite Fellowship, by J. Merle Herr, father of the bride, Oct. 8.

Gehman — Werner. — Lowell E. Gehman, Pennsburg, Pa., and Teena Werner, Green Lane, Pa., both of Swamp cong., by Del and Charlotte Glick, Oct. 8.

Ontjes — Lehman. — Kenneth Ontjes, Harrisonburg, Va., Broad Street cong., and Judith A. Lehman, Harrisonburg, Va., Mt. Clinton cong., by Wilmer R. Lehman, Oct. 1.

Hatter—Yoder.—David Hatter, Lyndhurst, Va., Four Square Gospel Church, and Arla Yoder, Stuarts Draft, Va., Mt. View cong., by Stan Shirk and Mark Wolfe, Oct. 15.

Landis — Godshall. — Jeffrey Landis and Deborah Godshall, both of Salford cong., Harleysville, Pa., by Willis Miller, Oct. 8.

Ludwig — Kanagy. — James Michael Ludwig and Lena Mae Kanagy, Locust Grove cong., Belleville, Pa., by Gerald Peachey and Erie Renno, Oct. 8.

Shenk — Schrock. — Dave Shenk, Lyndon cong., Lancaster, Pa., and Carolyn Schrock, Community Mennonite cong., Harrisonburg, Va., by Sheldon Swartz, brother-in-law of the bride, Aug. 13.

Shouey — Heatwole. — Robert J. Shouey, Meadville, Pa., and Glennys Heatwole, Mt. Crawford, Va., by Samuel Jansen and Paul Zehr, Sept. 10.

Stauffer — Milliman. — Ernie Stauffer, Mendon, Mich., and Pam Milliman, Sturgis, Mich., both of South Colon cong., by Landis Martin, Sept. 10.

Yoder — Loving. — George Yoder, Syracuse, Ind., East Union cong., and Deb Loving, Elkhart, Ind., by Lonnie Yoder, Sept. 30.

OBITUARIES

Cathrea, James William, son of William and Lena (Ribeling) Cathrea, was born in Elmira, Ont., Nov. 5, 1924; died of heart failure at Kitchener, Ont., Sept. 29, 1983; aged 58 y. On Oct. 28, 1950, he was married to Elsie Brubacher, who survives. Also surviving are one daughter (Patricia), one son (Michael), 4 sisters (Pearl Jasper, Violet Lorentz, Lillian Wagner, and Ada Barber), and one brother (Edward). He was a member of Elmira Mennonite Church, where funeral services were held on Oct. 2, in charge of Ray Brubacher and Ken Bechtel; interment in Elmira Mennonite Church Cemetery.

Clemmer, Linford H., son of Josiah and Lydia (Hunsberger) Clemmer, was born at Souderton, Pa., Nov. 30, 1902; died of a heart attack at Grand View Hospital, Sellersville, Pa., Oct. 2, 1983; aged 80 y. He was married to Hannah Shoemaker, who survives. Also surviving are one daughter (Betty—Mrs. James Kroph), 3 sons (Vernon S., Merrill S., and Arlan S. Clemmer), 14 grandchildren, 9 great-grandchildren, and one brother (Paul H. Clemmer). He was a member of Souderton Mennonite Church, where funeral services were held on Oct. 6, in charge of Glenn Egli, Russell B. Musselman, and Paul J. Glanzer; interment in Souderton Mennonite Church Cemetery.

Coffey, Martha, daughter of John Arthur and Nan (Snead) Goode, was born in Love, Va., July 30, 1892; died at Waynesboro Community Hospital, Sept. 17, 1983; aged 91 y. She was married to Wallace Clinton Coffey, who died on June 10, 1968. Surviving are 3 sons (Boyd T., Samuel R., and Harvey A. Coffey), 2 daughters (Nellie Marie—Mrs. Elmer Umbarger, and Edna Elizabeth—Mrs. Ira Coffey), grandchildren, and great-grandchildren. She was a member of Mountain View Mennonite Church, where funeral services were held on Sept. 20, in charge of Roy D. Kiser, Stan Shirk, and Charles C. Ramsey; interment in Mt. Top Christian Church Cemetery, Love, Va.

Freed, William G., son of Henry A. and Aquilla (Godshall) Freed, was born in Montgomery Co., Pa., Nov. 5, 1892; died at Grand View Hospital, Sellersville, Pa., Oct. 7, 1983; aged 90 y. He was married to Mamie Gottshall, who died in 1961. On Jan. 23, 1982, he was married to Martha Musselman Price, who survives. Also surviving are 2 sons (Ernest G. and Russell G. Freed), 2 daughters (Elizabeth G.—Mrs. Leroy M. Halteman, and Luella—Mrs. Hubert J. Grubb), 5 stepchildren (Marion P. Moyer, Kathryn-Mrs. Wilmer Styer, Thelma P. Bardman, Daniel M. Price, and Elaine P.—Mrs. Charles Seitz), 25 grandchildren, 29 great-grandchildren, and one great-great-grandson. He was preceded in death by one daughter (Evelyn G. Bishop), one son (Herbert G. Freed), and 4 brothers. He was a member of Souderton Mennonite Church. Funeral services were held at Indian Creek Church of the Brethren, Oct. 10, in charge of Luke H. Brandt and Russell B. Musselman; interment at Indian Creek Cemetery.

Fulton, Ida B., daughter of Jonas and Catherine (Stein) Kreider, was born in Medina Co., Ohio, Sept. 3, 1893; died at Dunlap Memorial Hospital, Orrville, Ohio, Aug. 31, 1983; aged nearly 90 y. On Jan. 1, 1912, she was married to David Hartzler, who died on Mar. 23, 1941. On Feb. 21, 1943, she was married to Carl Fulton, who survives. Also surviving are one son (Ralph Hartzler), 3 daughters (Velma—Mrs. Howard Barden, Pauline—Mrs. Russell Shie, and Vita—Mrs. Robert Deneke), one stepson (Marvin Fulton), 15 grandchildren, 18 great-grandchildren, and one sister (Laura—Mrs. Ira Newcomer). She was a member of Orrville Mennonite Church, where funeral services were held on Sept. 3, in charge of Carl Newswanger; interment in Oak Grove Cemetery, Smithville, Ohio.

Gregory, Elsie Saleta, daughter of John and Catherine Brubaker, was born in Maytown, Alta., Jan. 5, 1903; died at Brutus, Mich., Sept. 22, 1983; aged 80 y. On Oct. 23, 1925, she was married to Amos Gregory, who died in 1982. Surviving are 2 sons (Leroy and Gerald), 5 daughters (Kathryn—Mrs. John Yoder, Jean—Mrs. Kenneth Michael, Ila—Mrs. William Gregory, Ruth—Mrs. Fred Yoder, and Bernice—Mrs. Alvin Dick), 22 grandchildren, 16 great-grandchildren, and 2 sisters (Mrs. Mattie Babcock and Martha—Mrs. Simon Yoder). She was preceded in death by one son (Wilmer). She was a member of Maple River Mennonite Church, where funeral services were held on Sept. 26, in charge of Jim Gerber; interment in Brutus Mennonite Cemetery.

Huneryager, J. Wilbur, son of Albert and Ada Belle (Yoder) Huneryager, was born in Goshen, Ind., Apr. 26, 1908; died at Goshen, Ind., Oct. 5, 1983; aged 75 y. On May 4, 1940, he was married to Elva Gunden, who survives. Also surviving are 3 sons (Richard, Dennis, and David), one granddaughter, and one sister (Alta Yoder). He was a member of College Mennonite Church, where memorial services were held on Oct. 7, in charge of Arnold C. Roth; interment in Cornell Cemetery.

Miller, Esther Mae, daughter of David and Alta (French) King, was born at Mattawana, Pa., Feb. 25, 1924; died of cancer at her home, Sept. 5, 1983; aged 59 y. On Apr. 24, 1952, she was married to Clyde Miller, who survives. Also surviving are 2 sons (Leon and Mervin), one daughter (Ruth), and 2 sisters (Mrs. Anna Mary Smith and Eva King). She was a member of Mattawana Mennonite Church, where funeral services were held on Sept. 8, in charge of Leon Yoder and John M. Kauffman; interment in Pleasant View Cemetery.

Schlabach, Sara M., daughter of Andrew J. and Emma (Miller) Keim, was born in Holmes Co., Ohio, Oct. 28, 1928; died of cancer at Pomerene Memorial Hospital, Millersburg, Ohio, Sept. 25, 1983; aged 54 y. On Feb. 18, 1950, she was married to Levi D. Schlabach, who survives. Also surviving are 7 sons (Robert, Ronald, Eugene, Larry, Lynn, Gary, and Dennis), one grandson, 4 brothers (Edwin, Levi, Robert, and Vernon), and her parents. Funeral services were held at Walnut Creek Mennonite Church, Sept. 28, in charge of Paul R. Miller and Dick Marshall; interment in church cemetery.

Young, Benjamin B., son of Benjamin K. and Elizabeth (Benner) Young, was born in Franconia Twp., Pa., Apr. 24, 1898; died at Eastern Mennonite Home, Souderton, Pa., Oct. 10, 1983; aged 85 y. On June 4, 1922, he was married to Eva L. Springer, who survives. Also surviving are 3 daughters (Irene—Mrs. Herman Metz, Beulah—Mrs. Ernest Alderfer, and Mary—Mrs. Irwin Ziegler), 10 grandchildren, 16 great-grandchildren, one brother (Enos B. Young), and one sister (Edna B.—Mrs. Walter Myers). He was preceded in death by one son (Benjamin Roy), 2 brothers (Joseph and John Young), and 3 sisters (Elizabeth B., Katie B., and Sulie B. Young. He was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home and Franconia Mennonite Church on Oct. 12, in charge of Paul Glanzer, Earl Anders, Jr., and Floyd Hackman; interment in Franconia Mennonite Cemetery.

CALENDAR

Comite Administrativo, Oregon or Elkhart, Nov. 3-5
Mennonite Board of Congregational Ministries Board of Directors, Elkhart, Ind., Nov. 4-5
Illinois Mennonite Conference fall inspiration meeting, Metamora, Ill., Nov. 4-6
Afro-American Mennonite Associate Executive Board, Canton, Ohio, Nov. 4-5
Gulf States Mennonite Fellowship, Nov. 5
Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7

CREDITS

P. 761 (bottom) by Philip Hofer; p. 761 (top) by Ronald D. Blaum.

ITEMS AND COMMENTS

New Lutheran Church statement avoids term 'inerrant' to describe the Bible

A statement which affirms that the Scriptures are "divinely inspired" but deliberately avoids the use of the terms "inerrant" or "infallible" to describe them was adopted here by the 70-member Commission for a New Lutheran Church, made up of representatives of three Lutheran bodies involved in merger plans. Simultaneous conventions of the American Lutheran Church, Association of Evangelical Lutheran Churches, and Lutheran Church in America held in September 1982 approved plans to merge into one body by the beginning of 1988. The new church would have some 5.5 million members and would be the third largest Protestant denomination in America.

At its meeting in Columbus, Ohio, the merger commission approved a statement describing the Bible as the church's "source of proclamation" and "norm for its life and work." It says the Scriptures are divinely inspired, "for God's Spirit spoke through their authors." The statement adds that "the same Spirit speaks to us through the Scriptures. Given by God, they are sufficient and reliable for bringing us the truth of our salvation. They thereby present the standard for Christian faith and life." While making these affirmations, the commission cautions that "the words 'inerrant' and 'infallible' can be understood in ways that lead to interpretations of Scriptures that are contrary to what the Scriptures are and what they teach.

Pacifist sues revenue service, which fined her for 'frivolity'

A Roman Catholic pacifist has brought suit against a law under which the U.S. Internal Revenue Service (IRS) has fined her $500 for what is considered a "frivolous" request. Alice Drefchinski, 53, a registered nurse, filed an income tax return for 1982 under which she was to receive a $720 refund. With her return, she enclosed a letter requesting the IRS to deduct $1,000 from her taxes—roughly the amount that would go for defense purposes—and give that money to humanitarian or peace groups.

Although Ms. Drefchinski did not withhold that amount from her taxes, or ask that the money be refunded to her, the IRS has fined her $500 for what is considered to be a "frivolous" request. While she would not have to pay the money, it would reduce the total of her refund to $220. The Louisiana chapter of the American Civil Liberties Union (ACLU) has filed suit on Ms. Drefchinski's behalf in U.S. District Court in Lafayette, asking the court to strike down the 1982 law under which the penalty is being levied. Martha Kregel, executive director of the organization, said the suit asks for a finding that the law is unconstitutional because it violates due process and does not contain a definition of "frivolous."

In other cases, the IRS has refunded money directly to taxpayers who made similar requests, and later assessed them a $500 penalty for making "frivolous" requests.

Japanese Christian, 82, defies convention, holds funeral while he can still enjoy it

Kishi Okino, 82, a retired executive living in Tokyo, holds no truck with the extravagant funerals by which most Japanese feel obliged to honor their relatives. Sensing the end was not far off, he recently defied convention by holding his own funeral comfortably in advance of the final event. "Now that I've gone through with my farewell ceremony, I feel like I've been reborn," says Mr. Okino, a devout Christian. "I may die tomorrow, next week, who knows? But in the time that remains to me, I can enjoy peace of mind. It's a feeling of liberation."

Mr. Okino seems rejuvenated now that his last wish has been fulfilled. "It was wonderful to have my old friends together, and to be able to say good-bye to them all. I suppose what I've done is open to criticism from the orthodox religious viewpoint. But I'd like to think there are some who will find it a source of inspiration."

Two black Methodist denominations plan end to century-old separation

September 1985 is the target date for drafting a plan of union for two black Methodist denominations—the African Methodist Episcopal Zion Church (AME Zion) and the Christian Methodist Episcopal Church (CME). One other black Methodist church—African Methodist Episcopal Church (AME)—is not involved in the current union plan.

All three churches have been talking union for 100 years, but the AME Zion and CME churches have decided to go ahead, said CME Bishop Nathanial Linsey of Los Angeles, coordinator of the joint 62-member commission formed to explore the union. He said the two churches proposing union are more compatible with each other in size and in beliefs than with the AME at this point. Membership of the AME is 2.2 million; AME Zion, 1.1 million; CME, 786,700, according to the 1983 Yearbook of American and Canadian Churches.

NC hopes new TV news venture will attract cable advertisers

It looks like the evening news—a half-hour of hard news and features, packaged with clean, bright film footage from around the world, in a slick, fast-moving format. But, what's covered is less likely to be the president's smiling face as he boards Air Force One than Mennonite peace protestors, Tibetan Buddhist monks visiting American monasteries, or Roman Catholic leaders lobbying members of Congress. It adds up to what is billed as the first nationally televised news program covering events and developments related to religion.

The new cable news program, called World Report and available to seven million households through the Satellite Program Network, is produced by National Catholic (NC) News Service, a division of the U.S. Catholic Conference. The producers contend that television is missing significant stories about religion and how it influences people and world affairs, and add that their aim is to bring these stories to light without the "preaching" and "advocacy" associated with religious programming.

When a church catches fire, suspect arson, expert says

"If you have a major fire in a church, it usually is arson," says Kirk McDaniel, manager of arson and fraud investigations for the Aetna Life and Casualty Insurance Company. Mr. McDaniel, whose office is in Jackson, Miss., has been involved in the investigation of five church fires in the Miami area during the past two months. There have been no more than one or two church fires a year in the last 10 years in the Miami area. The fact that arson is suspected in each case is not unusual, although five fires in two months is, Mr. McDaniel says. He estimates that about 70 percent of all church fires are set, usually by vandals.

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In Central America

En route to Miami, October 19. As I begin this editorial, I am aboard Eastern Flight 303 for Miami on the first leg of a two-week trip that is to take me to three countries of Central America, Belize, Honduras, and Guatemala. As this is published, I am due to have returned from the trip with a slightly better picture of these three countries and of our Mennonite sisters and brothers there.

According to *Mennonite Yearbook*, there are 2,260 Mennonites in Belize, 1,200 in Honduras, and 1,272 in Guatemala. I was told some years ago that in Belize Mennonites were a greater percentage of the population than in any other country, for Belize is small and thinly populated. I note further that the Mennonites of Belize comprise three different groups: the Belize Evangelical Mennonite Church, the Reinlander Mennoniten Gemeinde, and the Spanish Lookout Kleinegemeinde. From the names one can see that one, if not two of these groups, is made up of immigrants. In Honduras, only one Mennonite group is named, the Honduran Evangelical Mennonite Church. But in Guatemala there are four groups, two of them very small and the largest, with 576 members, Kekchi Indian.

My trip to this area developed from a casual contact with missionary James Sauder, based in Miami. We met in Bethlehem 83 and during our conversation, he urged me to visit the Caribbean area. That remark stayed with me and on August 10 I wrote to him: "I am always eager to get acquainted with the work of the church in an area where I am not familiar. What would be your suggestion about a reasonable way for me to get acquainted in the area? I do not wish to get in the way of mission and service workers or clutter the place with another *gringo*."

I saw my letter as long-range exploratory and so I was surprised at James' prompt response. He called me and reported that he had plans to go into Central America to conduct seminars in both September and October. Which time did I want to go? I replied that I had not been thinking at such short range and wondered about January or February. He replied that January and February were uncertain, but that I was welcome to go with him to Nicaragua in September or to these three countries in October. The thought of both took my breath away, but September more than October. So I proceeded to get my passport renewed and sought to put my editorial house in order. I did not find time to take a course in Spanish or to do adequate advance preparation, but already I have gained some new perspectives.

I note, for example, that with modern transportation, Central America is not far away. I left my home at 6:00 a.m. I expect to be in Belize City within less than 12 hours, having spent more time in the Pittsburgh and Miami airports than in the air. But I know that from an economic and cultural standpoint, Central America is much farther away. Though my trip requires no visas, I have been prepared by a gamma globulin shot and by malaria and diarrhea prophylactics. I will be very careful about the water.

I am prepared in part for my visit to these countries by a *National Geographic* map and a Mennonite Central Committee background release. I find that indeed the population of Belize is small, only 145,000 people. It is hard to imagine so small a number comprising an actual sovereign state. In contrast Guatemala with more than 7 million is the largest and wealthiest of the Central American countries. This does not necessarily mean rich by North American standards and it is reported that Indians, who make up more than half the population, are not permitted to share equally in the wealth.

Honduras, with 3.6 million people, is the poorest Central American country. Here the average poor family earns only about $350 a year. Honduras is in a crucial spot because of its proximity to El Salvador and Nicaragua, both countries in which the U.S. is seeking to flex its political and military muscles. The Honduran Mennonites find themselves with a unique service opportunity. They are being called upon to assist El Salvadoran refugees, of whom there are thousands in their country.

A few persons have asked me whether I do not fear to make a trip to countries from which we receive regular reports of violence. My answer is that, of course, I think about this. In fact, last night there was a news report of an altercation not far from the city of San Salvador where my trip requires two stops between planes. But as I have written before, the news reported by the general media seems often to be the worst news they can find. I expect to discover that most people in these countries are living peaceably, seeking to earn a living, and feed their families. I do not expect to encounter any shoot-outs or to be put upon by snipers. Of course I could be surprised.

I recall that a Mennonite missionary was killed in Guatemala several years ago. But many others were not. What I am most interested in is the opportunity to meet members of our Mennonite churches in these three countries. I want to see them face-to-face, to hear their testimonies, and to get their perspective on life and the issues of our time.

Typically in the news, as in the history books, the views of generals and politicians are overreported and the positive efforts of ordinary people, particularly Christians, are overlooked. This gives us a distorted view of the picture which I hope to make a small contribution toward correcting. Certainly it will be a small effort, for what can a person learn in two weeks? More about this after I have been there.—Daniel Hertzler

GOSPEL HERALD

November 8, 1983

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Mennonites? In France?

by John Longhurst

Think France and you see Paris, Nice, Notre Dame, the Eiffel Tower, and Mennonites.

Mennonites?

France today is home to about 2,000 Mennonites, most of them located in the Alsace region, an area in Eastern France which borders Germany and Switzerland. Anabaptists fleeing persecution in Switzerland came to the Alsace, then a part of Germany, in the sixteenth century. Many came to the region's largest city, Strasbourg. By 1607 Strasbourg had hosted six Anabaptist conferences.

North Americans can be excused for not knowing much about Mennonites in France. According to Jean-Jacques Hirschy, chairman of the French Anabaptist Historical committee, the French themselves are ignorant of Mennonite history. At a lecture about Mennonites at the University of Strasbourg in March many students admitted that, although they lived in an area rich in Mennonite history, they had never heard about Mennonites before. "In fact," says Hirschy, "many Frenchmen think that Mennonites are members of a strange religious sect."

He realizes that it's hard for North Americans to understand how Mennonites could be labelled a sect. "You don't have this problem—there are so many Mennonites in North America," he says. "But in France we are just a minority within a minority." Only 1.9 percent of France's 52 million people are Protestant; only 0.5 percent are evangelicals.

Hirschy was raised in a Mennonite family in the town of Ingersheim, a small community about 50 kilometers from Strasbourg. The family home was destroyed during heavy fighting near the end of the Second World War. Hirschy's family benefitted from Mennonite Central Committee assistance when the war was over: "The first chocolate I ever ate was MCC chocolate," he says. He became a Christian at the age of 18, attended Bible school and university in the 1950s, and married his wife, Veronica, in 1960. He currently owns and operates an accounting firm in Ingersheim.

Although many people in France are unfamiliar with Mennonites, Hirschy finds that there is interest in the Mennonite past and in Mennonite faith today. Students at the University of Strasbourg lecture responded with interest to Hirschy's comments about Mennonite distinctives, asking questions about pacifism, community, and faith. "Some Mennonites in France think that we must not use the Mennonite name when we speak," he says. "They are afraid it will scare people away. But I find more contacts when I use the Mennonite platform."

Veronica and Jean-Jacques Hirschy of Ingersheim in Eastern France.

He goes on to explain that when Mennonites in his area have held an evangelistic campaign, there has been very little response. But, when a meeting about Anabaptist history is held, more than 100 people turn out each time. "These are people interested in our historical background and in what we believe," he shares, adding that "we will not have conversions at the meeting, of course. But we will begin relationships which can lead to conversions."

Hirschy is, by his own admission, one of but a few Mennonites in France actively promoting Anabaptism and Mennonite heritage. "Not all Mennonites in France think as I," he says regretfully. "Only a minority of

A view of old Strasbourg from the Barrage Vauban

French Mennonites are asking questions about Anabaptism—what it meant in the past and what it means for us today."

He hopes that the 1984 Mennonite World Conference in Strasbourg will change those numbers. "I hope that the gathering will show French Mennonites that we have something unique to share with France," he says. He expects that a gathering of World Conference magnitude will help French Mennonites to overcome a feeling of helplessness which arises from their small size. "For this reason we are happy to be hosting the World Conference in Strasbourg," he says.

He also hopes that the size of the gathering, together with its large international representation, will come to the attention of the French media. "We hope Frenchmen will see that we have a historical tradition in France," he says.

It is an interesting tradition. In 1648 the Alsace region was given to France and remained French until 1870, when the Germans took it back following the Franco-Prussian War. The area belonged to Germany until 1918; it was French again until 1940 when the Germans took it again. Following the German defeat in 1945 the Alsace was returned to France.

Mennonites in the region were affected by the changing political allegiances. Since the area belonged to Germany twice, the German language was easily retained by French Mennonites. Services were conducted in German until 1945 and for some years after, although French is currently used for worship. Hirschy, who speaks French, German, and English, often translates for older people in his congregation who still understand German better.

When you think about France in the future, what will you see? Hirschy hopes that Mennonites around the world will see more than just famous landmarks. He hopes that you will think about and pray for Mennonites.

John Longhurst served formerly as associate editor of Mennonite Brethren *Herald*, later as a writer for Mennonite Brethren Missions/Services. He recently became a writer for MCC Canada Information Services.

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Antichrist, then and now

Revelation 13—14

by Ted Grimsrud

The central message in the book of Revelation is that the Lamb of God has defeated the powers of evil, and that this act is leading to the eventual destruction of all that opposes God. This affirmation arose in the midst of a practical awareness of the power of evil in the world.

John and his readers were facing many tribulations on account of following Jesus. At the beginning of the book, John states that he shares with his readers "the suffering and kingdom and patient endurance that are ours in Jesus" (1:9). For him this included being exiled on the prison-island of Patmos. In the messages to the seven churches we read of persecutions and martyrdom. Later on, we read more about martyrdom. Why was it that these Christians faced such difficulties?

The people of God have always been a threat to the powers-that-be. This was true from the time of the exodus when God liberated Israel from slavery in Egypt to the times of the prophets who called Israel back to the justice of God. It was the same in the time of Jesus, who came to preach good news to the poor and outcast and imprisoned and who practiced what he preached. There have always been people sensitive to God's call not to accept the values of the present age, values of the exploitation of the weak, and the accumulation of power and wealth for oneself.

And these people have always been unpopular with the power structures upheld by these age-old values. This would most certainly have been the situation with the Christians of John's day. We can see this in the message to the churches where it appears that the churches least troubled by persecution were the ones most at home with the world. But John and his readers faced a specific problem. It was not so much different from the general tension between God's ways and the values of the old order, but of much more intensity.

A movement toward emperor worship. This problem had to do with hostility from the Roman Empire. In the period of time shortly before Christ was born, a movement toward emperor worship arose within the Roman Empire. At the beginning it was more a worship of the empire than of the specific emperor. It was a grassroots development and had arisen because of the gratitude which the people felt for the social order and stability afforded by the *Pax Romana* ("peace of Rome"). But because the emperor symbolized the empire and was more tangible, this worship soon focused on him.

This new religion was at first only tolerated by the emperors, who felt somewhat uneasy with being considered divine. But soon the social value of emperor-religion became obvious. The Roman Empire included a large variety of nationalities, and a common religion based on emperor-worship was seen as a very helpful, even essential way to ensure unity within the empire.

This religion was never exclusive in that you could not keep your own religion **also,** but the bottom line was the confession that the emperor is lord. For the Christians, there was never a question as to whether they could go along with this. **Jesus** was lord, not Caesar. And their commitment to integrity meant that they could not just pretend to confess that Caesar was lord while still believing on the inside that Jesus was the only lord.

For the Christians to refuse to render worship to Caesar meant that they were seen as threats to the very stability of the social order. It was not simply a religious issue; they were not simply seen as heretics who did not believe the correct doctrine. Rather, they were seen as dangerous rebels refusing loyalty to the emperor.

Perhaps we can see a similarity with young men who refuse to register for the draft today or who have resisted the draft itself in recent years. This is a problem to the state not primarily because the state needs the bodies of these specific young men. These kind of people would not make good soldiers anyhow. It is a problem because the young men are refusing to give their ultimate loyalty to the state. They are threatening the social unity necessary for the state to maintain its power.

The anti-Christ should not be seen as a specific person, but rather a spirit of trust in values and institutions which are opposite from Jesus.

This call for emperor worship, the refusal of Christians to give it, and the resultant persecution and even martyrdom which resulted provides the background for the visions John sees in Revelation 13.

The dragon spoken of here is labeled in Revelation 20:2 as "that ancient serpent, who is the devil, or Satan." What is described in chapter 13 can be seen as a symbolic way of picturing Satan's efforts to cause as much harm as he can on the earth in the time between his defeat at the resurrection of Christ (described in chapter 12 as his being thrown out of heaven) and his final destruction at the end of time.

To do this work, Satan has chosen as his agents two beasts—one which comes out of the sea in 13:1 and the

Ted Grimsrud was formerly interim pastor of the Eugene (Ore.) Mennonite Church. He now lives in Phoenix, Ariz.

other which comes out of the earth in 13:11. The descriptions of these beasts contains a great deal of obscure imagery, but there is enough that can be discerned to make it a pretty safe assumption to say that what is pictured by the first beast is at least in part referring to the Roman Empire and what is pictured by the second beast is emperor worship.

Who can stand? The first beast, the sea-beast, uttered blasphemies against God, calling upon all people to worship it and making war against God's people. Authority was given to it over every tribe and people and tongue and nation. All these things were true of Rome. It called itself supreme and required total allegiance from its people. It had control over almost the whole known world and was persecuting the church during the latter part of the first century. Such was its power that people asked in wonder, "Who is like it, and who can stand against it?"

However, the people of God were told not to despair and above all not to retaliate. "If any one is to be taken captive, to captivity he goes; if any one slays with the sword, with the sword must he be slain. Here is a call for the endurance and faith of the saints" (13:10).

The real threat to God's people from the beast is not that they might be killed. The threat is that they might worship the beast. The real threat for John's readers was not Rome's sword, but Rome's ideology.

But John's vision did not end with chapter 13 and the seemingly hopeless picture presented there. Despite the overwhelming power and authority which the beast possesses in chapter 13, John sees in the first five verses of chapter 14 the holder of the ultimate power of the universe. He sees a vision of the Lamb surrounded by his people—the 144,000, the whole people of God (12 Old Testament tribes times 12 apostles times 1,000). This vision is a sign that God is still in control.

The relevance of this vision to John's readers was that the way to fight against the beast was, as 14:4 says, to "follow the Lamb wherever he goes." Chapter five tells us that it is the Lamb who was slain who is the master of history. It is the Lamb who defeated evil through the way of love who is the model.

For the followers of the Lamb, according to these visions, there are two realities, both true at the same time. One reality is that of being warred upon by the beast and—at least in John's setting—being conquered by the beast. For John that meant being exiled to Patmos, for Jesus it meant being crucified. For others it meant martyrdom. But the other reality, and the one which is ultimate, is that of redemption, of being at one with God, of experiencing a sense of hope and security in the midst of tribulations and persecutions and evil.

John was writing to specific people facing specific problems. Here, it seems clear that the problem in mind is persecution from Rome and the demands Rome is making for Christians' allegiance. John is, in effect, calling upon his readers to remain strong, to have faith that Jesus' victory is real, and that holding fast to Jesus' way of love is the only way to deal with the beast.

The beast and the Lamb. But Rome was only one manifestation of a spirit of cultural and political idolatry which has always existed and continues to exist. The term which is often used of the beast—though it never actually appears in the book of Revelation—is "antichrist." This seems like an appropriate term since the beast is mimicking the Lamb and stands for the exact opposite of what Jesus stands for.

In relation to this passage, the antichrist should not be seen as a specific person such as Napoleon or the pope or Henry Kissinger. Rather, the antichrist is a spirit which is manifested every time people put their trust in values and institutions opposite of Jesus.

The spirit of antichrist is present when people's loyalty to the idol of nationalism leads them to take the lives of their so-called enemies. It is present when people's commitments to prosperity and the American dream cause them to close their eyes to others literally starving around them. The spirit of antichrist is at work in our world. To the question "who is like the beast and who can stand against it?" our only answer is, like John, the Lamb who was slain.

We are called to follow him wherever he goes. It is only in this way that we can fight against the beast. A common term for this "fight" is the Lamb's war. This war is fought with the weapons of truth, justice, the gospel of peace, faith, and prayer in Ephesians six.

In John's day, one big clear test was whether they would worship the emperor or not. Our tests, perhaps, are not so clear. But we face them nonetheless. Our commitments to Jesus' way are continually tested. We are constantly tempted to give up hope, to think that evil is too powerful in our world.

But John's vision reminds us that the Lamb is victorious. Let us follow his way.

Sole winner

He glories in
his power
his eloquence
his skill in salesmanship
which he concedes
are primed
to win the world
for one he names
and claims to know right well,
for whom he speaks
alleging the Spirit's power
with silken suave assurance
and intensity,
and in the process
damns with toothy tongue
a large percentage
of the human race
who have not calibrated
with his wisdom.
What makes him sure
that he is not himself
the antichrist
whom he describes
with great facility
but no humility?

Thomas John Carlisle

How to start a congregational peace ministry

This list of ideas has been compiled by Mark Siemens, who gratefully acknowledges the help of Peter Ediger, Arvada (Colo.) Mennonite Church; Rich Willms, St. Louis Mennonite Peace Witness; Dick Blackburn and Arthur Boers, Lombard (Ill.) Mennonite Peace Center; Earl Sears, Southside Fellowship, Elkhart (Ind.); and MCC Peace Section (U.S.) for a grant toward expenses of this project. If you have other ideas on this subject that have not been covered, Mark will be happy to edit a second edition of this list if you will send your ideas by December 1, 1983, to him at 3528 E. Kerckhoff, Fresno, CA 93702.

Developing awareness

1. Ground your peacemaking efforts on a prayer foundation. You may want to start a peace interest group that will discuss peace issues and pray for peace within the individual, within the church, and in the larger context.
2. Study the biblical basis of peacemaking in Sunday school classes, in congregational meetings, in small groups, at camps, at retreats, at prayer meetings. Work at increasing awareness of the holistic dimensions of the gospel. God is concerned about people's souls *and* about their physical and material well-being. The church should be, too.
3. Study conflict situations in the community and in the world to see the need for peace at all levels.
4. Call the body of Christ to exercise its faith in peacemaking. Too often we err on the side of the "safe" thing to do. What are the difficult actions God is calling us to?
5. Provide opportunities for action and reflection about peacemaking. Awareness will grow when the church is forced to make a decision about a specific peacemaking situation.
6. Develop consensus on peacemaking while remaining sensitive to the feelings and theological understandings of all church members.
7. Move cautiously into peacemaking. Make sure peace commitment and activities belong to all the church, not just to a group on the fringe.
8. Make sure key church leaders are committed to the peace vision from the beginning. If so, they will bring many others with them; if not, the initiative will probably not get very far.
9. The congregation will need to have frequent times and settings to discuss ideas for peacemaking and come to a consensus. Discussing it at business meetings several times a year is probably not enough.
10. Don't overestimate congregational unity on difficult issues. One leader says, "God sometimes changes the world slower than we would like him to!"
11. Be patient. Develop a sense of timing so you will know when to push for greater awareness and when to back off.

Planning for action

12. Build your plans around natural concerns arising out of the life of the church and the lives of members. The peace ministry will be genuine and well supported if it is built on this basis rather than artificially constructed on issues that are not germane to the congregation.
13. Though a group should be formed to plan and make proposals on peacemaking to the congregation, much of the staff work will probably be done by one person or a small number of committed persons who are willing to put time into reading, correspondence with other peace groups, writing, and meeting with church members.
14. Concentrate, initially at least, on one major area of peace ministry. This should be chosen after seeing what peace activities are carried on in the area by other groups, to avoid overlapping or competing with similar groups.
15. Several key areas that should be addressed in planning are: (1) What is to be the structure of the ministry? To whom will workers in the peace ministry be accountable? What will be their duties? How will the ministry be funded? (2) Will the ministry be an explicitly Mennonite or Brethren in Christ work? Or will you try to get a broader support base and identity? What are the advantages of each? (3) Goals and expectations of the ministry need to be clear, reasonable, and appropriate to the skills and interests of the workers involved.
16. Begin to lay an outreach foundation early in the process. Contact other churches and groups interested in peace, meet with them, begin sharing the vision of your church. As mutual trust develops, you may be able to minister to them and cooperate with them in peace activities. Share with them the faith basis of your peace work. Ours is a unique commitment to peacemaking, and we are called to share that commitment as a part of our witness to God's way of peace.

Implementing plans

17. Don't try to do everything at once. It is probably better to start small, increasing the extent and variety

Mark Siemens recently visited four congregations which are involved in peace ministries. The four are located in Colorado, Missouri, Illinois, and Indiana.

of peace ministries as interest develops and resources become available.

18. Take time to pray, reflect, and learn from peacemaking experiences. A peace committee or support group is important for this type of reflection. Activities involving the entire congregation need some whole-group involvement in reflection and follow-up.
19. Maintain your identity as a group of peacemakers. If it is important that your peace work be separately identified, make sure its identity is clear to the community. If this is not important, perhaps it should be merged with the peace work of other groups.
20. If the ministry is to be established in a peace center, it is important that the center be separate from the homes of the workers. This will help maintain the distinction between work and family life and, if the office is in the church, will help establish the ministry as belonging to the church.
21. Especially in the early stages, you will probably want to increase the visibility of the ministry. This can be done by: (1) Writing letters to the editor or articles for local publications about or by the peacemaking ministry. (2) Having peace workers interviewed by the media for articles or radio or television shows. (3) Having peace workers participate in radio talk or call-in shows. (4) Sponsoring a film-speaker series on peacemaking. (5) Endorsing peacemaking events. (6) Starting a newsletter on peacemaking.

READERS SAY

Sanford G. Shetler, Hollsopple, Pa. After reading the various reports in the *Gospel Herald* of Assembly 83 concerning the *Crisis* booklet in the weeks since that gathering, I am disturbed with the attitudes reflected in these reports, as well as some unwarranted generalizations. In one of these reports, the author of the booklet is accused of "factual errors" and of "assuming the worst of the individuals mentioned." ("Pre-Assembly General Board Meeting Deals with Tough Issues" (Aug. 30, 1983).

Being somewhat familiar with the field of psychology and having taught that subject four years at one of our church colleges, I can understand to a degree the kind of defense mechanisms that operate both in individuals and in groups, and also the legitimate loyalty one has toward the institution in which he is serving.

Defensiveness is, of course, a very human reaction and in some sense forgivable, but when it interferes with an objective evaluation of issues facing a given institution or church, it does not seem to be the appropriate reaction. Attempts, too, at debunking earlier church leaders, as a few have done in various articles and reports (Example: "The Interpretative Intrigue—Genesis 1 to 3"—*Gospel Herald*, Oct. 4, 1983), also are not appropriate, and certainly do not seem to fall within the context of Christian love and brotherhood, let alone the facts of history.

The large gathering of concerned and interested persons (estimated at 500) at the sectional meeting of "fellowship of concerned Mennonites" on Assembly grounds, Aug. 4 (which incidentally has remained unreported), gives evidence that all is not well within the Mennonite camp.

Is it the aim of our denominational officers and institutional personnel that the present effort to call for a serious review of our present situation is simply to be written off and forgotten as the Smoketown (Pa.) and Berne (Ind.) meetings seem to have been? If this is true this may prove to be a very bad assumption. It is incredible that with all these efforts toward reformation there is presently an attempt being made by our leadership to create a general atmosphere of "all is well" and to regard those brethren who are raising a prophetic voice concerning the issues as being either misinformed or unduly critical.

In spite of any attempts that may be made at window-dressing or using "PR" with area conference and ministerial groups, the issues remain. They cannot be brushed aside by mere rhetoric. In spite, too, of attempts to point out inaccuracies in the *Crisis* booklet, so far the critiques on it remain unconvincing.

It seems that we are indeed facing a real crisis—a crisis of moral integrity, dignity, and genuine brotherhood within the body. It seems ironic that at the same time efforts are being made to have our church merge with another Mennonite body! How can there be a call for oneness with other bodies when such unity does not exist within our own group and has not existed for some time—witness the many congregations listed in the *Yearbook* as "unaffiliated." These groups are, in fact, largely the result of failure to give attention to earlier pleas of church leaders to take seriously the departure of the Mennonite Church from its historical doctrinal position and practice.

D. R. Yoder, Atlanta, Ga. While John W. Oliver, Jr.'s (Sept. 13) outline of historic Christian thought concerning life as an absolute value may be accurate, the list of things considered atrocities against that view of life (abortion, infanticide, euthanasia, hunger, capital punishment, war) has one notable omission—contraception. Many of the Bible passages now cited by abortion opponents were used for centuries as evidence against contraception, a view widely held by Mennonites and evangelicals no more than 30 years ago. How ironic that Christians seeking to outlaw abortion should now offer contraception as the "let-them-eat-cake" solution for those wishing not to procreate, ignoring, even joining secular society in denigrating such historic Christian values as chastity, restraint, abstinence, and celibacy.

Abortion and other "life" issues are most crucial. It is not my purpose here to oppose or favor, but to raise such questions as: When does life begin and end? What constitutes an acceptable "quality of life," both for us and ours, and for others? Where, when, and how should we intervene technologically to bring life into being and to sustain it against the forces of "nature" such as disease, injury, malfunction, and aging? Is copulation a critical human need comparable to air, water, and food? How have we come to accept pleasure and performance as the focus for sexuality in marriage? (And, is there somewhere yet a major "Christian" publisher without at least one title glorifying—for the married only, the authors hasten to note—"recreational sex?")

Leota Wesselhoeft, Logan, Ohio. Thank you, Brother Daniel, for your well-written editorial of Oct. 11. And thank you for the lead article in the same issue. We won't need the "how to" articles if you feed us with this kind of diet. When one is moved to tears of worship and commitment to the Lion who is also the Lamb, lesser problems of human experience will indeed become less.

I am so grateful for *Gospel Herald* to have this quality of content and can hardly wait for the next of this series.

They Also Serve Who Stand and Pray

As we pray, we remember that the extension of God's Kingdom is more dependent on our faith than on our frantic rushing about to get things done. Yet, how easy it is for us to cancel a prayer meeting! What are the events which are significant enough to replace prayer? Our answer to that question will help us discover our priorities.

The prayer quiz is not to make us feel guilt for our little praying; rather it is to point up the great privilege all of us have in a worldwide ministry to the three billion unchurched people of the world. It is to remind us that missionaries can be many times more effective in their witness if a body of praying believers upholds them each day.

Missions Prayer Quiz

1. Is prayer important?
2. Does every believer have a responsibility to pray for God's work?
3. Are you interested in our missionaries and their work?
4. Could you call yourself a prayer supporter of our missionaries and the work they are doing?
5. Do you receive in your home the regular prayer letter of one of our missionaries, read it and pray for the specific requests?
6. Have you been to a prayer meeting for missionaries in the last six months?
7. Have you written to a missionary in the past six months to assure him/her of your prayers?
8. Can you describe the place and work of one of your missionaries?
9. Do you use the *Angelus* prayer guide in private or family devotions?
10. Do you read the *Missionary Messenger* regularly?
11. Can you think of two specific answers to your prayers within the past two weeks?

--Wilbert Lind, EMBMC Board Member

• *Pray that God would give someone in your fellowship the gift of "shoulder--tapping"--of seeing gifts in people and suggesting serious prayer about God's call in their life.*

• *Many students at the Philippine Mennonite Bible Institute are unable to pay the 50-pesos-per-month tuition and boarding fee. Pray that they may find sponsors or find work to support themselves so that they can continue to prepare for church leadership.*

• *Plymouth County, Massachusetts, where the Pilgrims landed, has one third the number of churches of Lancaster County, Pa., which has a smaller population. "But," says Home Ministries Director David Shenk, "let us pray for New England; a fresh wind of the Spirit is blowing there today."*

• *Pray for Ken and Becky Holderman (and their son, Aaron) who recently began language school in Maracay, Venezuela in preparation for their teaching and pastoring work in Charallave, Venezuela.*

• *Jim Miller, pastor of the Gospel Light Community Fellowship, Bridgeport, Conn., asks for prayer that entire families would become Christians, a happening that would add stability to their group of approximately 30 persons.*

• *Missionary-to-Kenya Evelyn Sauder writes, "Pray for Lois Ranck who, on short-term assignment, began working at a rehabilitation center for the physically handicapped and a tuberculosis sanatorium in Wajir, Kenya."*

• *Pray for VSer Ken Bontrager, assistant to Emmanuel and Doris Okorley, pastor couple at Good Shepherd Mennonite Church, N.Y.C. Ken directs a children's Bible club program which attempts to reach the children's parents through visitation and inviting parents to participate.*

• *Thirty returned overseas workers with Eastern Mennonite Board of Missions and Mennonite Central Committee recently met in a re-entry seminar to discuss the adjustments needed to take up life again in the United States. Pray for them as they sometimes face loneliness or misunderstanding.*

• *Pray that Ken and Libby Nissley and their four children will truly be friends to Somalis and be able to share God's love in Mogadishu, Somalia, where Ken teaches mathematics in a teacher training college.*

To receive *Angelus*, a monthly prayer calendar, write:

Eastern Mennonite Board of Missions

Oak Lane and Brandt Blvd., Salunga, PA 17538-0628 717-898-2251

CHURCH NEWS

Bill Scott, Jr., chairman of the Afro-American Mennonite Association, the sponsoring group of the Atlanta conference on "the Black Church, the Third World, and Peace," said that the conference accomplished its purposes.

The black church examines peacemaking

While the "peacekeeping" forces were still licking their wounds in Lebanon and the trouble in Grenada was a small cloud in the sky, a group of black Christians and friends met in Atlanta, Ga., to consider the relationship of the black church in North America to the Third World and peacemaking.

Meeting at the Westin Peachtree Plaza Hotel, downtown Atlanta, Oct. 20-22, the conference had as its theme: "The Black Church, the Third World, and Peace." The gathering was planned by the leadership of the Afro-American Mennonite Association (earlier known as the Black Caucus).

The nearly 200 participants heard J. A. Milner, pastor of the Chapel of Christian Love Baptist Church in Atlanta, hold up Barnabas as someone who rose to the defense of a reject, John Mark, when the apostle Paul no longer wanted him along as a co-worker. Milner used this incident effectively to challenge his audience to care for the poor and the oppressed.

Catherine Meeks, professor of sociology at Macon (Ga.) University and a doctoral student in psychology, was the first of four brilliant orators arranged for the conference. She addressed the need for identity.

Speaking for herself and others of like mind, Meeks said: For those of us who are descendants of slaves, there is a vague feeling that Africa offers healing for the wounds we still feel from our slavery. She called Africa a "metaphor." For the historically minded white Mennonite participants, the analogy resonated and recalled Europe, too, as a metaphor.

"If I could give black Americans a gift," she said, "I would give them a trip to Africa." From comments heard around the tables and in the corridors later, not all black Christians in attendance agreed with that sentiment.

James H. Cone, professor of systematic theology at Union Theological Seminary in New York City, had as his topic the theme of the conference and primarily addressed himself to his black brothers and sisters, "but not exclusively." For those who have known Cone and his hard-hitting critique of white Christianity, there seems to be a broadening of his perspective from being more narrowly racial to more universal vision.

Nevertheless, "our [black] theology is unique," Cone said, "in that it has its feet on the ground." It is different from the European Christianity of the oppressors, he continued because "it declares the humanity of all peoples."

Cone feels that black theology has something to offer the poor and oppressed around the world since it emerged from the enslaved people now on their way to freedom. "We need a new vision that takes in all of humanity, not one just for the blacks in America," he said.

His feet-on-the-ground vision included unity, for without unity there can be no freedom; acceptance and love of one's self—those who do not know or accept their own history will hate themselves; the use of the best of black history, tradition, and religion; and the denial of sexism. It should also understand the Marxist critique of monopolistic capitalism. It must be global.

Vincent Harding, an erstwhile Mennonite professor at the Illif School of Theology, Denver, Colo., and author of the award winning book *There Is a River*, chided Mennonite conferees for being good at hiding their light under a bushel. His subject was Martin Luther King, Jr. Harding's analysis accused North American society of being unjust because it chooses to be unjust.

"The goal," Harding said, "is not equality within the structures, but transformation of society." He advocated nonviolent revolution.

King, according to Harding, was in the process of expanding his vision when he ran into trouble. He could not endorse Vietnam, which cost him some political support, he lent his support to the garbage workers, and he was actively helping to plan a poor people's campaign in the U.S. In the midst of all this King was still "becoming."

And Harding's candor regarding King in this way lent credibility to his presentation. He said, in essence, that King was still growing when he was shot down. He never outgrew his Baptist preacher-style, which meant he hadn't learned how to delegate. He couldn't find the time he needed for reflection, he never had a support group who could speak directly to him, and he didn't succeed in transforming his own congregation to his point of view.

Allan Boesak, president of the World Alliance of Presbyterian and Reformed Church in South Africa, made a powerful statement on the terrible disparity between true Christianity and that practiced by white "Christians" in his country. But his conclusion is that the fight for justice, equality, and education is also "a fight for the integrity of the gospel."

Excellent workshops, according to participants, were interspersed between the four main sessions. As an example, "Black Theology and the Black Church," led by Howard Dodson, chairman of the Black Theology Project, New York, drew an overflow crowd of black and white participants. He reiterated themes of the main speakers: acceptance of history and self, a theology of suffering, and a universalization of the values emerging from the black

experience.

Al Brown and Raymond Jackson, well-known Mennonite leaders, kept things moving as they shared the moderator's role. Behind the scenes, James White was employed as coordinator. The conference team also included Frances Jackson, Joy Lovett, Mark Hurst, Mary Hurst, and Susan Gingrich. Bill Scott, Jr., chairman of the Afro-American Mennonite Association, felt as though the purposes of the conference had been met.

Although the Peachtree Hotel met the needs of this initial conference—and it was considered the first of more to come—the sentiment was to go to simpler surroundings where participants would also be more accessible to each other.—David E. Hostetler for Meetinghouse.

Ohio women's retreat led by Barbara Reber

Pilgrim Hills Campground, Brinkhaven, Ohio, was the setting for the 15th annual Ohio Women's Missionary and Service Commission retreat from Oct. 14 to 16. A record number of 180 women attended. Included in this group were 42 first-time participants. Among them was one unique group: a mother and her five daughters.

Barbara Reber, main resource person, helped those present to assess their sense of self-worth. Beginning with Leslie Brandt's interpretation of Psalm 139, she reminded the women that they are created in God's own image and need to discover their own distinctiveness. Distinctiveness is the real beauty of God's creation. Just as he created the millions of unique and colorful leaves of autumn, likewise each person is a unique creation of God.

Reber led the group through a "journey inward" to look at their "soul room." After persons have a real encounter with Jesus, she said, they are then ready to meet others. Before that, each person must take stock of her "marketplace"—that area of life which keeps her at a level of busyness where she has no time or energy for searching for inner-self. Noise and busyness can too easily crowd out the capacity to look into that soul room.

One exercise the women were asked to do was to write five reasons why they are glad they are themselves. Each woman was asked to share one of these items with the total group.

On Sunday morning, a time of group sharing, was the highlight of the retreat. Persons shared goals, joys, concerns, tears even. A real spirit of oneness and renewal was the result. The weekend was also made special by the inspired songleading of Rhoda Mast, the delicious meals the women didn't have to prepare themselves, an early morning prayer meeting, late night partying, and impromptu singing. As the women parted they had a new sense of their own worth and improved self-images.—Theo Yoder.

Congregational conflict the focus of Lancaster seminar

"The way a congregation deals with conflict probably has a greater impact on that congregation than anything else," stated Ronald S. Kraybill, director of Mennonite Conciliation Service. He was speaking to 39 participants at a Congregational Conflict Resolution Seminar sponsored by the Peace and Social Concerns Commission of the Lancaster Mennonite Conference, Oct. 14 and 15, at Salunga, Pennsylvania.

Participants looked at ways they respond to conflict, studied conflict in the New Testament, and learned some skills in dealing with conflict within groups or between individuals.

"The best way to prevent serious conflict is to encourage disagreement," Kraybill said. Such disagreement can be a means for exploring issues in an atmosphere of discovery, whereas conflict involves hostility and a breakdown of relationships.

Congregations that are afraid to discuss issues on which members don't agree often end up with the messiest conflicts, he observed. Congregations that encourage dialogue between opposing viewpoints and face the issues fearlessly usually resolve their differences.

The seminar was conducted in a relaxed manner that encouraged questions and comments from participants. A role play helped to demonstrate some conflict mediation principles. In the role play one person took the part of a church youth adviser and another person took the part of a parent who felt that the adviser was leading his daughter astray. Each person shared his concerns while Kraybill modeled the role of a mediator.

The role play especially illustrated the importance of a mediator being a good listener. According to Kraybill, the ability to listen effectively is one of the most valuable skills in conflict mediation. Many times people will become less hostile and more rational when they realize that they are being heard.

The process of mediating disputes can't be learned in a weekend seminar, yet many participants expressed appreciation for the insights they did receive.

"This seminar should be a requirement for every church member," a minister's wife commented.

Another person stated, "I've been battling conflict for 41 years. I should have known these things a long time ago."—Nancy Witmer

Upper right: Ronald S. Kraybill led a seminar at Salunga, Pa., on conflict resolution. Above: One of the activities was a role play directed by Kraybill in which he mediated a dispute between J. Vernon Myers (left) and Elvin Kolb (right).

Stanley Kropf assumes post with General Board

Stanley Kropf of Portland, Ore., joined the Mennonite Church General Board staff as churchwide agency finance secretary on Oct. 3. He spent two days in orientation at the General Board office in Lombard, Ill., before beginning his work at Elkhart, Indiana, where he will be located.

Stanley comes to this assignment with a background of accounting and business management. He has served with MCC in Jamaica. He and his wife, Marlene, were deeply involved in the life of the Portland Mennonite Church. A

Stanley Kropf, Portland, Ore., has just been named churchwide agency finance secretary by the General Board of the Mennonite Church. Kropf will work out of Elkhart, Ind.

graduate of Western Mennonite School, he attended Eastern Mennonite College and graduated from Portland State University with a degree in business administration. He married Marlene Nice and they are the parents of two children, Jeremy, 14, and Heather, 11.

This new finance secretary office will serve as a negotiator and coordinator between the 22 conferences relating to General Assembly and the churchwide boards in planning financial support for those boards. Rather than each board approaching individual conferences for funds, the finance secretary will represent all the boards. Stanley will also seek to develop stewardship vision, prepare quarterly reports to the church, determine "base askings" for internal planning among boards and agencies, and serve as a fund-raising consultant to conferences as requested.

Although much of his work will be routine, Stanley says that he has a vision that includes helping people become excited about being kingdom people and sharing their resources for kingdom work. Stanley observed that "maybe the term 'stewardship' is considered old-fashioned. But perhaps new vision and enthusiasm will inject new life into the old ideas."

Stanley comes to this post just as the Mennonite Church begins a biennium emphasis on stewardship. General Board executive secretary, Ivan Kauffmann, says, "It is providential that just now Stanley should be able to begin as churchwide agency finance secretary when we are launching a special emphasis in his field of interest."

Although an employee of Mennonite Church General Board, Stanley will be supported with assistance from each of the churchwide program boards.

Significant progress noted at San Juan curriculum meeting

Hispanic Mennonites cooperatively drew up a four-year curriculum outline and produced manuscripts for the first set of lessons in less than three years, according to a report recently made in Puerto Rico.

Called the Anabaptist Curriculum for Congregational Biblical Education (CAEBC from the Spanish), the program was launched when Mennonite representatives from 11 countries in the Americas got together in Bogota, Colombia, in December 1980 for a consultation on the educational needs of the churches represented.

The Anabaptist Curriculum board of directors met with its editorial group, Oct. 14-16, at the Summit Hills Mennonite School in Rio Piedras, now a part of Greater San Juan, P.R. Together they will produce 210 consecutive weekly lessons on themes reflecting Anabaptist values and priorities.

Héctor Valencia, editorial director, of Bogota, Colombia, presented the first set of lessons to the board for its scrutiny: the board reviewed and accepted the presentation, after having reviewed the content thoroughly.

For the first time the board and editorial group met with a designer, José Matamoros of Costa Rica. He shared his ideas and asked for direction. The board also chose a logo to be used throughout. The logo was carefully selected, says CAEBC president, Lupe DeLeon, Elkhart, Ind., to be attractive to as many people as possible.

Arnoldo Casas, relating to the Mennonite Board of Congregational Ministries, Elkhart, Ind., and Mennonite Publishing House, Scottdale, Pa., has been giving leadership to the project from the beginning, having formulated a proposal in the late 70s, which targeted the need.

"I am happy for the quality of persons this program is attracting," says Casas.

Other editors working with Valencia will be: Daniel Schipani, Hato Rey, P.R., who was contacted by CAEBC during this meeting in Puerto Rico; Milka Rindzinski, Montevideo, Uruguay; and Rafael Falcon, Goshen, Ind.

Considered important to the curriculum board leadership was the proposal for the formation of an international Latin Anabaptist-Mennonite corporation, which would coordinate curriculum development, coordinate other communications, and concern itself generally with outreach. It should help reduce duplication of efforts and make better use of resources, according to those who framed the proposal.

Meeting in tandem, by design, at the organization's office in Aibonito, P.R., was JELAM, the electronic media arm of the Hispanic churches in the Americas. Insiders hint that this may be the last meeting of JELAM in its present form. It has been the international, inter-Mennonite organization among the Hispanic churches.

It is not clear what will happen, either with the CAEBC proposal or with the use of electronic media in the countries where Mennonites work and live.—David E. Hostetler

Zooks return to Korean school they served 20 years ago

Some people thank their former principals and school nurses by nailing a plaque to the wall of a new gymnasium. John and Rosemary Zook's students flew them to Korea instead.

Twenty years after the Zooks completed an assignment as principal and nurse at Mennonite Vocational School (MVS) in Kyung San, Korea, they returned for three weeks in June. They found out that their students, who paid for the trip, had gone on to become businessmen, college professors, teachers, government officials, and ordained pastors.

The school, which Mennonite Central Committee ran from 1953 in the wake of the Korean war to 1971, instructed orphan students in agriculture, carpentry,

metal work, secretarial skills, and electrical work. Families and Sunday school classes in the United States and Canada sponsored the children at the seventh-to-12th-grade school.

John Zook said in a recent phone interview: "At first we were reluctant to accept the trip. But when we saw how much they wanted to give it to us as an expression of gratitude, and how well they were doing [financially], we were glad to accept."

Zook said Asia's economic miracle has changed the face of Korea since they were there. Everywhere were signs of a thriving country.

Zook said that thanks to the training they received at MVS the students got a jump in the job market. The Zooks did not expect this kind of success. Orphans are at a disadvantage in Korea, a country where people often find jobs and advance through family connections. Zook said, "They've kind of surprised themselves at how well they've done."

Zook said many students were once embarrassed to be identified with a school for orphans because of the stigma they felt in Korean society. But now they are proud of their time at MVS. Although MVS was absorbed by Keimyung University after MCC left in 1971, the MVS alumni association is still active.

The graduates look out for each other. For instance, a group of 10 graduates and their families meet together in Taegu for fellowship and worship. Zook wrote to MCC, "Without having their own blood relatives near them, they have created their own extended family."

Many students told Zook that they wanted to get in touch with their former sponsors, whom they have lost contact with. Zook wrote, "They would like to write them to express their thanks and to let them know that they are doing well."

Eventide home residents receive hope through Mennonite aid

Eventide is a collection of ramshackle buildings located in the midst of sweltering heat, piles of rubble, and the smell of vomit, soil, and sweat.

Eventide is also home for 600 men, women, and children who are mentally retarded or physically handicapped. In the past, care for them was limited—staff merely saw that they were fed and had a bed. It was not unusual to see residents eating off the floor or walking around half-dressed.

To make matters worse, Eventide is surrounded by Denham Town, one of Jamaica's worst ghettos, whose inhabitants have been known to enter Eventide and threaten, abuse, even rape those living there.

Into this void have come some glimmers of hope. This fall, at the request of former Mennonite Central Committee worker Ron Braun and Father Richard HoLung, a volunteer at Eventide, MCC shipped bales of clothing, new sheets, bar soap, laundry soap, towels, and 150 yards of rubber sheeting to Eventide.

Mayor Coleen Yap of Kingston, whose city government is responsible for the operation of Eventide, and Father HoLung joyfully received this material aid in a special ceremony. The aid was distributed to the 53 blind males and the 23 elderly females at Eventide.

From left, Peter Andres, Mennonite Central Committee country representative in Jamaica; a Catholic sister from the United Kingdom; Sister Anderson, a staff nurse at Eventide; a Kingston town clerk; Father Richard HoLung; and Coleen Yap, mayor of Kingston, examine the material aid given to Kingston's Eventide Home.

The Jamaica Mennonite Church (JMC) has also been helping Eventide's residents. A local Mennonite self-help group called the Menno Green Project sewed clothing for the children there. Members of JMC cut the rubber sheeting into individual mattress covers and marked the towels and sheets that MCC sent.

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Goshen, IN 46526
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Hugo Zorilla speaks at Associated Seminaries

Hugo Zorilla, professor of New Testament at Mennonite Biblical Seminary, Fresno, Calif., was guest lecturer at Associated Mennonite Biblical Seminaries, Oct. 12 and 13. He gave a chapel message, lectured in various classes, and gave the regular Thursday noon Forum presentation.

Throughout his visit Zorilla emphasized a life of obedience to the radical call of the liberating gospel. He explained that he can't give anyone a book on "Ten Easy Ways to Get a Hold of God," but he did say that "access to God is measured by our love for others. Only when I care for my brother and sister does my devotion have meaning."

During Thursday's Forum on liberation theology, Zorilla emphasized that to define liberation theology contradicts what liberation theology stands for. It is

not something to be defined (or easily grasped), but to be lived and practiced. To practice it means first to live a Christlike life—a life for the poor and oppressed and identification with them. Second, one engages in "theological reflection." Practice is always followed by theological reflection and analysis.

Missions have also experienced change, he said. In the 1960s mission organizations said mission stations could become self-supporting; in the 1970s they could do their own evangelization (self-propagation); and in the 1980s mission agencies "allowed" mission churches to do their own theology. "Who gave the mission organizations the right to 'allow' the Latin Americans to do their own theology? Is that not the right of any group of Christians?" asked Zorilla.

Zorilla responded to questions on violence and liberation theology: We already participate in violence, he pointed out. "We are quiet because we are a part of the system that oppresses—therefore we are a part of the violence."

Zorilla added that our 16th-century Anabaptist forebears practiced "liberation theology"—they followed Christ radically, despite the objections and persecutions of the authorities.

Zorilla has accepted a church planting assignment in Spain. He stated that he would be doing kingdom work but not necessarily within the institutional church. He added that his background is Catholic, and he is moving back closer to the Catholic Church and hopes to work together with Catholics in Spain. The task of everyone, he concluded, is to do kingdom work together with all others engaged in kingdom work.

Zorilla is going to Spain under the Mennonite Brethren Board of Missions and Services.

Twenty-four Mennonite Church workers oriented

Forty-eight Mennonite Central Committee workers completed orientation on September 6 to 16. Those from the Mennonite Church are:

Row 1: Kevin Horst, Albuquerque, N.M., to Atlanta, Ga., will be teaching environmental education; Marlene Reiff, Ephrata, Pa., to Akron, Pa., headquarters; Kevin Christophel, Battle Creek, Mich., to Guatemala as an agriculturalist; Conley Kennel, Harley Yoder, Milford, Ind., will work in a children's home in Brazil; Neil and Kristi Rowe Miller, Goshen, Ind., to Haiti in agriculture, community development, and health promotion.

Row 2: Mark and Janice Draves Bauman and son Benjamin, Minneapolis, Minn., to Indonesia in agricultural, public health, and nutrition work; Cynthia Yoder, Archbold, Ohio, to Egypt to teach English; Douglas and Dawn Graber and son Andrew, Stryker, Ohio, and Goshen, Ind., to Haiti where Doug will work in community development and she will teach health; Robert Nofziger, Pettisville, Ohio, to Bolivia in agricultural extension work; Dennis and Esther Kehler, Toronto, Ont., to Somalia where he will work in appropriate technology, and she will be a public health and nutrition worker.

Row 3: Erma Isaac, Rocky Ford, Colo., to Hazard, Ky., as a nurse; Beverly Kuhns, La Junta, Colo., to Hazard, Ky., as a nurse; Doug and Dawn Yoder Harms, Normal, Ill., to Angola working in community development; Jon Warkentin, Fort Wayne, Ind., to Honduras in construction; Charleen Neer, Pigeon, Mich., will work as a nurse on a mobile medical team in Ethiopia; Pauline King, Goshen, Ind., to Haiti as an administrative secretary in a hospital; Dorothy Hathaway, Palmyra, Mo., to Akron, Pa., headquarters; and Doug Roth, Wayland, Iowa, to Brazil in agriculture.

MENNOSCOPE

The Board of Directors of Schowalter Villa approved plans for a $1.1 million building program to meet the increased needs of the retirement center residents. The development program includes three phases of construction: a new chapel/multipurpose addition; expansion of the kitchen and dining room area; and the expansion of the nursing wing to include a 16-bed nursing wing and expanded lounge and dining room space. The project will be funded through contributions and grants with a fund drive to be launched beginning with Villa Day on Saturday, Nov. 5, 1983. Schowalter Villa currently serves the retirement and nursing needs of nearly 200 residents. Schowalter Villa is owned and operated by the Mennonite Board of Missions and Charities of Kansas which is sponsored by 12 local church organizations as a church operated not-for-profit organization.

Some incomplete records were found in the course of closing the financial books for Bethlehem 83. Immediate payment would be appreciated from any Bethlehem registrants who are aware of money still owed. Also if a refund is in order, please contact the Mennonite Church General Board office. The address is Bethlehem 83, 528 E. Madison St., Lombard, IL 60148.

The Intermenno Trainee Program, a one-year exchange program to Europe, is now accepting applications. The program gives North Americans between the ages of 19 and 27 the opportunity to spend a year abroad working and living with European Mennonites. Work possibilities include: various types of farming, floriculture, office work, hospital, and household work. Single people ages 19 to 27 committed to the Christian faith may apply for the 1984-1985 year that begins on August 1, 1984. Direct application requests to MCC, 21 South 12th St., Akron, PA 17501, (717) 859-1151; or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8, (204) 475-3550. Applications should be returned to MCC no later than January 15, 1984.

A Mennonite video arts award has been created in an effort to encourage and promote the development of video production skills among students of communication arts. Sponsored by the media division of the Commission on Home Ministries (General Conference), a $500 prize will be awarded to a Mennonite or Church of the Brethren student. Entries will be accepted from students at Mennonite or Brethren schools or college students affiliated with one of the denominations. Video productions of 10 to 30 minutes in length may be submitted on video cassette tape and will be screened by a panel of communication professionals. Deadline for entries is May 31, 1984, with the award announcement made on July 15. For information contact: Media Division, Box 370, Elkhart, IN 46515.

A life planning retreat for young adults will be held the weekend of Dec. 9-11 at the

Laurelville Church Center. Young adults ages 18 to 35, single or married, who want to explore future goals and decisions in relation to their vocation, service, and residence are invited to attend. The retreat, cosponsored with Mennonite Board of Congregational Ministries, will be led by Lavon Welty, MBCM youth ministry staff, and Myrna Burkholder, staff for Student, Young Adult Services. Assisting will be Bob Brenneman and Tod Gindlesperger, young adults serving on the Laurelville staff. Church service and educational representatives will also be present for the weekend to share opportunities for young adults. For more information and registration contact Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666; telephone (412) 423-2056.

New National Merit finalists at Eastern Mennonite College bring to 14 the total number of National Merit finalists at EMC this year. The new students are Terry Jantzi, freshman with major undeclared, son of Vernon and Dorothy Jantzi of Harrisonburg, Va.; Heather Taylor, sophomore home economics major, daughter of Donald and Erma Taylor of Elyria, Ohio; Don Wert, freshman biology major, son of Bob and Esther Wert of Goshen, Ind.; Kerry Jantzi, freshman biology and chemistry major, son of Marvin and Violet Jantzi of Medina, N.Y.; and Nancy Martin, freshman biology major, daughter of Roy and Edna Martin of Lancaster, Pa.

Conestoga Christian School, Morgantown, Pa., is seeking an administrator for the fall of 1984. Interested persons should write or telephone Conestoga Christian School, R. D. 1, Box 124, Morgantown, PA 19543; Phone: (215) 286-0353.

Philip Clemens, organ instructor and chairman of the Goshen College music department, has recently published a guide for church organists and received a $500 award for composing a hymn tune. *Short Hymn-Tune Arrangements for Organ,* published in October by Mennonite Publishing House, was written especially for volunteer organists in small churches. The book includes nine short hymn tune arrangements based on hymns from *The Mennonite Hymnal,* as well as two essays entitled "Basic Organ Technique" and "Choosing a Church Organ." Clemens also won $500 in the 1983 Advent Hymn Competition of the First United Methodist Church of San Diego, Calif. Composers from 34 states and Canada submitted music to accompany Advent texts of their choice. Clemens composed music for "Blest Be the King," an F. Pratt Green translation of a hymn text by Frederico Pagura.

"Celebrating God's Grace in Our Families" was the theme of the 1983 fall conference set for Nov. 4 to 6 at the Metamora Mennonite Church. Sponsored by the Illinois Conference, General Conference congregations in Illinois were also invited to participate. Speakers for the conference were Dr. Lewis Geiwitz, a pastoral counselor with Illinois Pastoral Services Institute, and Dr. LeRoy Kennel, interim pastor at Science Ridge Mennonite Church, Sterling, Ill. Involving all family members in this family conference was emphasized. Three different age-groups presented their perspective on family living through sessions entitled "Perceptions of Family Life." Families were being encouraged to bring banners depicting their experience of family life. The Iowa Christian Theatre Group presented two dramas, one especially for children.

Philhaven Hospital near Mt. Gretna, Pa., is sponsoring a program for area pastors and their spouses entitled "Feeling Good About Yourself in the Church." The dinner meeting is planned for Thursday, Nov. 17, with dinner being served at 6:30 p.m. and the program at 7:30 p.m. Guest speaker will be Don Jacobs, executive director, Mennonite Christian Leadership Foundation. He will address the reasons people are seeking secular self-help and self-improvement groups rather than turning to the church for support and guidance. There is no registration fee for this event. Interested pastors and their spouses should contact Philhaven's public relations office no later than Nov. 11.

The Arkansas Valley Fairgrounds in Rocky Ford, Colo., was a busy place on Saturday, Oct. 15. Over 110 vehicles from outside Otero County (and about the same number from within) were parked on the grounds for what was the eighth and largest Rocky Mountain Mennonite Central Committee Relief Sale ever. The traditional pancake - and - German - sausage breakfast and Mexican lunch, and German sausage (in packages or sandwiches), raised a combined total of $4,520. The morning auction of donated new, used, and handcrafted items totaled $6,650 and included items such as an E. J. Heatwole original painting, a six-month-old colt, and one-half a beef. The afternoon quilt auction raised over $9,550, with the top quilt selling for $1,300. SELF-HELP handmade items generated $3,700 to be returned to craftsmen in compensation for their work. The sale was sponsored by the Mennonite, Mennonite Brethren, and Brethren in Christ churches of Colorado, Kansas, Texas, and New Mexico.

Special meetings: Paul and Grace Brunner, Louisville, Ohio, at Midway, Columbiana, Ohio, Nov. 13-18. Herman Glick, Atglen, Pa., and Ross Goldfus, Lititz, Pa., at Birch Grove, Port Allegany, Pa., Nov. 10-13. Harold Gingerich family, Topeka, Ind., at Bossler, Elizabethtown, Pa., Nov. 16-20. Don Yoder at Shore, Shipshewana, Ind., Dec. 4-6.

New members by baptism and confession of faith: Berkey Avenue Fellowship, Goshen, Ind; Bob Clayton by baptism and Cindy Clayton by confession of faith.

Change of address: Arthur McPhee from Waltham, Mass., to 103 High St., Needham, MA 02194.

BIRTHS

Derstine, Paul and Linda (Goshow), Telford, Pa., second child, first daughter, Stephanie Lynn, Sept. 26.

Friesen, Jay and Karen (Kehr), New Paris, Ind., third child, first daughter, Megan Jo, Oct. 14.

Herr, Bob and Judy, Umtata, Transkei, South Africa, second son, Daniel Zimmerman, Aug. 16.

Histand, James and Linda (Kraybill), Souderton, Pa., second child, first daughter, Malanie Lynn Kraybill, Oct. 18.

Hochstetler, LaVern and B. Ida (Smith), Nappanee, Ind., first child, Jeffrey G., Oct. 17.

Hochstetler, Ray and Carolyn (Miller), Nappanee, Ind., second child, first daughter, Charity Lee, Oct. 3.

Hoke, Stephen and Arlene (Erb), Stratford, Ont., third child, second daughter, Rebecca Kathleen, Sept. 30.

Litwiller, Michael and Janice (DeMartin), Waterloo, Ont., second child, first son, Sept. 17.

Martin, Barry and Kim (Shantz), Petersburg, Ont., second child, first son, Joshua James, Oct. 7.

Martin, Robert and Beverly (Sollenberger), St. Thomas, Pa., second child, first daughter, Rebecca Sue, Sept. 13.

Martin, Warren and Carol (Weaver), Ephrata, Pa., second child, first daughter, Crystal Ranee, Oct. 15.

Metzger, Murray and Janice (Kocher), Heidelberg, Ont., second son, Shawn Edward, Oct. 11.

Shank, Stephen and Jean (Gerber), Brussels, Belgium, fourth child, third son, Absalom Isaac, June 15.

Shantz, Robert and Judy (Burgetz), Baden, Ont., second daughter, Lindsay Michelle, July 29.

Sommers, Lorin and Claudia (Leschiutta), La Mirada, Calif., first child, Jordan David, Sept. 4.

Talanoa, Nano and Jan (Cullar), Fresno, Calif., second living son, Aaron Samisoni, Aug. 6. (One son deceased.)

Vogelgesang, Steve and Linda (Borik), Metamora, Ill., second child, David Benjamin, Sept. 28.

Correction: In the birth announcement of Ken and Marcia's child in the Oct. 18 issue, the last name should have been *Oyer,* not Dyer.

MARRIAGES

Bartel — Isaak. — Barry Bartel, Emmanuel cong., La Junta, Colo., and Brenda Isaak, First Mennonite, Aberdeen, Idaho, by Paul Isaak and Lance Eisley, Aug. 20.

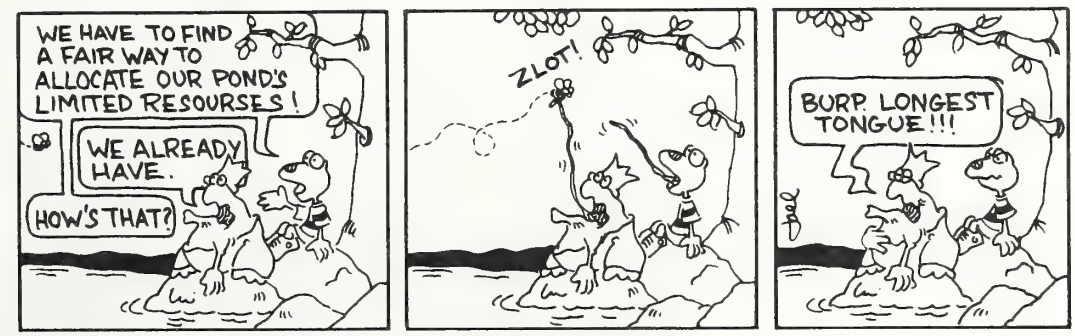
Gingerich—Leichty.—Gladwin Gingerich and Lynette Leichty, both of Mennonite Church, Hicksville, Ohio, by Earl Hartman, Oct. 8.

Grzelak—Chaffinch.—Brian Grzelak, Pittsburgh, Pa., Catholic Church, and Doreen Chaffinch, Tressler cong., Greenwood, Del., by Millard Benner, Sept. 10.

Haarer — Hopper. — Bradley Haarer, Berkey Avenue Fellowship, Goshen, Ind., and Virginia Hopper, United Methodist Church, Elkhart, Ind., by Sylvester Haarer, grandfather of the groom, Aug. 13.

Hoffman—Bingaman.—Verle

Pontius



Hoffman and Beverly Bingaman, both of Elkhart, Ind., Belmont cong., by Alvin Kauffman, July 30.

Jutzi—Ruby.—David Eugene Jutzi, Tavistock, Ont., Tavistock cong., and Karen Kaye Ruby, Stratford, Ont., East Zorra cong., by Homer E. Yutzy and Gordon Bauman, Oct. 8.

Kennel — Driver. — Donald Kennel, Eugene, Ore., and Jill Driver, Harrisonburg, Va., Harrisonburg cong., by Samuel Janzen, Aug. 13.

Kropf — Gascho. — Ronald Gordon Kropf, London, Ont., Lutheran Church, and Eunice Eva Gascho, London, Ont., Zurich cong., by Clayton Kuepfer, Oct. 15.

Lantz — McDaniels. — David Lantz, North Main Street cong., Nappanee, Ind., and Cindi McDaniels, Berkey Avenue Fellowship, Goshen, Ind., by Art Smoker, July 30.

Marshman — Miller. — Kevin Marshman, Methodist Church, Mishawaka, Ind., and Emily Miller, Berkey Avenue Fellowship, Goshen, Ind., by Art Smoker, Aug. 20.

Nice — Alderfer. — Jeffrey Scott Nice, Lansdale, Pa., Souderton cong., and Cynthia Lee Alderfer, Perkasie, Pa., Calvary Church, by Glenn Egli, Oct. 15.

Nolt—Yoder.—Dale Nolt, Chambersburg, Pa., and Kathy Yoder, Chambersburg, Pa., Pond Bank cong., by Menno Sollenberger and Daryl Lehman, Oct. 15.

Wenger — Schiller. — Ron Wenger, Harrisonburg, Va., Harrisonburg cong., and Vicky Schiller, Harrisonburg, Va., Baptist Church, by Charles Anderson, Aug. 16.

Yoder — Guhr. — Douglas Yoder, Yoder, Kan., Gospel Chapel, and Jolene Guhr, Newton, Kan., Whitestone cong., by Jim Bartel, Oct. 8.

Yoder — Yoder. — Marlin Yoder, Middlebury, Ind., and Eloise Yoder, Shipshewana, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, Oct. 7.

Zimmerman—Gerber.—Norman Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Betty Gerber, Salunga, Pa., Landisville cong., by Sam Troyer and Chester Kurtz, Sept. 24.

OBITUARIES

Birky, Katie Elizabeth, daughter of Abraham and Amanda (Kuhns) Troyer, was born near Gohner, Neb., Nov. 19, 1895; died at Albany, Ore., Sept. 30, 1983; aged 87 y. On Oct. 30, 1913, she was married to Amon W. Birky, who survives. Also surviving are 2 sons (Dale and Glen), 4 daughters (Lola Nofziger, Lois—Mrs. Irvin Gerig, Faye—Mrs. Howard Claassen, and Stella—Mrs. Chris Schantz), 22 grandchildren, 37 great-grandchildren, and 2 brothers (Roy and Ray Troyer). She was preceded in death by 2 sons, one daughter, 3 sisters, and 4 brothers.

Eshleman, Susanna A., daughter of Daniel H. and Susan (Brackbill) Eshleman, was born in Lancaster Co., Pa., Jan. 19, 1906; died at her home in Paradise, Pa., Oct. 3, 1983; aged 77 y. Surviving are one brother (Clarence B. Eshleman) and one sister (Barbara M.—Mrs. Amos H. Sauder). She was preceded in death by one brother (Christian H.). She was a member of Kinzer Mennonite Church. Funeral services were held at Hershey Mennonite Church on Oct. 6, in charge of Clair B. Eby and Benjamin Clark; interment in Hershey Mennonite Cemetery.

Frey, John H., son of John S. and Barbara (Hoffman) Frey, was born near Elmira, Ont., Apr. 6, 1906; died at Cambridge Memorial Hospital on Oct. 6, 1983; aged 77 y. On Nov. 14, 1929, he was married to Lucinda Brubacher, who survives. Also surviving are 6 children (Edna—Mrs. Henry Shantz, Amsey, Lena—Mrs. George Weber, Alice, Paul, and Ken), 12 grandchildren, 3 brothers (Tilman, Emanuel, and Ezra), and 2 sisters (Mrs. Leavea Bowman and Barbara—Mrs. Allen Diefenbacher). He was preceded in death by one infant son, 2 grandchildren, 6 brothers, and 3 sisters. Funeral services were held at St. Jacobs Mennonite Church on Oct. 11, in charge of Richard Yordy; interment in the church cemetery.

Godshall, Wilmer M., son of Henry and Lizzie (Metz) Godshall, was born in Lower Salford Twp., Pa., June 9, 1908; died of lung cancer at Sellersville, Pa., Oct. 7, 1983; aged 75 y. On Feb. 9, 1929, he was married to Mamie Moyer, who survives. Also surviving are 4 children (Gloria E. Moyer, Laverne Godshall, Richard F. Godshall, and Wilmer M. Godshall, Jr.), 13 grandchildren, 3 great-grandchildren, 2 brothers (Lewis and Allen M. Godshall), and 2 sisters (Anna Greiser and Lizzie M. Landis). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Oct. 10, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Church Cemetery.

Hess, Christian G., son of John B. and Barbara (Garber) Hess, was born in Manheim Twp., Pa., Mar. 27, 1899; died at Landis Homes, Lititz, Pa., Sept. 4, 1983; aged 84 y. On Jan. 1, 1920, he was married to Edna Snyder, who survives. Also surviving are 2 sons (J. Clyde and C. Herbert), 2 daughters (Erma Lois—Mrs. Carl B. Herr and Sara Ann—Mrs. Millard E. Showalter), 20 grandchildren, 16 great-grandchildren, and 2 brothers (John G. and Norman G. Hess). He was preceded in death by one daughter (Louise—Mrs. John Landis). He was a member of Landis Valley Mennonite Church, where funeral services were held on Sept. 7, in charge of Paul W. Weaver and Lester M. Hoover; interment in adjoining cemetery.

Kline, Virgil Thomas, was born on Dec. 5, 1911; died of a heart attack at Harrisonburg, Va., June 24, 1983; aged 71 y. On Aug. 17, 1935, he was married to Helen Dovel, who survives. Also surviving are one daughter (Petty Whetzel), 3 grandchildren, and 2 brothers (H. Stanley and N. Winfred). He was a member of Harrisonburg Mennonite Church, where funeral services were held on June 26, in charge of Samuel Janzen and Harold Eshleman; interment in Woodbine Cemetery.

Lais, Wanona Anna, daughter of Percy and Anna (Headings) Conrad, was born at Hubbard, Ore., June 29, 1923; died at Canby, Ore., Oct. 9, 1983; aged 60 y. On Apr. 11, 1943, she was married to Frank Lais, who survives. Also surviving are 4 sons (Kenneth, Ray, Larry, and Edwin Lais), 4 daughters (Mrs. Dale Moyer, Mrs. Lloyd Martin, Mrs. Eugene Boshart, and Eileen Lais), 13 grandchildren, one brother (Cecil Conrad), and one sister (Mrs. Marlin Burley). One daughter (Rachel) preceded her in death. She was a member of Zion Mennonite Church, where funeral services were held on Oct. 13, in charge of Maynard Headings, Kelly Kenagy, and Eugene Blosser; interment in Zion Mennonite Church Cemetery.

Lyndaker, Samanda, daughter of Jacob and Magdalena Schrag, was born in Belfort, N.Y., June 25, 1898; died at the extended care facility, Lowville, N.Y., Sept. 29, 1983; aged 85 y. On Sept. 25, 1919, she was married to John Lyndaker, who died on Feb. 17, 1933. Surviving are one son (Ralph Lyndaker), one daughter (Avis—Mrs. Julius Moser), 8 grandchildren, 18 great-grandchildren, one brother (Levi Schrag), and 3 sisters (Louise—Mrs. William Litwiller, Mrs. Katie Roggie, and Mrs. Ruth Beller). She was a member of Croghan Cons. Mennonite Church, where funeral services were held on Oct. 1, in charge of Lloyd Boshart and Bruce Lyndaker; interment in Croghan Cons. Mennonite Cemetery.

Moyer, Lizzie B., daughter of Edwin and Mary (Bergey) Bergey, was born in Franconia Twp., Pa., Sept. 26, 1891; died at Eastern Mennonite Home, Souderton, Pa., Sept. 13, 1983; aged 91 y. She was married to Alvin Moyer, who died on Oct. 4, 1969. Surviving are 2 daughters (Stella—Mrs. Paul Godshall and Margaret—Mrs. Abram Ehst), 13 grandchildren, and 25 great-grandchildren. She was preceded in death by one son (Edwin B. Moyer), one sister (Miriam Hackman), and one brother (Laaden Bergey). She was a member of Franconia Mennonite Church. Funeral services were held at Eastern Mennonite Home and Franconia Mennonite Church on Sept. 17, in charge of Paul Glanzer, Floyd Hackman, and Curtis Bergey; interment in Franconia Mennonite Cemetery.

Petersheim, Barbara, daughter of Isaac and Susanna (Esch) Kurtz, was born in Lancaster Co., Pa., July 16, 1893; died at Morgantown, Pa., Sept. 29, 1983; aged 90 y. On Dec. 15, 1914, she was married to Jonathan K. Petersheim, who died on Dec. 18, 1938. Surviving are 4 daughters (Mabel—Mrs. Mast Stoltzfus, Iea—Mrs. Leon Summers, Susie—Mrs. Eli Kauffman, and Linda—Mrs. Elton Horning), 4 sons (Elam, LeRoy, Joseph, and Floyd), and one sister (Sadie—Mrs. Stephen Stoltzfus). She was preceded in death by 3 daughters (Della, Mary, and Elsie) and one son (Omar). She was a member of Conestoga Mennonite Church, where funeral services were held on Oct. 3, in charge of Christian Kurtz and Nathan Stoltzfus; interment in adjoining cemetery.

Poyser, Anna M., daughter of Jacob and Zoe (Funk) Poyser, was born in Noble Co., Ind., May 28, 1901; died at Goshen, Ind., Oct. 13, 1983; aged 82 y. Surviving is one brother (William Henry Poyser). She was a member of East Goshen Mennonite Church. Graveside services were held at Oak Ridge Cemetery in Goshen on Oct. 13, in charge of Willis Poyser and Cliff Miller.

Rhodes, Vada Mildred, was born at Harrisonburg, Va., Dec. 19, 1902; died of cancer at Harrisonburg, Va., Aug. 16, 1983; aged 80 y. Surviving are 2 brothers (Percy S. and Harley E. Rhodes). She was a member of Harrisonburg Mennonite Church, where funeral services were held on Aug. 18, in charge of Samuel Janzen, Roy D. Roth, and Eric Kouns; interment in Mt. Horeb Cemetery.

Wyse, Anthony M., son of Marvin S. and Shirley (Frey) Wyse, was born in Fulton Co., Ohio, Nov. 1, 1950; died of leukemia at University Hospitals, Cleveland, Ohio, Oct. 10, 1983; aged 32 y. Surviving are his parents, 2 brothers (Scott and Jon), 2 sisters (Mrs. Luana Esterline and Mrs. Lisa Snook), and his fiancée (Jackie Keezer). He was a member of Central Mennonite Church, where funeral services were held on Oct. 14, in charge of Charles H. Gautsche and George R. Reese; interment in Pettisville Cemetery.

CALENDAR

Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7

CREDITS

Cover, pp. 786, 786 by D. Michael Hostetler; p. 770 by Jan Gleysteen; p. 777 by Nancy Witmer; p. 778 by Richard A. Kauffman; p. 780 by Jim King.

ITEMS AND COMMENTS

Until reconciled, says Anglican cleric, churches have nothing to offer Ireland

Until the Irish churches are reconciled to each other, they have nothing to say to Ireland. This is the view of Canon Eric Elliott, a Belfast Anglican who is retiring after nearly 40 years of ministry.

Canon Elliott, now 69, has been rector of St. Thomas Church near Queens University for 20 years. He is a former member of the central committee of the World Council of Churches, a member of both the British and the cross-border Irish councils of churches, as well as an expert and a Church of Ireland spokesman on education.

Throughout his ministry Canon Elliott has spoken frankly, though with charity, about Ireland's divisions. While doing so, he has gained the respect though not always the approval of Roman Catholics and Protestant clergy and laity.

Human rights groups tell Congress of mail returned from Soviet Union

Seven human rights groups told a House panel that they are losing contact with Christians and Jews in the Soviet Union because of growing interference with the mail. Witnesses representing Jews, evangelical Christians, and Lithuanian Catholics showed the House subcommittee on postal operations hundreds of registered letters returned from the Soviet Union. Obstruction of mail was also making it harder for private groups to monitor rights violations, they said.

"The Soviets are attempting to isolate members of Soviet society from crucial sources of support and friendship," said Ginte Damusis, testifying for the Brooklyn, N.Y.-based Lithuanian Information Center, an arm of Lithuanian Catholic Religious Aid. "Prisoners of conscience and their families are especially victimized."

Baptist book store loses exemption

The Missouri Supreme Court has ruled that a Southern Baptist bookstore in Kansas City should not be tax-exempt because it is operated in a manner similar to other retail bookstores.

"This bookstore is not substantially different from any other religious bookstore," said Justice Warren Welliver, writing for the majority in a 6-1 decision. He said the store "sells to all members of the general public as well as churches and Sunday schools. The literature it sells is not purely denominational."

Chief Justice Albert L. Rendlen, the sole dissenter, argued that the fact that the store sells materials to non-Baptists "indicates the reason for being of the bookstore is to spread the religious messages the Sunday School Board deems consonant with the tenets of the Southern Baptist Convention."

Baptist Sunday School Board attorneys filed suit against Jackson County over payment of $13,612 in taxes during a two-year period. They argued that the store should be exempt because of a provision in the Missouri constitution that allows property used for "purely charitable purposes" to be exempt from taxes. The attorneys said they will appeal the state court decision.

God called the most neglected resource in churches and world by NCC president

God is the most neglected resource in the churches and the world, the president of the National Council of Churches told an ecumenical gathering in Ogden, Utah.

United Methodist Bishop A. James Armstrong of Indiana keynoted the annual fall meeting of Shared Ministry in Utah, composed of delegates from United Methodist, Presbyterian, Disciples of Christ, American Baptist, and United Church of Christ congregations in Utah who cooperate in joint programming through the agency.

Armstrong gave several examples of brokenness in the world, including "the shooting down of an innocent passenger plane by Russian interception," and the nuclear arms race, which he called "madness, with the end result a heap of ashes." He saw brokenness in the economy in an elderly black man who had worked 20 years in an East Chicago steel mill, who was dismissed and whose benefits had all run out, and in a middle-level executive in Detroit who was escorted to his car and told he was through with a company to which he had given his life, within months of his retirement with a pension.

"But we don't have to go to the Western Slope of Japan (where the debris from the downed Korean plane is being found), or to Gary, Ind., or Detroit or Washington, D.C., or Salt Lake City to find brokenness," Armstrong said. "We can simply look into the depths of our own beings, or reach out among our acquaintances to recognize a different sort of brokenness—guilt, shame, unworthiness, anxiety, fear, emptiness, loneliness, sinfulness."

Church-backed rights group sees 'worsened' Guatemalan situation

A church-backed human rights group has released a list of names of over 80 Guatemalans who have disappeared since a coup on Aug. 8, declaring that the human rights situation in the country has "worsened" since the previous government fell. The Washington Office on Latin America said the names were taken from reports in the Guatemalan press since the overthrow of Guatemala's fundamentalist Protestant president, Gen. Efrain Rios Montt, and that the actual number of disappeared people is probably "substantially" higher than that reported.

Also cited by the group was the "return" of death squads. From Sept. 19-26, for instance, the deaths of more than 40 persons were reported in the newspapers, it said. "Newspaper accounts tell of tortured cadavers found with their hands bound behind their backs as was common" during the bloody regimes of the 1970s, the group added in a statement. "Bodies are once again being thrown from vans over the edge of mountains above Guatemala City."

Christians agitating for nuclear disarmament confront German church leaders with problems

An East German church deacon is sentenced to three years in prison for his disarmament activities. A West German bishop tells his ministers that they may demonstrate, but pleads with them not to wear their clerical robes while doing so. A member of the Bonn defense ministry accuses the Protestant church of disloyalty to the German constitution. A group of young pastors consult a lawyer on their legal rights in case of arrest.

Such news features have become standard fare in the German press. Ministers have been active in the peace movement since it began three years ago, but tensions raised by church involvement have become much higher in recent months.

There are several reasons for this. Stationing of the new NATO nuclear missiles will begin here in December. As peace activists make a final effort to prevent this, both legal and illegal demonstrations will increase this fall. Public opinion polls now show that 66 to 75 percent of the German population opposes the new missiles. There is little hope, however, that the Geneva arms control talks will succeed and that the stationing can be averted.

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Where have all the leaders gone?

Across the church today there's an oft-repeated lament that the Mennonite Church lacks adequate leadership. I've heard it said at all levels; the congregational, the conference, and the churchwide: "What this group needs is strong leadership. Where are the Harold Benders among us? Who will emerge to replace the J. C. Wengers, the Paul Erbs, the Mary Oyers?"

I wonder sometimes what is meant by *strong* leadership, and I recall that, especially among the older generation, we are still reacting to an era of authoritarian leadership symbolized by the bishops from our past. Is it a return to that kind of leadership that we want?

The human tendency is to want strong leadership so long as that leadership leads in the direction people want to be led. We want leaders to implement our point of view and sense of direction. Leaders who espouse viewpoints other than our own . . . well, they're not leaders; they're ambitious, power hungry, ego-driven souls.

If there is a dearth of leadership in the Mennonite Church, perhaps it is due not to a lack of leadership potential but timidity on the part of those so endowed, a fear of exercising those gifts. Said one leader recently: "We tend to chew our leaders up into little bits and then spit them out." Is it leaders that we need or more willing followers?

If leaders are servants of the church, they must be accountable to the church, accepting of criticism and correction. In several situations recently I have tried to console others and myself with the thought that, being in leadership positions means being vulnerable to criticism; if one is equal to the task then one must be accepting of criticism.

Yet leaders should not be used as scapegoats for conflict within a group. How often do pastors, for example, become the victim of congregational conflict which existed long before he came on the scene and persisted long after he departed (willingly or otherwise) for another assignment?

Several forces have converged in our recent history which stymie the cultivation of leadership. One such force is a strong anti-authoritarianism: as individuals, we don't want the congregation to tell us how to live; as congregations, we don't want the conference to hand out dictates; and conferences don't want to be the dummy of churchwide institutions.

This anti-authoritarianism, bolstered by a general American anti-institutionalism, is fused with a resurgent, pseudo-Anabaptist ecclesiology which is strongly egalitarian, having, as it does, a very low view of leadership. I say "pseudo-" because even the low church ecclesiology of the Schleitheim Confession of Faith (1527) recognized the rightful and necessary place for leaders—shepherds who lead the flock.

The church is not without leadership so much as its style of leadership is changing. We're moving away from preacher-type leaders who by sheer force of their personalities and persuasiveness of their oratory can move a group. What is emerging are manager- and counselor-type leaders: managers who by their organizational savvy can minimize friction in the institutional machinery; counselors who by their therapy skills and training can reduce the level of friction in our personal and relational lives.

The church needs a variety of leadership skills (gifts), managers and counselors included: we need motivators who can move a people toward a vision; we need theorists who can help us discern what that vision should be; we need managers who can help us strategize and implement a corporate vision; and we need counselors to minister to our personal and relational hurts along the way.

William Stringfellow has articulated better than I the present danger facing the church: "As in so many other institutions, a transition has been taking place in the churches from leadership to management, and, in the process, imagination, courage, authority . . . are being displaced by technical proficiency, administrative mediocrity, bureaucratic sophistication, mere routine."

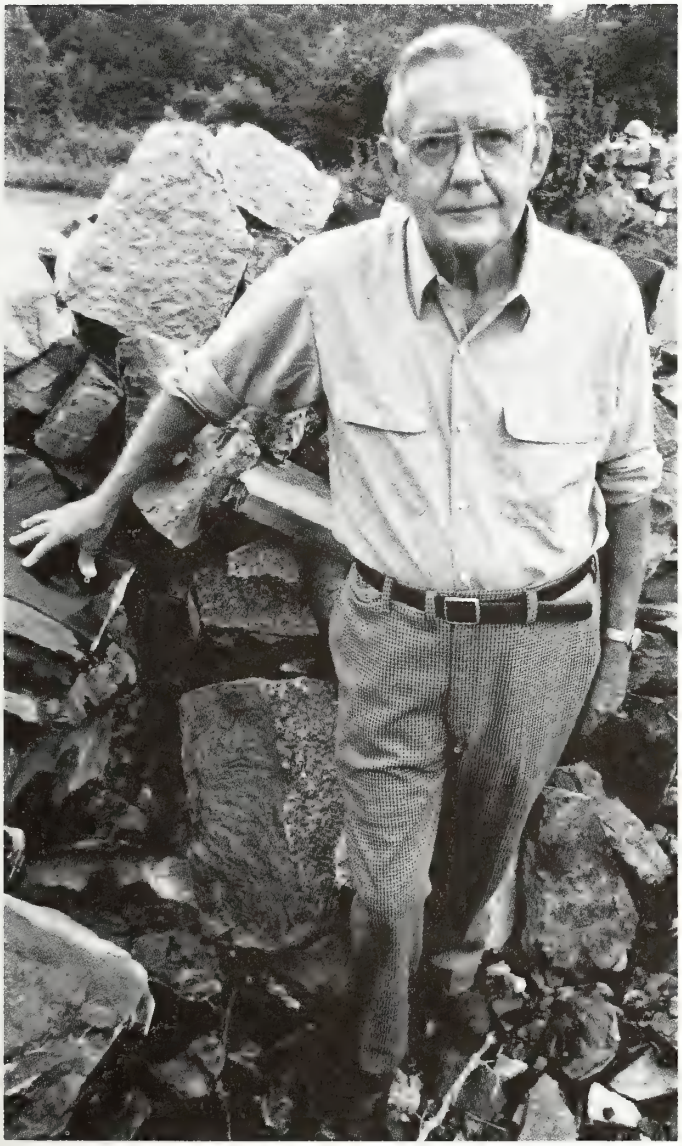
Another person said it this way: "Where there is no vision, the people perish." If that "prophet" were rephrasing that epigram today, in this era with its skilled users of the media, both religious and political, he might put it this way: "Where there is no vision, the people perish—or they look elsewhere."—Richard A. Kauffman

November 15, 1983

GOSPEL HERALD

The ministry of the aged

by Paul M. Miller



John Wenger, Harrisonburg, Va.: Where is there in our society anything of the biblical view that the aged are a special gift to God's people?

Many people of good will view their aged with loving concern. The aged do deserve the best in medical services and emotional supports that society can provide. But it would be a mistake for the Christian church to merely copy the total attitude of society toward the aged. About 80 years ago society began to label the aged "a problem." A team of Harvard psychiatrists as late as 1978 published a vast volume called *Normal Psychology of the Aging Process*. It explored the "problems" of the aged in areas of organ functioning, sensory acuity, loneliness, and the dangers of senility.

New professions emerged to work at the "problems" the aged presented. Helping agencies rallied, universities trained specialists and amassed research, politicians pointed out the precarious future of Social Security and Medicare. "Geriatrics" emerged as a specialty. An observer from Mars would likely have sensed that the aged were indeed a troublesome "problem," and that society was organizing much as a city would organize a fire department to fight the problem of individual fires. Old age was almost lumped together with senility.

The wisdom of the aged was regarded as largely obsolete and worthless due to new computerized research, modernity, space age technology, genetic engineering, knowledge explosions, and "process theology." Stunned by all of this, many of the aged shrank back in embittered silence. Almost no agencies of our society, no matter how benign and well intentioned, come anywhere near to the biblical view that the aged are a blessing.

The biblical view is new. Where is there, anywhere in our contemporary society, anything of the biblical and early church conviction that the aged are a special "gift" to God's pilgrim people? Where is the belief that the aged are "stewards of the accumulated wisdom" of yesterday, which they are ready and commanded to impart to the child of today? Whatever happened to the view that old age itself is a "reward" from God for a life wisely lived, "a marvel"? Abraham died in a *good* old age (Gen. 25:8). Life just before "the silver cord is broken," is

Louella Hostetler, Dalton, Ohio: The early church honored the aged as having an intense spiritual life, able to teach the rising generation.

a *good* life (Eccl. 12:1-7). Adults are to honor their fathers and mothers (Ex. 20:12); and rise up before the hoary head to listen respectfully and honor the aged person's opinions (Lev. 19:32). "Let days speak, and many years teach wisdom" was the biblical view (Job 32:7).

What happened to the feeling that the aged had "the power to bless," to give a benediction to sons and daughters, as the patriarchs did? (Gen. 49:33). Many proverbs in our book of Proverbs were precisely the distilled wisdoms of aged pilgrims, given to their children to help to guide them into wise ways of living. When did God tell his people to stop cherishing the teachings of their elders or to stop gathering a wisdom literature? When and how will the prophetic hope be realized, that the visions of youth will be in dialogue with the memories, wisdom, and dreams of the aged? (Joel 2:28). Truly God will need to pour out his Spirit from time to time to restore this among his people.

Early Christian writings again placed the elderly at the top of the pyramid of respect in society. Patristic literature made aged Anna, who "worshiped night and day" (Lk. 2:37) a heroine and model. The gift of healing was expected to be given by God's Spirit uniquely to widows. The *Apostolic Church Order* thus revered aged deaconesses. Aged women were to be counselors of young mothers (Tit. 2:4-5). A church order of third-century Syria, *Discalia Apostolorum,* lowered the age at which a widow could enter official churchly ministry from 60 to 50 years of age.

Ignatius of Antioch warned the bishop of Smyrna "that the bishop was to be the guardian of the widow, even as the Lord himself is." It was a mark of pure religion to visit them (Jas. 1:27). The congregation, as God's family, was to rally behind human families to assist them in respectful care of their elderly, and to let any members know that they had denied the faith and were really worse than an infidel if they failed to respect and care for their own aged (1 Tim. 5:8). In some early liturgical books, the applicant for baptism was to be asked, "Has he honored the widows?" Tertullian elevated widows to holy people, able to hear confessions, and to represent Christ.

In some areas members asked aged widows to intercede for them because they believed that the prayers of an "Anna-type" had special power. A score of documents out of the first four centuries reveal that the church honored the aged as possessors of an intense spiritual life, able to live in continence, as models of fasting and prayer, rich in contemplative life, and able to teach the rising generation.

Some new possibilities for us. As God's Spirit is newly poured out upon some caring professionals who have chosen to be among the aged to minister to them, and as they begin to listen to the aged so as to gather their wisdom, some of this wisdom, may indeed start to come to the church at large. The aged may again begin to minister to the church, as the biblical model implies.

It is true that many of our present generation of aged are too embittered, or too legalistic and shrunken in their world-view to have anything but bitterness to say to the church. These must be cared for in tender compassion. But if and as the church begins again to be expectant of a "wisdom literature" to keep growing from our aged, channels can easily be devised to assemble it from those few aged seers and prophets who do peer into the future and see God's saving action (Lk. 2:25-38), who are able to keep "rising up with wings as eagles," and who have "the power to bless."

For the first time in history a large number of church members who have spent their lives as serving professionals are entering their own old age. Their own memories take them back to the days of our ethnic solidarities. But their own professional expertise has forced them to keep their faith abreast of advancing research

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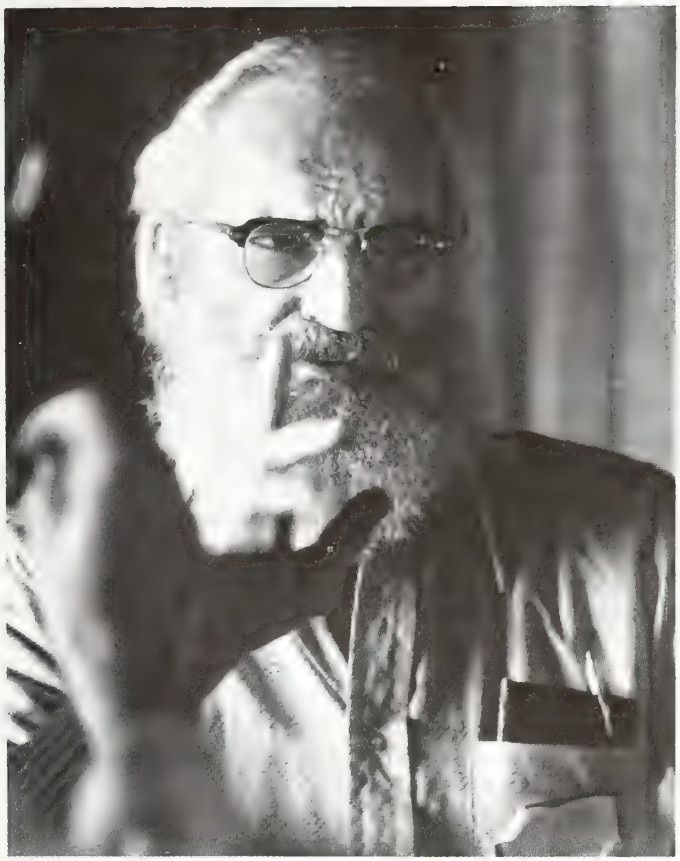

Paul Savanick, Scottdale, Pa.: One of the wisest things the aged can do is to model intergenerational search, sharing, listening to one another.

frontiers also. In the mellowed wisdom of their later years may be found worthwhile things for us to hear.

Many of them are keeping journals of their reflections. These can be a new source for the wisdom from the aged. Examples from Christianity at large include Randolph Crump Miller who after a half century as a Christian educator has written of his own old age. Paul Tournier did so after a rich ministry as a therapist, and Malcolm Muggeridge has written as a journalist. A dozen more such aged seers come to mind readily. There will soon be many more.

A task force (such as the church has assembled for frontiers in women's ministries) could be commissioned precisely to assemble our Mennonite "wisdom literature." Other agencies designed to care **for** them can go on doing their good work. But a new task force, precisely to gather their wisdom **from** them, and to invite them to minister **to** us, will need to be set up, at least for the next decade.

If the church would become serious in allowing the aged to use their "power to bless," a much needed emphasis could be begun throughout our teaching institutions and literature, that Christians need to keep close touch, emotionally, with their own aged. There is increasing danger that our members move to the ends of the earth to follow their own professional advancement and ministries, and may allow their aged parents to sit forgotten in some beautiful retirement center, or cheered only by the canned sentiments of Hallmark cards!

Christ warned against the "Corban" trick, whereby devout people hoped they could dedicate something to God and so be freed from their duty to their parents (Mk. 7:11). With redemption of the whole world on his mind, he still said to John, "Take care of mother!" No other service in world mission dare be allowed to substitute for a caring and loving-listening relationship with aged parents.

Highly mobile professionals will need to give top priority to helping their children really to know and appreciate their aged grandparents. Vital contact with children and grandchildren meets an emotional need of the aged which no expert, professional, or custodial care can replace. But the children and grandchildren will be the greatest losers if they grow up without hearing face-to-face the stories their grandparents could share. These rootless grandchildren may grow up without a core identity, without an emotional tie to their own depths and roots, without really knowing "who they are."

If children are cheated out of this access to their own past, they will suffer more than mere cultural impoverishment. By deep friendships with aged loved ones who are nearest to death, and somewhat freed from self-centered striving by having their hopes set upon God and his eternity, children may interiorize a truly spiritual outlook upon life.

Not a one-way message. The really wise aged will urge intergenerational dialogue. Now that the aged are increasing rapidly in numbers, in political clout, and in the ability to make others feel guilty about past neglect, it is important that the aged do not give in to the temptation to become the latest angry minority, lashing out at everyone else. That method does indeed raise consciousness, but it also stains another page of history with hate. It fails to find Christ's way of love.

The aged need to serve in humble intergenerational dialogue. The Old Testament's very last verse warns that God will have to visit the earth with a curse if the hearts of the "fathers" are not turned in loving mutuality toward their children (Mal. 4:6). Elihu the youth was nearer right than Job's aged friends were. At twelve years of age Christ may have been more right in some things than were the aged doctors and lawyer-theologians of the temple. Youthful Timothys dare not be despised, especially if they master the Scriptures in their historic and revelational depth. Some youthful Timothy-type pastors are even now being opposed and blocked by aged members of their congregations.

If children are cheated out of access to their own past, they will suffer more than cultural impoverishment.

One of the wisest things the aged can do to serve their generation by the will of God is to model intergenerational search, sharing, and deep listening to one another. Who but they might better demonstrate openness to the new and uncharted paths into which God may desire to lead his pilgrim people?

A tale of two cities (I)

Revelation 18—19

by Ted Grimsrud

The fate of two cities dominates the last six chapters of the book of Revelation. These two cities are "Babylon" and "Jerusalem." It is surely no coincidence that John discusses what happens to both in the same context. John is providing a picture of the destiny of the city of God in contrast with a picture of the destiny of the city dedicated to opposing God; he shows the city of death and the city of life.

But while we see clearly here the contrast between the two cities, we must not lose track of the fact that the things that happen to them, their ultimate fates, are all part of *one* work of God, the work of bringing about salvation for people of every tribe and nation.

God's work of destroying evil is portrayed in Revelation as three series of seven plagues each. Each series is more intense than the one preceding it. The first series, which is pictured as the opening of the seven seals attached to the scroll in chapter six, pictures one quarter of the earth being killed. The second series of plagues is portrayed as seven trumpet blasts in chapter eight. The vision of the trumpet plagues shows one third of the earth being burned.

The real enemies of God are not people but the symbols of evil which God must destroy for people to be free.

The third series of plagues is portrayed in chapter 16 as seven bowls being poured out. The effect of the bowl-plagues is total—whereas in the trumpet-plagues we are told that one third of the living creatures died (8:9), with the bowl-plagues we are told that "*every* living thing in the sea died" (16:3).

These various plague visions are awesome and terrible. It is important to remember that what is being pictured is symbolic. Even after all the plagues, which if taken literally would seem to have killed every person in the world many times over, we still read of people cursing God (16:21).

The plague visions would seem to me to be pictures of the spiritual battle taking place between God and the forces of evil. But it is a special kind of battle. The outcome is already decided due to the victory of the lamb who, by his nonretaliatory, unconquerable love, defeated death. this means that evil will indeed be destroyed, that the new Jerusalem will replace Babylon as the habitat for those who dwell on the earth.

Although the victory has actually already been won, the battle still continues for a time. What is at stake is the loyalty of people on earth. Satan, the dragon, maintains the power to deceive, to receive worship and trust. The victory of God is experienced by people in this age as the ability to remain faithful to the way of the lamb, not to give worship to anybody or anything else.

Evil turned against itself. The wrath of God is worked out by evil being exposed for what it is and turning on itself and eventually destroying itself. This process is pictured in chapter 17, where we are told that the beast itself brings the city of Babylon to ruin. "For God has put it into their hearts to accomplish his purpose" (17:17).

God's purpose is the total redemption of creation. The end result of this work of God's is the destruction of Babylon, the city symbolizing all that is opposed to God's love; and the establishment of the new Jerusalem, when "the dwelling of God [will be] with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things [will have] passed away" (21:3-5, NIV).

Babylon was a city-state in what is now southern Iraq. It gained prominence as an early empire dominating other city-states in the time around 1700 BC. As a part of its political control of the Middle East, Babylon's religion and its worship of the god Marduk became the religion of the whole area. Babylon thus became a kind of holy city.

In the seventh century BC Babylonia, after a time of decline, regained its control of the area. This included domination of Israel. It was from that reality that Babylon became the symbol for the anti-god forces in the world. It was a combination of their oppressive political dominance and their pagan religion that made the Babylonians so evil in the sight of the Israelite prophets.

The real Babylon rapidly lost its significance. It was conquered by the Persians in 539 BC and gradually lost its power and prestige until by 100 BC it was pretty much forgotten and by AD 200 was totally deserted. But the theological idea of Babylon remained very strong among the Jewish people. "Babylon" was the clear symbol in the later Old Testament writings, the Jewish writings after the Old Testament, and the New Testament of the anti-god forces in the world.

Ted Grimsrud served as interim pastor of the Eugene (Ore.) Mennonite Church. He now lives in Phoenix, Ariz.

So, when "Babylon" is used in Revelation, it obviously is not the historic Babylon which is meant. It is rather a symbol for the concentration of the forces of evil, the forces which oppose God and God's way of love.

It seems likely that in some sense Rome is being thought of here. As the historic Babylon had oppressed God's people and tried to impose a false religion on them, so too Rome oppressed God's people and tried to impose the false religion of emperor worship. It would thus stand to reason that Rome would be called "Babylon." And it is an important affirmation for John and his readers that Rome was not supreme or immortal, that Rome's oppression of them would someday end.

But it would be wrong to tie this image too closely to Rome, or to any other literal city. Partly this is so because it is clear from the vision in chapter 18 that what is destroyed is not people but spiritual forces. The kings of the earth, the merchants, the sea captains—all of whom were corrupted by Babylon—stand and watch Babylon get wiped out. But they themselves are not wiped out.

The real enemies of God are not people. To me this shows that the real enemies of God are not people but are the great harlot Babylon (who bewitches all the nations, the dragon, the beast, and the false prophet—all symbols of the spiritual reality of evil which God must destroy for people to finally be truly free and able to fulfill God's creative intentions.

These enemies of God have corrupted the whole earth according to the picture here. They have corrupted the kings of the earth—who have transformed the necessary function of providing for social order into one of providing wealth and privilege for themselves and their special interest allies. These kings themselves are victims of the harlot Babylon, whom they trust in and who fails them.

These enemies have corrupted the merchants of the earth, who have misused valuable and worthwhile materials, parts of God's good creation (18:11-13). These merchants are totally concerned with their own wealth, even to the point of being indifferent to the buying and selling of the bodies and souls of human beings (18:13). These victimizers also are themselves victims of the magic spell of the harlot. Their quest for wealth leaves them ultimately only with poverty—when Babylon falls they experience only terror.

It is essential to realize that it is for the very sake of the kings and merchants and captains that Babylon is destroyed. Ultimately, the magic of evil can only be broken by evil being done away with. When that happens, the fruits of creation are no longer worshiped themselves, but are given their proper place in God's order. These very same kings of the earth who mourn the fall of Babylon end up bringing their splendor into the new Jerusalem (21:24) along with the glory and honor of the nations (21:26).

I repeat, the enemies of God are not people but rather the forces which destroy that which is human in people; the forces which cause people to rebel against God and do violence to other people. But people themselves are to be loved. This is the idea behind Jesus' call for us to love our enemies and Paul's call for us to pray for our persecutors.

The proper response to violent acts done by people to other people is not only concern for the victim and anger at the evil which has been done, but also compassion and love for the oppressor. This is the case because, when we surrender to Satan and use violence, we are separated from God and dehumanized ourselves, even as we dehumanize our victims. The oppressor, too, falls victim to the evil powers.

Only when the cycle is broken. True healing, true redemption comes only when the cycle of evil is broken, when the hate of the oppressor is countered by love. A story I read recently illustrates this idea profoundly. Will Campbell is a Southern Baptist preacher who has for many years been active in civil rights work in the South. In his book *Brother to a Dragonfly*, Campbell tells how in the mid-1960s he was at a meeting of Northern student activists where they were shown a CBS documentary film on the Klu Klux Klan which documented horrors such as the murder of three civil rights workers and the death of four Sunday school children in Birmingham. The film then took the viewers inside a Georgia Klan hall where an initiation ceremony was in progress. At one point the candidates were lined up in military formation and the command, "Left face" was shouted. One scared and pathetic figure turned right, bringing confusion to the formation and cheers, jeers, and catcalls from the audience viewing the film.

It was Campbell's conclusion that there was not a true radical in that whole audience. For if they were radical, how could they laugh at a poor ignorant farmer who did not know his left hand from his right? If they had been radical, they would have been weeping, asking what had produced him.

The people who serve the forces of evil are themselves victims of those very same forces. God's destruction of Babylon is for the benefit of those who served the harlot as much as it is for the benefit of the prophets and saints whose blood was found there (18:24).

Our call, in the light of this, is to love our enemies, to seek their redemption, for that is how we are seen to be children of God.

No more

No more
and *Never again*
can be
a curse
a judgment stern
a deadly punishment
which we
are all
too apt
to earn

And yet
In God's
graced providence
No more
can also make
the quittance
of all tears
all pain
all death—
for Jesus' sake.

—Thomas John Carlisle

READERS SAY

Heather Pritchard, Harrisonburg, Va. Romans 5:12-21 does not indicate that God punished humanity for one man's (or woman's!) sin, but that the disposition of sin—that is my claim to my right to be myself, entered into the human race by one man and that another man took on him the sin of the entire human race and put it away—an infinitely more profound revelation than the one Dorothy Yoder Nyce has spent the last ten years pondering. ("The Interpretative Intrigue, Genesis 1—3," Oct. 4.) The problem of degeneration is not now and never has been one of bias. This article leaves one with the impression of the author's overriding anger. *Gospel Herald* surely need not be a forum for pedantic scholasticism.

Jean Stutzman, Kalona, Iowa. Thank you for the Oct. 18 issue of *Gospel Herald.* I was greatly encouraged by the voices of brothers Shenk, Ashburn, Ruth, Grimsrud, and Metzler. The sum of these articles helped me to see our Mennonite expression of faith and obedience with greater clarity and hope.

Lawrence Burkholder, Markham, Ont. I write in response to Howard Landis' "Four Questions About the U.S. Farm Program" in the Hear, Hear! column of Oct. 4. While I have limited knowledge of the payment-in-kind (PIK) program, I would like to ask Bro. Howard four other questions from my perspective as a Canadian Christian farmer.

1. Isn't the substitution of soil-enriching forages for monoculture row crops a practical expression of stewardship? The case can be made biblically and horticulturally that many soils that are in the PIK program ("wet spots, sand hills, or poor ground," (Landis) should not be growing intensive corn or soybeans. Mosaic law not only prohibits defrauding a neighbor (Landis), but also commands fallowing every seven years (Ex. 23:10-11), and prohibits double cropping in one growing season (Lev. 19:19). I would have expected Bro. Howard to urge Americans to reduce, not increase row cropping, given that states like Iowa will have lost their top soil, chiefly due to monoculture, in just a few more decades.

2. Isn't it true that on average, only about 7 percent of the world's annual grain production enters international trade? This being so, then all-out North American production has as its main effect the lowering of price to affluent nations and not the increased availability of foodstuffs to starving people who can't afford to buy at any price. Stewardship ethics must include a fair return to North American farmers caught in cost-price squeezes just as much as ethics demand a fair return to farmers in developing countries.

3. Are Americans aware that world grain prices are based on the Chicago Board of Trade? Therefore, my farmgate price depends more on American politics and weather than on conditions in my own country. For example, the local price for corn in the fall of 1982 was roughly $85.00 per acre under production costs. While I don't defend the PIK injustices to which Bro. Howard referred, that program kept a lot of Canadian farmers in business.

4. Is the Mennonite Church truly ready to tackle the structural and political issues which underlie government programs? We are already uncertain how to deal with many Third World justice concerns. Here at home, there are voices calling us to a traditional separation from the world. Bro. Howard asks that we test the PIK program in the light of God's Word. I support his call, but I doubt that Mennonite Christians are ready for anything that radical.

Ruth Gingerich, Elliot Lake, Ont. I would like to commend you in your efforts with the production of the *Herald.* I look forward to each issue because of its relevance to life. I would like to comment particularly on the Revelation series which is being started. I am not disappointed at all. On the contrary I find it quite timely. In fact I have just completed a personal study of Revelation taking the approach which you described—that is, a guide of how we can be encouraged to be faithful today. A Bible study group which I am attending has just started Revelation using this approach as well.

I had heard many sermons and theories on events described in Revelation and how and when they were going to take place. I was only baffled by the pluralities of views. Only as I began to read the word directly and ask God to teach me did I really begin to understand that, much more important than the events, is the person whom Revelation is revealing—Christ. (Rev. 1:1). As in the rest of the Bible, Revelation points to Christ and his sufficiency to save us from the evil one. He has overcome (Rev. 1:5), and will through us overcome (Rev. 12:11).

As there is comfort for God's people so is there contrasted the devastation of those who would refuse to repent. Many Christians would take comfort in the knowledge that as we will have victory, so will the unrighteous perish. Rather, as I read, almost all the joy and urgency of victory was gone as I became painfully aware of the end of those who would not accept Christ, but continue to be deceived by Satan. In fact several times it moved me so that I could not continue reading. I felt in a very tangible way the urgency for the fulfillment described in Rom. 8:23 and the patience of our Lord in delaying his return (2 Pet. 3:9).

As I see the havoc Satan is making of the world, I say, "Lord, when will you put an end to him?" Yet as I see those who may yet turn if the Lord tarries, I say, "Lord, wait until you absolutely must display your judgment."

H. Harold Hartzler, Mankato, Minn. I was very happy to see the article by Ted Grimsrud entitled "Lord of the Church & Lord of History" (Oct. 11). It seems to me that we no longer hear very much about his subject in our publications. The book of Revelation is one of the most important parts of the Bible in spite of the fact that it is at times difficult to understand.

It is interesting that the only reference mentioned by Ted Grimsrud is that of Hal Lindsey, *The Late, Great Planet Earth.* I have also read that book and thought that it was too far out but still very interesting.

The author should have made reference to some other sources. Though I have a very modest library yet I have at least six references dealing with the book of Revelation. I wish to mention some of them with the thought in mind that others might look up some of these references. First of all I have *Matthew Henry's Commentary.* Though it is old yet it is valuable. Second I have *The Expositor's Bible.* Here the book of Revelation is dealt with as well as all other books of the Bible. Third I have the three-volume set by Seiss: *Lectures on the Apocalypse,* which I inherited from my father. *How to Study the Revelation* by Joseph M. Gettys is more up-to-date as is also *Interpretating Revelation* by Merrill C. Tenney of Wheaton College.

As I stated I very much appreciate what Ted Grimsrud has said but I feel that we should realize that many other fine works have been produced on that book of the Bible.

Editor's Note: Ted Grimsrud recommends the following commentaries on Revelation. George B. Caird, *The Revelation of St. John the Divine* (Harper and Row, 1966); G. R. Beasley-Murray, *Revelation* (Eerdmans, 1974); Robert H. Mounce, *The Book of Revelation,* (Eerdmans, 1977); Vernard Eller, *The Most Revealing Book of the Bible* (Eerdmans, 1975).

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CHURCH NEWS

Stoltzfus appointed by MBE as new Goshen president

Victor E. Stoltzfus, an educational administrator, sociology professor, and former pastor, will become the eleventh president of Goshen College on July 1, 1984. The Mennonite Board of Education unanimously elected him to the position as Goshen's chief executive officer last week.

A strong recommendation had come to the Board of Education from the Goshen College Board of Overseers and the Presidential Selection Committee jointly appointed by the two boards.

"The Presidential Selection Committee is convinced that in Victor Stoltzfus we have found those gifts which well qualify him to serve as the next president of Goshen College," said Atlee Beechy, staff person for the committee. "Dr. Stoltzfus has an excellent teaching record, knows higher education and the particular problems and potential of Goshen College, has proven to be an effective administrator, and believes in the college's mission to the community, church, and world. His dynamic Christian faith and his personal qualities are additional resources for providing Goshen College with strong leadership in these challenging times."

Stoltzfus is currently professor of sociology and dean of Goshen College. He will succeed J. Lawrence Burkholder, whose 13-year tenure as president ends in June 1984. Previous presidents have included Paul E. Mininger, Ernest E. Miller, and Sanford C. Yoder.

Born and raised in Martinsburg, Pa., Stoltzfus attended Eastern Mennonite High School in Harrisonburg, Va. He received the B.A. degree in social science from Goshen College in 1956 and the B.D. in theology from Goshen Biblical Seminary in 1959.

While pursuing graduate studies, Stoltzfus served as pastor of the North Lima (Ohio) Mennonite Church (1959-66) and of the University Fellowship at State College, Pa. (1966-69). He has also been a staff editor for *Christian Living* magazine and a member of the student and young adult services committee of the Mennonite Board of Missions, Elkhart, Ind. He was president of the churchwide Mennonite Youth Fellowship in the early 1960s.

Stoltzfus holds an M.A. in sociology from Kent State University and a Ph.D. in sociology from Pennsylvania State University. He has taught sociology at Youngstown (Ohio) University, 1964-66; at the Pennsylvania State University, 1966-69; and at Eastern Illinois University, 1970-81, including nine years as chairperson of the Department of Sociology at Eastern Illinois. He came to Goshen College in 1981.

Victor E. Stoltzfus, now academic dean at Goshen College, will become president of the college on July 1, 1984.

The president-elect has conducted research on employee decentralization in a state government agency and on ways the Amish preserve continuity in their agriculture and community life while adapting to economic pressures to modernize. He has been recognized by *Who's Who in the Midwest* and *American Men and Women of Science*. He has been a referee and reviewer for *Rural Sociology* and has given guest lectures and courses at a number of colleges and universities.

"Victor Stoltzfus brings an enthusiasm for Goshen College and for higher education within the context of the Mennonite Church," commented Richard Kauffman, chairperson of the Goshen College Board of Overseers. "He sees our task as uniquely different from secular education—which views college as a context for the clash of ideas—and also from Christian education in some other traditions which approach education as a form of indoctrination. From an Anabaptist Christian faith stance, he believes Mennonites in higher education can encounter the world of ideas using the tools of the liberal arts. His perspective will serve Mennonites well as we try to maintain our identity while becoming more involved in the problems and issues of society."

"I see Victor Stoltzfus as a leader with vision and commitment, one who has a deep loyalty to the Mennonite Church and our theology," said Charles Gautsche, president of Mennonite Board of Education. "He appreciates the extensive investment the Mennonite Church has made for the education of our youth and will continue the effort to make Christian higher education as strong and effective as possible."

"The presidency of Goshen College is a trust from the Mennonite Church and the college faculty, students, and alumni," Stoltzfus said in commenting on his new assignment. "Many of our faculty members have taught two generations and are respected for who they are and what they teach. Marie and I are grateful for the contributions of past generations of faculty and administrators and are eager to do our part as we look to the future."

Stoltzfus is married to Marie Althouse from Doylestown, Pa. She was graduated from Goshen College in 1956 with a major in elementary education and is co-founder and co-owner of The Creative Loop, Inc., a private computer instruction school. Victor and Marie are members of the Assembly Mennonite congregation in Goshen. The Stoltzfuses are the parents of three daughters: Kristina, a 1982 Goshen College graduate and director of bilingual education in the Goshen public school system; Rebecca, who is completing a chemistry major at Goshen College and whose husband, Kevin Miller, is also a Goshen College student; and Malinda, a Goshen College freshman. The two older daughters are graduates of Eastern Mennonite High School, and the youngest, of Bethany Christian High School.

"We want to express our appreciation for the widespread expressions of support and interest," added William Zuercher, chairperson of the selection committee. "The many prayers offered in behalf of the committee and the potential candidates are very significant for the continued vitality of the college and the church. May we as a church pledge our continued support as the college faces the challenges of the future."

Mennonite seminaries celebrate 25-year association

A service of praise and remembrance at Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 14, marked the 25-year association of Mennonite Biblical Seminary and Goshen Biblical Seminary.

The seminaries function as one seminary to serve two constituencies: the General Conference Mennonite Church and the Mennonite Church.

Three faculty members who were teaching 25 years ago began the service. C. J. Dyck led the meeting. Jacob J. Enz

continued on page 797

Supplement to the
GOSPEL HERALD

Report from Associated Mennonite Biblical Seminaries November 15, 1983

Called to participate

We have gathered from many parts of the globe to begin a new school year. In this opening chapel I want to reflect on the recurring theme at several of the church conferences this summer: the centrality of Christ. For we are gathered as those whose concern it is to proclaim the good news in Jesus Christ:

—to know about it,
—to understand it,
—to prepare for its proclamation,
—and then to proclaim it.

One thing that comes through the Gospel accounts most clearly is that the readers are called upon to participate. When the Baptist came preaching, he called people to join a radical, eschatological community, making ready for the longed-for Messiah. And that Messiah came. "After John had been arrested, Jesus came into Galilee proclaiming the gospel of God: 'The time has come; the kingdom of God is upon you; repent, and believe the gospel' " (Mark 1:14-15).

Checking the context. The context of this announcement in Mark's Gospel is intriguing. These verses are located in the introduction. It is placed between the prologue and the series of sections which portray Jesus as the one who comes on a mission of deeds and teachings. That mission is introduced in these verses.

Using good pedagogy, the writer first shows us a picture and then we hear a saying. He locates the story in time (the forerunner has been imprisoned) and place (northern Palestine). The picture focuses on Jesus as the main character, whose commissioning had just been summarized.

Then the saying is announced. Two declarative statements in parallel structure presenting the content of the Gospel are followed by two imperative statements calling for a response. James Luther May suggests that this passage is constructed with three crucial elements: gospel, kingdom of God, and Jesus of Nazareth. The substance of the good news is that the kingdom is present, calling for repentance and belief. And the occasion for this reality is Jesus' coming into Galilee.

Henry Poettcker, MBS President

What the reader is to ponder is the interrelation of these three elements. This is one of Mark's summary reports, designed to portray in proper relationship the moving story of the one who had become central in the faith and life of the early Christian community. Using interpretive guidelines for the material he has received, Mark presents what in effect became the first Gospel.

The historical environment is the forerunner's ministry, creating a certain anticipation. People were expecting something to happen. At that point Jesus came with the message that God's rule is at hand. Hearers were challenged to change their minds and exercise a new trust in the good news that God is setting people's lives aright.

Jesus' presentation of God's rule, the kingdom, came to be designated as the gospel. This was the early

church's message also. So we have in effect a threefold repetition: the message of the Baptist, of Jesus, and of the early believers. Repentance and belief go hand in hand. Like the Baptist, Jesus and the early believers proclaimed this time of the kingdom; so we today proclaim that same critical time. That is the call to *participate.*

Comparing the options. There is an urgency here. It has to do with where we are in the unfolding of history. We live in perilous times. George Orwell's *1984* was passed off as completely out of touch when he wrote that book 35 years ago. But as we approach 1984, the book is startlingly up-to-date—very disturbing.

The setting in which we are called to participate has never been more crucial. All the issues and options which confronted Jesus as he pondered his task face us today very starkly:

—the Sadducee option of compromise with the dominant power ... expediency is the word ... go as far as you have to, so long as you benefit from it;

—the Pharisee solution of meticulous and unbending interpretation of the Torah ... no compromise unless forced to do so ... let us for once keep the law and the kingdom will come;

—the Zealot action for freedom from oppression ... accomplished by the sword or whatever means it takes ... the option facing Jesus in the temptations, at the triumphal entry and at Gethsemane.

We face the same kind of issues and we look for the answer in similar solutions. Have we not heard that the way to peace is to arm ourselves to the hilt?

When Agnes and I visited the Evangelical Coptic Church seminary in Cairo this spring, many things went through our minds. The Coptic Church is being tested severely, but theirs is a stance of peace. Traditional privileges have eroded one by one. But when the bishop was deposed to bring the group into line, they refused to compromise. They closed their large cathedral rather than yield to stipulations placed on its use.

Harold Vogeler told us of his experiences as an envoy of peace. A young Arab Muslim student had become his close friend. They shared deeply. One day the student brought a drawing he had done. It showed an Arab holding a dove in his outstretched hand—but a sword in the other hand. Vogeler looked at the drawing, then asked, "What would it take to offer the dove with both hands?" After a pause the student replied: "You could do that only if you were a prophet like Jesus."

You have come to AMBS to look at that kind of option. The world is crying for that kind of option. I call you to participate here in a preparation that will ready you to look at that option and, pray God, to use that option, to offer the dove with both hands!

Living the call. Look again at our text. Here is one who makes a proclamation: The time is fulfilled. This time had been ushered in by the Baptist who was arrested and silenced. Beheaded. Another voice took up the proclamation. It would continue for some months, then it too would be silenced. Crucified. The end? No, not the end. Others—the disciples and disciples of the disciples—are called to participate in this ministry of healing to the world.

What kind of preacher, what kind of a communicator, will you be? If you are walking with this Jesus, you *will be* a communication of those values which motivate your worldview. So you are here to learn about and train for the "how to." But you also need to confront the "what" of the gospel. Unless you face that question, you will not have grasped the significance of his call.

What kind of preacher are you as you hear the message? God's reign is imminent. What does this mean? There's a question of loyalty here. This implies finding the life of Christ so convincing that in faith we turn constantly to his presence in the good news. In the words of James Mays, we decide to give our living over to the program, policy, and power of the government Christ represents.

The central significance of Jesus as the Christ is the presupposition of everything we do. That is not an easy affirmation. Be sure, Jesus is not going to be a trademark for what is. This one who challenged every status quo and worldly power is no commonplace. He is the unexpected, radical Messiah—the Lamb.

Student participants in the Summer Supervised Experience in Ministry report learnings and growth.

And that says something about God, who comes in Christ to estranged human beings to reconcile them with the Eternal. This Jesus confronts us with a life that incarnates faith and hope and love—puts flesh on them—and makes us take this God seriously. That means that life can no longer just slide along.

We have been called to participate in the greatest commission ever given. Never take lightly this dare to proclaim that the rule of God has come near. It will lead to a radical change in your life and mine, following a teacher's example who in faithfulness brought that kingdom into reality. Let us dare to participate in obedience to that call.—*Henry Poettcker*

STUDENT ENROLLMENT

Students enrolled at Associated Mennonite Biblical Seminaries, Elkhart, Ind., for the first semester, 1983-84, totaled 244, up slightly from the 232 enrolled last year. Full-time equivalent enrollment reached 191.1 this semester compared to 172.2 in 1982, an increase of 11 percent. Mennonite Biblical Seminary enrollment is 102 or 81.2 in full-time equivalent, compared to 92 last year. Goshen Biblical Seminary has 142 or 109.9 in full-time equivalent, compared to 139 a year ago. The enrollment statistics include five students in the Seminary Consortium for Urban Pastoral Education (SCUPE) program in

Chicago, two in Clinical Pastoral Education (CPE), and seven in the Conference-Based Theological Education Programs in Ontario and Kansas.

Areas of study include Master of Divinity (153), Master of Arts in Peace Studies (9), one-year theology (44), unclassified (156), postgraduate (4), certificate in theology (8), and audit (11).

During the semester, which runs from Sept. 1 to Dec. 21, the seminaries are offering 39 courses, colloquia, Supervised Experience in Ministry, and choir and organ. As part of their training, the seminaries provide for non-curricular experiences in Christian community, including K-groups, forums, community assembly, chapels, theological center guests, special lecture series, and socials.

Mennonite Men of the Pacific District Conference Buy House in Elkhart

The organization of Mennonite Men of the Pacific District Conference has been in continuous operation for over 30 years. During this period their main project has been providing scholarships to assist students who want to go into full-time Christian service. These scholarships have been provided for graduate study in seminary or medical school.

Twenty-four scholarships have been given. For many years the scholarships were for $500 a year. This has now been increased to $1,000.

The latest project of Mennonite Men is buying a house in Elkhart which will provide reasonably priced housing for seminary students from the Pacific District. Known as Pacific House, it will be an encouragement to students to attend Mennonite Biblical Seminary and will provide housing for pastors of the Pacific District who wish to take a short refresher course. The results of this last project should continue to bear fruit for many years to come. All pastors or prospective students wishing further information should contact: Ronald Claassen, 3075 Bethel, Sanger, CA 93657, telephone 209/441-1017.—*Marden C. Habegger*

ANNOUNCEMENT OF INTERTERM OFFERINGS

Jan. 3-20, 1984

Prophetic Movement in Israel	—Millard C. Lind
1 Corinthians	—Howard H. Charles
Anabaptist History and Theology	—C. J. Dyck
Christian Education (Youth)	—Lavon Welty, Helmut Harder, Paula Diller Lehman
Evangelism and Church Planting	—Leland Harder
Urban Ministries Seminar (with EMS) in Washington	—Myron Augsburger and Don Jacobs

If interested in enrolling or obtaining further information, contact: Office of the Registrar, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, IN 46517.

The New Testament Greek Class

The New Testament Greek class has increased from nine General Conference Mennonite Church students in 1966 (Mennonite Church students were enrolled in Greek at Goshen) to 41 students this summer, representing the enrollments from both seminaries.

Rachel Hilty Friesen was the only woman student in the '66 class. This year 12 women students enrolled, reflecting the growing number of women in the M.Div. program.

Our goal in the summer Greek course is to be able to translate the first six chapters of the Gospel of John. The formation into small groups, "each one teach one," has facilitated content learning, building of student spirit, and assimilation into the seminary community.

It is a great joy and privilege to open the Scriptures in the original language of the New Testament and to see the response of students as this takes place.—*Gertrude Roten, associate professor of Greek and New Testament*

The New Testament Greek class

Bethlehem 83, Seminaries' Report

by John Bender

"In the past 40 years we Mennonites have added the word 'seminary' to our vocabulary," Helen Kruger, Kitchener, Ont., told participants in the Bethlehem 83 inter-Mennonite reporting sessions on Aug. 4. The General Conference Mennonite Church and the Mennonite Church for the first time met in joint sessions Aug. 1-7 at Bethlehem, Pa.

Kruger noted that the denominations' three-year graduate training in biblical and theological studies had its beginning in college settings: Bluffton, 1921; Goshen, 1946; and Eastern Mennonite College, 1960. The successor to Witmarsum Seminary at Bluffton moved to Chicago in 1945 and was renamed Mennonite Biblical Seminary.

In 1958 Mennonite Biblical Seminary moved to a new campus at Elkhart, Ind. MBS and GBS that year formed an association known as Associated Mennonite Biblical Seminaries. In 1969 GBS moved all its operations to the Elkhart campus, becoming an independent institution under the Mennonite Board of Education. Eastern Mennonite Seminary continues as part of the college, each entity having its own dean.

Jim Metzler, AMBS admissions counselor, at Bethlehem 83

Mennonite seminary enrollment has increased steadily, Kruger, an MBS trustee, said, and now appears to be leveling out. During 1982-83 the three seminaries had 309 students enrolled, or a full-time equivalent of 222.

Kruger interviewed the heads of the three seminaries for the major part of the 30-minute report: Henry Poettcker (MBS), Marlin E. Miller (GBS), and Richard Detweiler (EMS). Following is a condensed report of their responses.

GBS/MBS association. During the 1983-84 school year the seminaries are planning to celebrate 25 years of association, said Marlin Miller. The governing boards meet jointly for approximately half of each triennial session. The administrative work and decision-making is shared, all classes are shared, and "students gather without a sharp sense of being in two seminaries," Miller said.

Celebrating 25 years. "Celebration speaks of thanksgiving," said Henry Poettcker. "We're grateful for a dedicated faculty, church structures that enable us to work as we do, and students who come to the total of 244." One of the times of celebration will occur during the Oct. 15 board sessions, Poettcker said.

New center at EMS. Richard Detweiler said the Evangelism and Church Planting Center opening in the fall at Eastern Mennonite Seminary would assist the church through course offerings, consultation services, and sponsoring seminary for field persons to share from their experience and training.

Preaching at AMBS. Henry Poettcker said AMBS in the past has provided courses to help both with content and delivery of sermons. The "how to speak" part will get additional emphasis with testing, beginning in the fall, of all incoming students, and remedial work assigned in speech as indicated.

Training at a Mennonite seminary. Richard Detweiler: "Anabaptist-Mennonite faith is learned through more than academic instruction. It is experienced as a total way of life and understanding of faith. It cannot simply be added onto training in another denomination's seminary."

Women and church vocations. From five women students in 1970, representing 6 percent of students at the three seminaries, enrollment in 1980 reached 94, or 39 percent of all seminary students. Vocational goals of these women include the pastorate, Christian education, teaching, mission and service, and graduate study for teaching at our schools. Twenty-two women are now pastors in General Conference congregations and 14 in Mennonite Church congregations.

Theological education in local areas. For the past five years conference-based theological education has been going on in Ontario, Pennsylvania, and Kansas.

Pastors and students have the opportunities of taking a variety of courses, either for personal enrichment and as part of a continuing education program, or as courses which are recognized in a seminary degree program.

Broader issues. Marlin Miller: "Two major challenges face the church. The first is, How we can become a more missionary church? By this I mean not simply sending more missionaries to other countries but a network of missionary communities and congregations which proclaim the good news of Jesus Christ, God's kingdom, and Christian discipleship, and incarnate this good news. The other is to become even more a biblical people . . . how to live and to think as a biblical people and then to develop our theology of biblical authority and interpretation from that."

Richard Detweiler: "I underline what Marlin has just said. I'd add the issue of the nature of salvation—the relation of atonement and discipleship and the relation of personal or individual and corporate salvation. Also, the nature of the church in the world. Are we to be a servant people in the way of the cross—and how to be that—or a power-stance Christianity that seeks role dominance in society?"

Dean Jake Elias listens.

Open mike. "Do you see a possibility of EMS joining with AMBS?" Richard Detweiler: "That's a good question. We've enjoyed and benefited by cooperative working together. We serve somewhat similar constituencies. Perhaps the first step will be to discover how we can better complement each other in ways we serve the Mennonite Church together."

John Esau of the Bethel College Mennonite Church, North Newton, Kan., reported their congregation's efforts to support a college-age student who is open to church vocations. The person is exposed to the workings of the congregation, its history, and participates in worship leadership, preaching, boards and committees, and pastoral visitation.

Marlin Miller said the Bethel College congregation's experience illustrates that theological training is not just a seminary task. "The real issue," he said, "is, How many pastors are congregations, conferences, *and* seminaries producing? This is a common task of calling people, discerning people who have a call from God and whose call is confirmed in the congregation and church settings, and who also may be sent or come to the seminaries in Harrisonburg and Elkhart for further training."

New Mennonite congregation is being established in Boston

With over 60 universities and colleges within the metropolitan area, Boston, Mass., is a culturally rich city. Boston is not rich in Christian witness though—not these days. One after other, great city churches have dwindled away over the past several decades. There are some notable exceptions. But, in general, Boston is poor in evangelical witness.

That is changing, though. Many new churches are being planted, and some are thriving. One new church is rooted in the Anabaptist tradition. Nathan Showalter and Arthur and Evie McPhee are seeking to give leadership to that emerging group.

So far, metropolitan Boston's newest Mennonite church has no name, no covenant, no membership, and no Sunday meeting. In fact, it has not yet been constituted as a church. Nevertheless, the church exists, and those other marks of permanence will come soon—probably by early 1984.

Since June, the new church has been meeting weekly in the McPhee home. The meetings consist of singing, Bible study, prayer, and planning. Long-range direction is being sought. Possible locations for a Sunday worship service are being considered. A first meeting with the church's advisory board has been set. Persons are being visited and cared for. A bank account has been opened. And important details are falling into place.

During the summer the group—which now numbers about 15—reflected on the Bible's teaching on prayer. Out of that, a prayer chain has emerged, which each of the regular attenders has asked to participate in. Already God has begun to answer prayers for a variety of needs.

Art and Evie McPhee (with son John) and Nate Showalter are the leaders of the new Mennonite fellowship begun by Lancaster Mennonite Conference in Boston.

Now that fall has arrived, the group is concentrating on the Bible's teaching on the church, including images of the church in Scripture, ordinances like baptism and communion, and the church's mission.

The membership includes not just transplanted Mennonites but community persons with a variety of backgrounds, students and their families, and soon there will be more.

This newly emerging congregation is the second Mennonite fellowship in the Boston area. The other, Boston Mennonite Church, is jointly affiliated with the Atlantic Coast Conference of the Mennonite Church and the General Conference Mennonite Church.

The new congregation in Boston is part of an effort begun 2½ years ago by the Eastern Mennonite Board of Missions of the Lancaster Conference to plant churches in the New England states. Similar church planting efforts are taking place in Portland and Augusta, Maine; Plymouth and Martha's Vineyard, Mass.; and Bridgeport and New Haven, Conn.—Adapted by permission from the *Missionary Messenger*.

Mennonite seminaries celebrate
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and Howard H. Charles read the Old and New Testament readings.

Two students from the 1958-59 class were present, Dick Martin, Goshen, Ind. (GBS), and Vern Preheim, general secretary of the General Conference Mennonite Church (MBS).

Marlin E. Miller, president of GBS, and Henry Poettcker, president of MBS, led an open-mike sharing time on the event, concerns, and developments of the early years of the association. Paul Mininger, former president of Goshen College, and Donovan Smucker, former MBS professor, shared memories of 25 years ago.

Former MBS president Erland Waltner said the five years before the formal association were characterized by "a lot of people wanting to get aboard the bus of inter-Mennonite cooperation, but we didn't have the vehicle."

Waltner likened the difficulty in getting together to that of starting a Model T. "There were these sputterings," he said, of the mood that existed for the two groups to further the cooperation that had resulted in the service ministry of Mennonite Central Committee in 1920 and Civilian Public Service during WWII. The groups had to deepen their trust level of each other, he said.

In a concluding summary Poettcker suggested the continued getting closer together is an indication of "good things to come." Miller suggested that the original intention of a larger association of Mennonites or those Anabaptist-Mennonite in spirit may be realized in the next 25 years. "I hope we never close that door," Poettcker said. "Who knows what God will do in the next 25 years?"

A reception followed in the fellowship hall of the Chapel of the Sermon on the Mount. Another celebration event is planned for May 1984.

Paraguayan Mennonites help slum communities rebuild after floods

Ernst Weichselberger, director of Paraguayan Mennonite Service Program, reports that volunteers have begun rebuilding in response to May floods near Asunción.

On October 10, Weichselberger asked Mennonite Central Committee for financial assistance to rebuild an elementary school in a slum area of Asunción. International Mennonite Organization (IMO), a European counterpart to MCC, is contributing $12,000 toward the project. MCC is contributing $10,000.

Within days after the flood, Paraguayan Mennonites began distributing material aid and providing meals in Asunción. One school director in the flood area said: "Besides the Men-

nonites, who have taken on the responsibility of feeding the children, we have not received any aid."

Andrés Wiebe from the Loma Plata colony, who with his wife prepared and served meals to 324 schoolchildren, reported in June: "Every day we prepare a lunch. The children who attend the morning session eat before they go home and the afternoon children eat when they get here.

"All the Mennonite colonies in Paraguay donate food, and we visit the flooded neighborhoods trying to help those who need it," Wiebe said.

Two feeding stations are now open and almost 5,000 people are receiving regular meals at one of the stations.

The second phase of the disaster response is reconstruction. Mennonite volunteers and local residents of the elementary school for 400 students. Nearly all the labor is being donated.

The Paraguayan government donated the plot of land for the new school. Mennonite volunteers also continue their work with residents in housing repair in the slum community.

Taiwan Mennonite hospital celebrates 35th anniversary

A worship and thanksgiving service celebrating the thirty-fifth anniversary of Mennonite Christian Hospital (MCH), Hualien, Taiwan, was held on Sept. 18. Approximately 350 people attended the service which included recognition of pioneer workers, greetings from Fellowship of Mennonite Churches in Taiwan (FOMCIT) chairman Timothy Liau, recollections by medical director Roland Brown, an address by board chairman Verney Unruh, and a closing challenge by administrator M. J. Kao.

The hospital had its beginning in 1949 with MCC mobile clinics which first went into mountain villages. MCC was invited to Taiwan by Presbyterian missionary James Dickson who was working with the tribal mountain churches after World War II.

The first group of five workers arrived in January 1948. They were Dr. and Mrs. Robert Hess of Pennsylvania; Mr. and Mrs. Ewert of Millersburg, Ohio; and June Straite, a nurse from Pennsylvania, later married Glen Graber.

Working with patients requiring hospitalization led to the opening of a small-scale hospital in a rented building in 1950. Dr. Harold Engle, who had replaced Dr. Hess, and Dr. Koa Teng-Soan, a local doctor, worked together there to provide better medical care for the mountain people.

Dr. Roland Brown, medical director of the Mennonite Christian Hospital, Taiwan, addresses the 35th anniversary celebration of the hospital.

Dr. Roland Brown arrived in 1953. Working together with the government Public Health Office, he made plans to build a new hospital. The new building was officially opened on Jan. 3, 1955.

There have been several expansions since with the latest being completed in 1980. The hospital presently has 163 beds with 13 bassinets, and offers treatment in internal medicine, cardiology, general surgery, orthopedics, chest surgery, plastic surgery, urology, obstetrics/gynecology, pediatrics, dentistry, radiology, clinical laboratory, and physiotherapy.

The hospital employs 26 doctors and residents (including four missionary doctors), 159 nurses, 36 paramedical technicians, and 115 in the business office, maintenance, kitchen, and housekeeping.

The tone of the anniversary service was one of praise and gratitude to God for his guiding hand through these 35 years. In his address Unruh emphasized that MCH is a health-care institution that tries to see persons through the eyes of Christ and treat them as he treated people when he lived on earth. In a scientific-technological age it is easy to treat persons like machines or identify them by numbers.

A Christian hospital also has the opportunity and responsibility to help people find a right relationship with God. "A machine may help save a person's life. But can monitors and sophisticated machines tell a person how to find peace with God?" Unruh asked.

One Mennonite arrested in Rocky Flats action

Scott Gesner, member of the Mennonite Voluntary Service unit (General Conference) in Arvada, Colo., was arrested at the Rocky Flats nuclear weapons plant on Oct. 9 after he prayerfully entered the facility to plant a cactus on the grounds.

At last report he was out of jail on an unsecured bond awaiting trial, the date for which was yet to be set.

Upon entering the plant, Gesner presented the following statement to Rocky Flats officials: "This cactus is a symbol of long-suffering love; humanity which survives the spiritual droughts of war and preparation for war. It is a living prayer for peace and justice in a world torn by ideological conflicts, hatred, nationalism, and inequity, the symptoms of people's separation from higher powers and from each other.

"It is brought to this place in a spirit of hope; faith that death and inhumanity will be conquered through a commitment to love; faith that all people will recognize in time our common interests and roots as children of the same Parent."

In another protest action, approximately 400 Mennonites from Denver, Colorado Springs, Fort Collins, Boulder, and outlying areas of Colorado participated in a large demonstration at the Rocky Flats Plant, just northwest of Denver, on Oct. 15. The Mennonites were among approximately 15,000 protesters who joined hands to encircle the 17-mile perimeter of the nuclear weapons facility.

The protest was one of a series of demonstrations against the arms race scheduled at various facilities across the country. Rocky Flats is a 6,500-acre plant run for the U.S. federal government by Rockwell International. It manufactures the plutonium triggers for all U.S. nuclear weapons.

MMAA grant money benefits over 450 congregations

Over 450 congregations from different Mennonite denominations have received $69,600 from Mennonite Mutual Aid Association's 1983 congregational project grants. This is an increase of 5 percent over last year's grants, said John Liechty, director of MMAA's Fraternal Activities.

In order to be eligible to receive grant money, congregations must have 50 percent of their members, or more than 20 members, enrolled in MMAA health plans. Congregations can receive $2 per member, with a minimum grant of $75.

"Grants are to be used as seed money for the projects that the local congregation will fund from its own resources," Liechty said.

Congregations can apply for grant money to assist with several types of projects. Local benevolent or deacons' funds and mutual aid projects can benefit from grant funds. Congrega-

tions can contribute their share to MMAA's Mutual Aid Sharing Fund, to be used by members with special needs. Or the money can be designated for an inter-Mennonite, churchwide project established yearly.

One example of how a congregation used its grant money is the Alpha Mennonite Church, Alpha, Minn., which has given its share to the Jackson Community Food Shelf. This local mutual aid program helps buy food "to meet *daily* emergencies of families in our area," said the Alpha representative.

Hesston Mennonite Church, Hesston, Kan., is using its grant money to help refugees from Mozambique. The money will help them with skill training and education, as well as with daily needs while they are unemployed.

Other congregations use grant money to pay high medical expenses for church members, to help pastors continue their education, to contribute to camps and day camps for needy children, and to help members who lose jobs, farms, and livelihood because of economic conditions.

This year 26 congregations chose to support the inter-Mennonite project—*The Mennonite Encyclopedia*, Volume V, edited by C. J. Dyck of Elkhart, Ind. Money designated for the project, as well as any budgeted funds left over when all applications have been returned, goes toward the research and production costs of the encyclopedia volume. "Out of $80,000 budgeted for the grants," said Liechty, $13,995 has been given to the encyclopedia project—a substantial amount."

Funds for the grants come from the same sources as do funds for the other MMAA sharing programs: premiums paid by members, investment returns, financial reserves, and contributions.

Nursing home resident serves through prayer

Mary Bean is an 84-year-old nursing home resident. Limited by severe arthritis, she is unable to walk, or even move from her bed to her chair without assistance. Yet, Mary travels around the world every day through her prayer list.

Mary is a Mennonite Board of Missions prayer partner. She also prays for missionaries serving with Overseas Mission Fellowship and with Northern Light Gospel Mission and for any other need which comes her way.

Because Mary sees praying as a way she can serve the church in spite of her health, she takes it seriously. She has a notebook crammed with lists of people, places, and organizations so that she can do her job systematically and regularly.

One page lists the countries of the world from A to Z. Mary prays for the mission workers in all of them. Other entries in her own handwriting read, "Pray for abused children," "Pray that missionaries may exemplify agape love," "Pray for churches in New Jersey." Mary's bulletin board includes a photograph of a missionary in Indonesia for whom she has prayed for over 20 years.

Mary keeps her notebook by her bed so that she can pray at night when she can't sleep. "Often, I have my worship service at 2:00 a.m.," she said.

Three years ago, Mary was hospitalized with a stomach ulcer that doctors did not think she could survive. Mary says she is still alive today because "the Lord still needs me as a prayer partner."

Mary began praying many years ago because she felt a call to this work. Her conviction that God can do the impossible is part of what keeps her at it.

Mary's most recent experience with God and the impossible was an opportunity to attend Bethlehem 83. Through the efforts of a local pastor, Mary was able to hear Mennonite World Conference president Charles Christano speak on Friday evening. She said this was the highlight of her year.

Mary lives at Dock Terrace, a nursing home in Lansdale, Pa., operated by Franconia Conference of the Mennonite Church.

Currently some 400 MBM prayer partners join Mary in regular prayer for mission workers at home and abroad.

Under lines of drying diapers, married couples meet for prayer and sharing at the Modubar Christian community where Mennonite workers Dennis and Connie Byler and family live in Burgos, Spain. The community meets frequently for different needs, as well as worship, singing, Bible study, and toy- and candlemaking, which are their major means of support. Bylers are supported by Mennonite Board of Missions and Shalom Covenant Communities.

Goshen board meets with conference representatives

Presentations on the teaching of literature in a liberal arts context and use of evolutionary theory in biological understanding highlighted a special consultation between the Goshen College Board of Overseers and 14 conference representatives Oct. 21-22 on the Goshen College campus. The event preceded the board's regular fall meeting.

Ervin Beck, professor of English, led conference representatives through a lecture on *A Day in the Life of Ivan Denisovitch*, a novel by Alexander Solzhenitsyn used often in Goshen College literature classes about prison life in Russia during Stalin's rule. The novel has been the subject of some controversy at Goshen in recent years, primarily due to its occasional use of rough language.

In his remarks Beck argued for the appropriateness of including such a novel in Goshen classrooms. The liberal arts, he said, are "liberating arts," through which students can become liberated from place, time, limited experiences, and influences. Students must be "free so that they know where to become narrow," he said. "They must be free, in the words of John Milton, 'to see and know, and yet abstain.' "

C. Franklin Bishop, professor of biology, addressed the group on the study of evolution in a Christian liberal arts setting. He said that professors who teach different viewpoints on the subject, such as evolution vs. creationism, are sometimes viewed as "wishy-washy" or too compromising. "But," he

argued, "almost any position has some validity and a good deal of truth. To isolate ourselves from all scientists holding other theories would be to violate the liberal arts tradition and breed cultism."

"I am a creationist," Bishop concluded, "but I'm not able to join forces with some creationists who can say exactly how God did it."

In its regular meeting following the consultation, the board:

•Approved a 1983-84 budget of $9,540,000.

•Studied a three-year planning document prepared for the Mennonite Board of Education. Based on an analysis of the higher education scene in the U.S. and the Mennonite Church and of demographic studies, the document projects a smaller student body and a greater dependence on endowment income for Goshen College.

•Studied a proposal to develop a "wellness center" in conjunction with Greencroft Retirement Center in Goshen. The Goshen College and Greencroft administrations have a conjoint committee exploring the possibility of developing this indoor recreational facility.

•Noted the retirement of six longtime faculty members, conferring emeritus status on Atlee Beechy, professor of psychology and peace studies; James Clemens, librarian; Edna Shantz, associate professor of home economics; Roy Umble, professor of communication; Dwight Weldy, professor of music; and Lester Zimmerman, professor of mathematics.

News analysis:

For black farmers the agriculture crisis is a catastrophe

Fifty years ago there were 6.5 million farms in the United States. Today there are only 2.4 million. Average farm size has grown from 145 acres to 430 acres. The number of farm workers has decreased from about 13 million to 3.8 million.

Basic changes in the dynamics of American agriculture since World War II have put small farmers at a disadvantage. But as Catherine Lerza of the *Rural Coalition* says in the July-Sept. issue of their *Report*, "for black farmers, the agriculture crisis is a flat-out catastrophe."

Last year the United States Commission on Civil Rights issued a report called "The Decline of Black Farming in America." It documented decades of discrimination and the role of the Farmers Home Administration (FmHA) in permitting discrimination to continue.

The Civil Rights Commission's report stated: "While all family farmers suffer the threat of displacement from their land, the rate of decline of black-operated farms over the last decade was alarming—57 percent—a rate of loss two and a half times that for white-operated farms. Only 57,271 black-operated farms remained in 1978 compared to approximately 926,000 black-operated farms in 1920."

Other items from the report indicate that:

•Median farm income for blacks was $7,584 compared to $17,323 for white family farms.

•In the Southeast the average size for black-owned farms is 128 acres compared with 428 acres for the average white-owned farm in the same region.

Another source indicates that blacks hold only three tenths of one percent of all privately held land today, while they make up almost 11 percent of the population.

According to the Civil Rights Commission report, the United States Department of Agriculture (USDA) has made an investigation in 1980 in North Carolina and found evidence of blatant racial discrimination. Among other things, they found:

•Discrepancies in the real estate appraisal of farmland owned by blacks (used to determine collateral).

•Disparities in number and amounts of loans to blacks.

Because black farms are smaller, less well-off, and less likely to obtain commercial credit than white-owned farms, FmHA ought to play a key role in prompting and encouraging black farmers who cannot for a variety of reasons obtain credit elsewhere. Yet the Civil Rights Commission found "only 2.5 percent of the total amount loaned through FmHA's farm credit programs in fiscal year 1981 was awarded to black farmers."

After the 1982 Civil Rights Commission report came out, black organizations and others concerned about black farmers waited for a response. Finally in June 1982, four months after the report was issued, Representative Ed Jones of the U.S. House wrote to Agriculture Secretary Block asking him what the USDA planned to do about the report.

Two months later Block replied that the USDA simply was not guilty as charged. His rationale was that blacks were leaving the land to "take advantage of nonrural private sector employment opportunities."

Later, after much pressure from various groups in March 1983, Secretary Block acknowledged that "disparate rates of decline among black farmers may in some way be related to the structure and methods of enforcement of USDA programs." He announced the formation of a special department-wide "task force" to examine USDA programs and their effectiveness in addressing the special problems of black farmers.

The task force report was due in late summer. To request a copy of the report, write: Civil Rights Task Force, c/o Undersecretary Frank Naylor, United States Department of Agriculture, Washington, DC 20250.—Art Meyer, Akron, Pa.

VOICING "A CALL"

Ray and Lillian Bair are giving leadership to *"A Call to Faithful Stewardship,"* approved by the 1983 General Assembly as a special emphasis for the church.

They will also continue "God's Managers" seminars based on their book of the same title.

For information about stewardship resources contact the Bairs at MBCM, Box 1245, Elkhart, IN 46515, (219) 294-7536.

Mennonite Board of Congregational Ministries

MENNOSCOPE

Lavon Welty will succeed Herta Funk as staff person for the Mennonite Church-General Conference task force on human sexuality in the Christian life. Welty was given the assignment at the committee's meeting in Chicago on Oct. 21-22. He serves as associate secretary for congregational youth ministries under the Mennonite Board of Congregational Ministries of the Mennonite Church, with offices in Elkhart, Ind. The committee is chaired by Wilmer Martin and Sue Goerzen, both of Ontario. Funk left General Conference central offices in early September to assume a position as an English teacher in China under China Educational Exchange.

Paul Seland was licensed and installed as pastor of the Staunton (Va.) Mennonite Church on Sunday evening, Oct. 23. He is a senior at Eastern Mennonite Seminary. Roy D. Kiser and Richard Showalter, overseers of Southern District of the Virginia Mennonite Conference, were in charge of the service.

Robert Kaiser, associate editor of the *Washington Post* and author of the best-seller *Russia*, will speak at Goshen College Tuesday, Nov. 15, on "Soviet-American Relations: The Road Ahead." Kaiser will discuss the prospects for improved Soviet-American and East-West relations and the obstacles to such improvement. He considers the four major obstacles to better relations to be the Soviet economic crisis, the likelihood of increasing popular discontent in Eastern Europe, the deployment of new nuclear weapons that threaten arms control, and the lack of understanding between Moscow and Washington. Kaiser has served on the *Post* staff for 20 years in a range of assignments; he currently edits and writes a column for the "Sunday Outlook" section.

Glennys Heatwole Shouey began an assignment on Nov. 1 as executive director of the Virginia Mennonite Conference Auto and Property Aid Plans. In this new position, Shouey will coordinate the activities of local secretaries who write the Aid Plan agreements with members. She will also implement the policies of the Aid Plan Boards and generate vision for mutual sharing within the Virginia Conference constituency. Shouey is a native of Rockingham County and a graduate of James Madison University. She is married to Dr. Robert Shouey, a Harrisonburg podiatrist. The couple attends Harrisonburg Mennonite Church.

The Dutch Mennonite Church has decided to establish a peace listening post within the European community and is now looking for someone to fill that post which will be based at the Quaker Center in Brussels near NATO headquarters. They are looking for someone who wants to manifest his or her Christian (Mennonite) commitment in action, someone well acquainted with, and known by, the peace movement, with a background in political or similar studies. This person should have mastered the English and French languages, should show initiative and persistence, and feel comfortable in both official and unofficial circles. A modest salary will be paid. For information and application form, address inquiries to J. P. van den Berg, Doopsgezinde Vredesgroep, Singel 450-452, 1017 AV Amsterdam, Holland.

Metamora (Ill.) Mennonite Church is looking for a staff person to work in the areas of Christian education, youth ministry, and as an assistant to the pastor. The position is open to a young person who wants to test his or her skills and gifts for ministry during a minimum two-year commitment. Contact Larry Augsburger, Box 687, Metamora, IL 61548; call (309) 367-4892.

Due to the overflow response to the Nov. 11-13 workshop on Relaxation and Stress Management at Spruce Lake Retreat, the leader, Gerald Musselman, of Harleysville, Pa., has agreed to repeat the same seminar on Dec. 9-11, 1983. Send registration to Spruce Lake Retreat, R. 1, Box 605, Canadensis, PA 18325; or call (717) 595-7505.

Goshen College has an opening for a full-time graphic design artist in the Information Services department, beginning approximately mid-December. Minimum qualifications include graphic arts training, with college degree preferred, and experience in design and paste-up of publications. Send résumé and three letters of reference by Nov. 21 to the director of Information Services, Goshen College, Goshen, IN 46526.

Senator Mark Hatfield (D-Ore.) was recently asked for his reactions to the action taken by the General Conference Mennonite Church to stop withholding taxes from the wages of employees who wish to protest the use of taxes for military purposes. He said: "Frankly, I don't think they will escape prosecution." He was speaking at the time at New Brunswick (N.J.) Theological Seminary, where he was advocating the World Peace Tax Fund (WPTF), a bill which would allow citizens to designate the part of their taxes that now goes to military purposes to efforts to relieve the causes and effects of war. Hatfield is one of two sponsors in the U.S. Senate of the WPTF bill. He said that the bill has a long way to go toward gaining enough support in both congressional houses. The legislation has 46 sponsors in the House of Representatives.

Mennonite Mutual Aid Association announces an open enrollment period for its new Medicare Supplement Plan. During the month of December, any person currently participating in Medicare, but not a member of an MMA, medical plan, can enroll in the Medicare Supplement Plan without the usual six-month waiting period for pre-existing health conditions. Coverage will begin on January 1. The open enrollment period is especially important for those with medical conditions barring them from other medical plans, or causing waiting periods for plans that will accept them. Although the December Open Enrollment is for new members only, current MESP-Medicare members will transfer to the Medicare Supplement Plan beginning January 1, 1984. For information, call Joy Liechty toll-free at 800-348-7468; or (219) 533-9511, collect within Indiana; or contact your MMA area representative.

Special meetings: John Drescher, Harrisonburg, Va., at Yoder, Kan., Nov. 27-Dec. 1. Milo Kauffman, Hesston, Kan., at Oak Grove, Smithville, Ohio, Nov. 20, and at Central Christian High School, Kidron, Ohio, Nov. 21.

New members by baptism and confession of faith: Mountain View, Lyndhurst, Va.: Jenny Mays, Sandi Shirk, and Merl Swarey. Springdale, Waynesboro, Va.: Gordon Poindexter by baptism and Kathy Poindexter by confession of faith.

Change of address: Leonard Garber from 3003 Benham Ave., to Chippewa Drive, Elkhart, IN 46517.

BIRTHS

Bare, Wendall and Janet (Laursen), Burlington, Iowa, first child, Jonathan David, Sept. 24.

Beachy, Daryl and Linda (Horoho), Kokomo, Ind., second child, first son, Zachary Melvin, Oct. 8.

Beachy, Michael Allen and Marcia (Cooper), Greentown, Ind., second daughter, Hanna Marie, Oct. 7.

Burkhalter, Ulrich and Tammy (Grigsby), Ary, Ky., first child, Emmanuela Mireille, Oct. 15.

Byler, Daryl and Cynthia (Lehman), Meridian, Miss., second child, first son, Aaron Holden, Oct. 5.

Dick, John and Shirley (Claassen), Goshen, Ind., second daughter, Sarah Christine, Oct. 16.

Dietrich, Alan and Bonnie (Yantzi), St. Agatha, Ont., first child, Kirby Miranda, Oct. 15.

Garber, Ronald and Verlene (Epp), Lakewood, Colo., third son, Joel Preston, Oct. 23.

Gundy, Jeff and Marlyce (Marlens), Hesston, Kan., second son, Benjamin Kyle, Oct. 19.

Horst, Kurt M. and Elaine (Kauffman), first child, Michael Leon, July 6.

Kliewer, Glen and Susan (Springer), Hillsboro, Kan., first child, Jocelyn Faye, Sept. 7.

Kratzer, LaVon and Janice (Witmer), Dalton, Ohio, third child, second daughter, Melanie Nicole, Oct. 14.

Landis, Dave and Marianne, Indianapolis, Ind., first child, Douglas Lane, Sept. 22.

Livingston, Donald and Luanne (Snyder), Salem, Ore., first child, Miriam Jewel, Oct. 12.

Moyer, David and Beverly Lynn (Moyer), Souderton, Pa., first child, Brandon Scott, Oct. 14.

Roggie, Calvin and Donna (Hershberger), first child, Leah Renee, Oct. 15.

Shantz, Eldon and Ellen (Paulus), Thomas, Okla., first child, Kindra Dawn, Oct. 24.

Showalter, Harry J. and Nancy (Caricofe), Harrisonburg, Va., third child, second son, Timothy Conrad, Oct. 12. (First son deceased.)

Troyer, Scott and Jayme (Dalton), Hartville, Ohio, first child, Nicole Ann, Oct. 25.

Pontius

Joel Kauffmann

MARRIAGES

Brenneman—Brenneman.—Byron Brenneman, Elida, Ohio, Salem cong., and Susan Brenneman, Elida, Ohio, Pike cong., by Larry Rohrer and Homer Schrock, Oct. 8.

Durie — Rosich. — James Arthur Durie, Jr., and Bonnie Gail Rosich, both of Elkhart, Ind., Sunnyside cong., by Clare Schumm, Oct. 22.

Gerber—Ramseyer.—Michael Gerber, Apple Creek, Ohio, Kidron cong., and Donna Ramseyer, Marshallville, Ohio, Crown Hill cong., by Bill Detweiler, Oct. 7.

Groff—Fry.—Earl B. Groff, Lancaster, Pa., Mellinger cong., and Mary K. Fry, Elizabethtown, Pa., Risser cong., by Paul G. Landis, Oct. 15.

Horst—Sheeler.—Kevin M. Horst, Pleasant View cong., and Linda R. Sheeler, Diller cong., Newville, Pa., by Marvin L. Ruth, Oct. 22.

Landis — Helmuth. — Jim Landis, Ephrata, Pa., and Sharon Helmuth, Sarasota, Fla., both of Bay Shore cong., by Paul R. Yoder, Sr., Sept. 24.

OBITUARIES

Burkholder, A. Lorne, son of Phares and Laura (Sherk) Burkholder, was born in Markham, Ont., July 30, 1903; died at Parkview Nursing Home, Stouffville, Ont., Oct. 2, 1983; aged 80 y. On May 25, 1939, he was married to Violet Wright, who survives. Also surviving are 3 daughters (Esther—Mrs. Ken Reesor, Irene—Mrs. Glenn Steiner, and Sylvia—Mrs. Stan Gallian), one son (Howard), one brother (Harvey), one sister (Florence—Mrs. Ernest Hoover), and 12 grandchildren. He was preceded in death by an infant son, one brother, and one sister. In 1940 he was ordained to the ministry and served the Cedar Grove Mennonite Church. Funeral services were held at Wideman Mennonite Church on Oct. 4, in charge of Lawrence Burkholder, Douglas Gray, and Jim Shantz; interment in Cedar Grove Cemetery.

Charles, Amos B., son of Christian H. and Elizabeth (Brubaker) Charles, was born in Lancaster, Pa., Dec. 28, 1888; died at Village Vista Nursing Home, Lancaster, Pa., Aug. 27, 1983; aged 94 y. On Dec. 26, 1912, he was married to Edith S. Haverstick, who died on Jan. 23, 1973. Surviving are 4 sons (C. Earl, J. Harold, Amos J., and H. Melvin), 3 daughters (Grace H.—Mrs. Jacob B. Landis, Florence M.—Mrs. John G. Brubaker, and Ethel E.), 44 grandchildren, 87 great-grandchildren, and one brother (Amos B. Charles). He was preceded in death by one son (Elmer H.) in 1961. He was a member of Habecker Mennonite Church, where funeral services were held on Aug. 31, in charge of Abram H. Charles, Christian B. Charles and Norman Shertzer; interment in the church cemetery.

Cullar, Rena, daughter of Harvey A. and Edith (Rickert) Metzler, was born at Columbiana, Ohio, July 16, 1899; died at Salem, Ohio, Oct. 14, 1983; aged 84 y. On Nov. 2, 1922, she was married to John Cullar, who died on Jan. 8, 1959. Surviving are 2 sons (John Allan and Harold Cullar), one daughter (Ardith—Mrs. Arthur Blosser), 9 grandchildren, 5 great-grandchildren, and 3 sisters (Mildred—Mrs. John Steiner, Sarah, and Laura Metzler). She was preceded in death by one sister (Ruth Steiner). She was a member of Midway Mennonite Church, where funeral services were held on Oct. 17, in charge of Ernest D. Martin and Paul Yoder; interment in the Midway Cemetery.

Helmuth, Dewey, son of Joseph J. and Lovina (Miller) Helmuth, was born at Arthur, Ill., Jan. 6, 1902; died at St. Joseph Hospital, Kokomo, Ind., Sept. 28, 1983; aged 81 y. On Dec. 25, 1922, he was married to Mildred Norton, who died on June 15, 1978. Surviving are 3 sons (Joseph N., Ned, and Leo L.), one daughter (Mary Lou—Mrs. Ronald Rich), one foster daughter (Minnie Mast), 12 grandchildren, 6 great-grandchildren, and one sister (Dora—Mrs. Leo Mishler). She was a member of Howard-Miami Mennonite Church, where funeral services were held on Sept. 30, in charge of Lee Miller and Robert Sulanke; interment in Crown Point Cemetery.

Miller, David A., son of Harley A. and Marjorie M. (Swihart) Miller, was born at Goshen, Ind., Oct. 6, 1948; died as a result of an automobile accident at Elkhart, Ind., Oct. 9, 1983; aged 35 y. On June 20, 1971, he was married to Donna Jean Harrellson. On May 20, 1977, he was married to Donna Landon Alger. Also surviving are 2 sons (Michael Allen and Gale Miller), 2 daughters (Jeannine and Deanna), one stepdaughter (Julie Alger), his parents, grandparents (Ben and Dorothy Swihart), and 4 brothers (Paul E., Timothy R., Stephen L., and Phillip D.). He was preceded in death by one daughter (Darlene). He was a member of Clinton Brick Mennonite Church, where funeral services were held on Oct. 12, in charge of Carl L. Smeltzer and Lindell Krebs; interment in Clinton Brick Cemetery.

Norman, Leona Ruth, daughter of Raymond and Georgeann (Barber) Miller, was born in Hydro, Okla., Sept. 21, 1929; died of a heart attack at Dyer, Ark., Oct. 11, 1983; aged 54 y. On Sept. 26, 1981, she was married to Gene Norman, who survives. Also surviving are one stepdaughter (Charlotte Whitson), 2 grandchildren, her parents, one brother (Donald), and 2 sisters (Lola—Mrs. Bob Lester and Margaret—Mrs. Forrest King). Funeral services were held at Pleasant View Mennonite Church on Oct. 15, in charge of Chester Slagell; interment in Pleasant View Mennonite Cemetery.

Owen, Mildred Louise, daughter of Ralph and Osie (Hertzler) Ziegler, was born in Newport News, Va., Jan. 22, 1941; died at her home in Northfield, Vt., Oct. 2, 1983; aged 42 y. In 1963 she was married to Wayne Owen, who died in 1981. Surviving are one son (Griffeth), her parents, 2 brothers (Don and Gordon Ziegler), and one sister (Audrey Thompson). Funeral services were held in Northfield, followed by a memorial service at the Warwick River Mennonite Church, Newport News, Va.; interment in Lindale Mennonite Church Cemetery, Harrisonburg, Va.

Richer, Edna, daughter of Simon and Minta (Diller) Huber, was born at Elida, Ohio, Oct. 9, 1914; died of cancer at Tedrow, Ohio, Oct. 15, 1983; aged 69 y. On Dec. 15, 1940, she was married to Lawrence Richer, who survives. Also surviving are one son (Nelson), 2 daughters (Shirley Wallace and Donna Wilhelm), 8 grandchildren, one brother (Ruben Huber), and one sister (Effie Egts). She was preceded in death by one daughter (Sharon). She was a member of Tedrow Mennonite Church, where funeral services were held on Oct. 18, in charge of Roy Sauder and Randall Nafziger; interment in Pettisville Cemetery.

Roi, Catherine, daughter of Nicklas and Catherine (Erb) Brenneman, was born in Ellice Twp., Ont., Dec. 29, 1897; died at Stratford, Ont., Oct. 12, 1983; aged 85 y. On Apr. 17, 1918, she was married to Simon Roi, who died in 1966. Surviving are one son (Kenneth), 4 daughters (Elnora—Mrs. Reg Carter, Floretta—Mrs. Julius Lichti, Ada—Mrs. Alvin Steinman, and Audrey—Mrs. Howard Lebold), 19 grandchildren, and 12 great-grandchildren. She was preceded in death by one son (Louis Carl) in 1957. She was a member of Cassel Mennonite Church. Funeral services were held at East Zorra Mennonite Church on Oct. 15, in charge of Dan Nighswander and Vernon Zehr; interment in 16th line East Zorra Mennonite Cemetery.

Studer, Ethel D., daughter of Peter and Mary (Schrader) Unzicker, was born in Francisville, Ind., July 9, 1902; died at Mishawaka, Ind., Oct. 9, 1983; aged 81 y. On Feb. 12, 1924, she was married to G. L. Studer, who died in July 1978. Surviving are one son (Verle Studer), 2 daughters (LaVerne Mikesell and Betty Decker), 7 grandchildren, and 5 great-grandchildren. She was a member of Roanoke Mennonite Church, where funeral services were held on Oct. 12, in charge of Robert Harnish; interment in Roanoke Mennonite Cemetery.

Swartzendruber, Alva, son of Valentine and Mary Anne (Rhodes) Swartzendruber, was born in Johnson Co., Iowa, Apr. 1, 1894; died at Pleasant View Home, Kalona, Iowa, Oct. 10, 1983; aged 89 y. On Dec. 25, 1916, he was married to Mattie Bender, who died in 1968. Surviving are one daughter (Ada Mae Yoder), one son (Glenn G.), 7 grandchildren, 4 great-grandchildren, 3 brothers (Fred, Valentine, and Jacob), and 3 sisters (Barbara Swartzendruber, Mary Jane Swartzendruber, and Katie Ann—Mrs. Richard Birky). He was preceded in death by an infant daughter (Lela Fern). He was ordained to the ministry in 1919 and as a bishop in 1922. He served the Pleasant View Mennonite Church in Hydro, Okla., and several others in the South Central Conference. Funeral services were held at Wellman, Iowa, Oct. 12, in charge of Merv Birky and Emery Hochstetler and at the Pleasant View Mennonite Church in Hydro on Oct. 14, in charge of Chester Slagell, James Detweiler, and Ron Phelps; interment in the Pleasant View Cemetery.

Ulrich, Mathilda R., daughter of David H. and Jacobina (Imhoff) Schertz, was born in Roanoke, Ill., Aug. 20, 1895; died at Eureka, Ill., Oct. 4, 1983; aged 88 y. On June 19, 1919, she was married to Emanuel Ulrich, Sr., who survives. Also surviving are 5 sons (Wilfred, Kenneth, Emmanuel, Jr., Harold, and Franklin), 2 daughters (Mrs. Mildred Reeb and Mrs. Geneva Meyer), 27 grandchildren, 22 great-grandchildren, and one brother (Chris Schertz). She was preceded in death by 3 brothers and 2 sisters. She was a member of Roanoke Mennonite Church, where funeral services were held on Oct. 7, in charge of Robert Harnish and Eldon King; interment in Roanoke Mennonite Cemetery.

Weaver, Anna, daughter of Joseph and Johanna Kohler, was born on May 21, 1900; died on Sept. 18, 1983; aged 83 y. She was married to Earl Weaver, who died in 1957. Funeral services were held at the Weaver Mennonite Church, in charge of Harry Shetler, Kurt Horst, and Sanford Shetler; interment in the Richland Cemetery.

CALENDAR

Mennonite Mutual Aid Board of Directors, Chicago, Ill., Nov. 17-18
Mennonite Church General Board, Lombard, Ill., Nov. 17-19
Northwest Conference fall conference, Calgary, Alta., Nov. 18-20
Southwest Conference annual meeting, Sunnyslope Mennonite Church, Phoenix, Ariz., Nov. 24-25
Mennonite Board of Education annual meetings, Chicago, Ill., Nov. 29-Dec. 3
Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7

CREDITS

Cover and pp. 786, 787 by D. Michael Hostetler; p 792 by Mennonte Board of Education; p. 797 by Susie Shenk; p. 799 by Dennis Byler.

ITEMS AND COMMENTS

Louisiana Supreme Court backs legislature on creationism law

Louisiana's legislature was within its rights in passing a law in 1981 requiring the teaching of creationism in public schools that teach evolution, the state supreme court ruled.

In a 4-3 decision, the court said it was ruling on "a question of a legislature's authority to establish and maintain education within the state." The ruling did not address the question whether creationism teaching violates church-state separation, which will now be decided in federal court.

Louisiana is now the only state with a creationism-teaching law, which has been suspended pending the outcome of the litigation. In January 1981, a federal judge struck down a similar Arkansas law, saying it had a basically religious purpose and no secular purpose, and would cause the state to get deeply entangled in religious judgments in trying to enforce it. The suit against the Louisiana law was filed in 1981 by the American Civil Liberties Union.

Judge backs Georgetown on gay rights

Georgetown University's refusal to grant official recognition to a gay student organization on the basis of Catholic teaching has been upheld by a District of Columbia Superior Court judge.

Judge Sylvia Bacon dismissed a lawsuit brought against the university by gay students three years ago. Although the student group cited a district human-rights law which bars discrimination on the basis of sexual preference, Judge Bacon said the law "is a local enactment of well-motivated purpose but impermissible reach." She said it cannot be enforced against private institutions because the federal government has not articulated a national policy on gay rights.

Judge Bacon said her decision was "reached not because of any lack of respect for the rights of students or homosexuals but rather out of a belief that religious freedom requires it."

American Lutheran bishops urge end to clandestine war against Nicaragua

A 21-member delegation of the American Lutheran Church, including its presiding bishop and 13 district bishops, returned from a tour of Central America saying the United States should seek removal of all outside military involvement in and around Nicaragua.

"The U.S.-sponsored contras do not represent a possible alternative for a democratic Nicaragua," the delegation said in a statement. "Nicaragua by itself poses no threat to the U.S."

Delegation members said they had no way to judge the extent of Cuban and Soviet involvement in Nicaragua. "Pro-Sandinists insist it is slight, opponents think it substantial," they reported, adding that the churches of Nicaragua are "badly split in their attitudes toward the current government" of Nicaragua.

"Large numbers of Roman Catholics, including priests and nuns, are involved in 'base Christian communities' which see support for the revolution and its aims as a Christian calling."

The ALC representatives said the several opponents of the Sandinist government with whom they spoke "believe the Sandinists to be creating a one-party state with no possibility for significant opposition in spite of the . . . assurances given by the Sandinist party.

The delegation said life under former dictator Anastasio Somoza was "unbelievably bad for the vast majority," and that the Sandinist government has "made significant progress in meeting the needs of poor people for land, health care, literacy, and hope."

It also said the U.S. policies toward Nicaragua over the last century had led to "widespread distrust of and antagonism toward the U.S."

Feminist theologian says pope is alienating women in church

Roman Catholic women who want to serve in "the fullness of Christian ministry" have two options: give up their hopes for priesthood or join another denomination, says a prominent woman theologian.

Dr. Rosemary Radford Reuther said in a Brooklyn, N.Y., lecture that the opposition of Pope John Paul II and the Vatican to ordaining women is prompting questions for many of them about the viability of the Catholic Church for women in the future.

Dr. Reuther, a well-known feminist writer and lecturer, pointed to the growing number of Catholic women who have obtained the educational credentials for ordination but cannot get a job.

Some decide to remain Catholic but work for another denomination. She is a professor of theology at United Methodist-related Garrett-Evangelical Theological Seminary in Evanston, Ill. Others remain in the church and work for future change there, but give up all personal hope of priesthood or even a job using their training. Still others enter a church that will ordain them.

Appeal of shared-time ruling planned

The Grand Rapids public-school board plans to ask the U.S. Supreme Court to review a federal appeals court decision which struck down the district's "shared-time" program with parochial schools.

The Sixth U.S. Circuit Court of Appeals ruled in September that the program violated the constitutional doctrine of separation of church and state.

The program had operated for six years. It provided supplemental and remedial classes to about 11,000 students annually in 41 private and parochial schools. The classes were taught by public-school instructors who were paid by the public-school board.

It was dismantled in late 1982 when U.S. District Judge Richard Enslen ruled in Kalamazoo that the program violated church-state separation. The initial challenge to the program was made by Americans United for Separation of Church and State.

Church aides boycott Denton hearing on Marxism and liberation theology

Church representatives boycotted a two-day, finger-pointing U.S. Senate hearing on "liberation theology," calling the inquiry by conservative Sen. Jeremiah Denton (R-Ala.) an effort to discredit church resistance to U.S. policy in Central America.

The hearing was believed to be the first in which a committee of Congress has sought testimony about the theological views of church leaders in the U.S. and in foreign countries. Chairman Denton, however, responded that the panel was "not interested in theological beliefs" but in "the influence Marxists have had on churches and the influence churches have . . . in parallel with Marxists." Officially called "Marxism and Christianity in Revolutionary Central America," the hearings had been described earlier by Denton aides as centering around "theology of liberation."

Sen. Denton tried to stress the seriousness of the inquiry by invoking the unusual practice of swearing in witnesses—some of them Nicaraguans who have turned against the Sandinist government. The senator also interrupted witnesses whenever they named church officials and groups, asking them to repeat the names.

Yet, Mr. Denton also suggested that "liberation theology" was addressing valid concerns of poverty and injustice which "demand" responses by the United States—perhaps in the form of more economic aid to Central America.

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Lament for 39 orphans

It was the stop at the orphanage that did it. Ever since I left home for a tour of three Central American countries, I intended to write a response, but I was not sure what it would be. Then I visited an orphanage and the stirrings for this lament welled up within me.

Call me a bleeding heart if you will, but when I heard that these 39 children—some of them babies in diapers—were orphaned by the violence in Guatemala, I was affected in a manner different from any other experience of the last two weeks. The poignance of the moment was heightened by the reaction of the boys to one of my companions, a jovial service worker. He began to toss them one by one and they flocked to him with cries of "Papa." War is cruel to everyone, but especially to children.

I did not experience violence in Guatemala. Indeed I had not expected to. None of the people I met reported bad experiences with the powers that be, but some of the stories they told about others were fearsome. And the evidence was before me in the persons of those 39 children.

I concluded that the bad stories I had heard about Guatemala were probably true—and some I had not heard. No doubt the statistics too—that most of the land is owned by a small percentage of the people. I could not tell, as I traveled perhaps 1000 kilometers in the country, who owned the land, but I found Guatemala a place of beauty. A climate of perpetual springtime they told me, and it seemed to be true. The Guatemala I visited was the highlands. Guatemala City, the capital, lies at 4500 feet above sea level and the nights were cool. I left Guatemala with a cold.

The poor are discriminated against in Guatemala, they told me, and I was inclined to believe them. Most mistreated are the Indian farmers. Descended we presume from the once proud Mayas who were defeated by the Spanish in the 16th century, they are now a subservient people, humble in their public demeanor, but I was told, inclined to beat their wives. As for languages, they are divided into 23 dialects.

Violence in Guatemala is in response to persistent guerrilla attempts to overthrow the government. So the government takes no chances. Anyone who speaks defiantly or makes a suspicious move may be labeled "subversive" and could become "disappeared." To be disappeared is not a good thing; it may be fatal. One person said in effect that anyone who teaches the Indian peasants to think is considered dangerous. The parents of the 39 orphans evidently got caught in the struggle between guerrillas and troops supporting the government.

They spoke of Rios Montt in Guatemala, the so-called Evangelical Christian politician who was deposed last summer. Overall, they said, Rios Montt made things better in Guatemala. As a result of his work, the countryside is more peaceful than a year ago. But since he was put out, it is getting worse again. (See "Items and Comments," Nov. 8, p. 783). His trouble, they said, was severalfold. For one, he offended too many powerful interests in the country. For another, he evidently had some bad advice from reactionary fundamentalists. And he stood up to the Great Power of the North.

I was reminded at times that by my citizenship I represented the Great Power in spite of myself. His presence is pervasive, sometimes more openly than others. They told me, for example, that at the time of the coup against Rios Montt, a U.S. military attaché was seen in a government building speaking into a walkie-talkie and looking at his watch. They called my attention to the book *Bitter Fruit*, an account of how the G.P. supported a rebellion against Arbenz in 1954. Arbenz, I was told, was a Guatemalan leader who cared about the Guatemalan people. With him the history of the last 29 years might have been different.

An Anabaptist leader in Guatemala held me somewhat responsible for what the G.P. does there. So I was encouraged when I returned to see that our moderator, Myron Augsburger, and other Mennonites had spoken to officials of the government about our concerns for Central America. And I have composed in my mind letters I expect to send to Washington.

But the church is present in Guatemala too. Like the church everywhere, it is not as effective as it could be because it is divided and some Christians are too occupied making up their minds to take effective action. Also, church leaders and mission and service workers there walk a fine line, seeking to discover the shape of Christian obedience in their context. I was told they are welcome, so far as the government is concerned, to meet for preaching, Bible study, and prayer. They will only get in trouble as they seek to carry out the implications of these holy exercises.

There is an Anabaptist stirring in Guatemala. As this theology becomes more developed and more pervasive, there will be excitement among Christians in Guatemala. I can hardly wait to see it.

I admit that I breathed a little more easily as the plane flew out over the green hills of Guatemala on the way to El Salvador, another troubled land where the geographical prospect pleases. Such picture post card beauty! Of course, the view from the air is often romanticized. On the ground there is dirt and grime, toil and labor—and violence. But there is also opportunity.—Daniel Hertzler

November 22, 1983

GOSPEL HERALD

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The Mennonite family in the 80s

by Maurice Martin

In our traditional rural Mennonite enclaves sociologists have in the past discovered what they were looking for—an island of contentment and family stability in the midst of the stormy seas of our changing and hurting society. "Gemeinde" they called it, thus drawing into sociological jargon a term out of our best theological tradition of peoplehood.

In recent years, however, the euphoria has worn off and sociologists, both Mennonite and non-Mennonite, are ready to take a more realistic look. They have discovered that the rural traditional Mennonite family may not be so healthy as was once thought. Nor is it quite so traditional. Indeed, even if one wished to extol the virtues of rural family life, the fact is that half of Canadian Mennonites and one third of North American Mennonites are now urban. This must radically alter our perceptions and experience of family life, and our description of "a happy, healthy family." More on this later.

Sociologists can perhaps best measure indicators of stability or change. But we may need to turn to the clinical counselor for indicators of health and happiness in Mennonite family life. Abe Schmidt comments: "When marriage problems occur, they look alike, no matter whether Mennonite, Lutheran, or pagan! All of the issues found in society generally are found also in Mennonite homes and marriages—including homosexuality and incest. They are just a bit more hidden because of the strong religious sanctions which prevail."

John Drescher adds: "Family and marriage problems in the Mennonite Church are of epidemic proportions, and require an appropriate response."

The point of this exercise is not to be alarmist, but to be realistic in our assessment. Only then can we build for the future. Many Mennonites are coming to grips in a firsthand way with the reality of marriage breakdown in their own extended or immediate family. And as was sharply focused at Bethlehem—yes, there are homosexuals in our denomination. When the issues come

The changing Mennonite family: half of Canadian Mennonites and one third of North American Mennonites are now urban.

closer to home, we can no longer pretend they do not exist. When there are no more secrets, we are prodded to rethink our attitudes and beliefs as they affect Mennonite family life.

A risk and a challenge. Maintaining healthy family life in the midst of the changing scenes of modern society is for the Mennonite family both a *risk* and a *challenge*. We shall present both aspects.

Drescher's impression is that marriage and family breakup is of "epidemic proportions" among Mennonites. What are some of the facts?

J. Howard Kauffman's 1956 study of 149 Mennonite families in three states (Ohio, Indiana, and Illinois) showed that less than 2 percent of marriages broke up in that group. In 1979 he did a follow up study of 456 children from that group, constituting the second generation of marriages. Overall, 11 percent of those marriages ended in divorce. Of those who remained Mennonite altogether, 7 percent were divorced, but of those who had no church membership at all, 39 percent were divorced. This was identical to the U.S. national average.

The Harder-Kauffman study "Anabaptists—450 years later" indicated that marriage breakup among Mennonites was 1 percent and rising.

In a denomination which holds a high view of stable family life and the permanence of marriage, these trends are significant enough to cause concern. In a recent lecture, Drescher asked: "How little effect does our church have on modern family life?" When I posed this question to Abe Schmidt he replied, "Among Mennonites there is less emphasis on keeping the relationship alive. Marriage is seen as static—there is so much that is 'given,' the religious package and the common background that being Mennonite carries with it. We have the same needs for intimacy, caring, and growth as the rest of society, but we neglect these and work at it less. Church life is not growth-oriented. Our emphasis on 'the historic faith' is fixed, not evolving. Authority structures tend to negate feelings—and Mennonite families tend not to know how to deal with feelings."

For modern Mennonites there is the risk of losing ourselves and our ethnic identity. But there is also the opportunity to be more Anabaptist and evangelical.

Drescher suggests that our minimum response as congregations must be to devote one month each year to preaching and teaching on family life concerns. In his congregation he assembles a "Family Life Packet" for each family in the congregation, covering 30 different topics. We need to offer marriage preparation courses for those contemplating marriage, and marriage enrichment retreats for those who are married. In short, we need to embark on a program of "Preventative Family Life Care" in the congregation.

Schmidt's comments notwithstanding, Mennonite family life is changing, by design or by default. Kauffman comments; "Changes in Mennonite family patterns seem to reflect the changes occurring among American families in general. These result from the processes of urbanization, democratization, and individualism. Perhaps change among Mennonites is somewhat less than for the average Americans."

Some changes are regarded as beneficial to families. We generally experience greater physical health. We have more money, therefore also more economic security for the aged. We have more leisure time for the family. And husbands and wives share more equally in decision-making.

Some changes are generally regarded as detrimental to families. High on that list is the increased rate of marital breakup. There is concern about the weakening of the kinship group, caused in part by more residence mobility, in part by urbanization, and possibly also by increased individualism. With this comes a weakening of tradition as a way to regulate individual behavior. And that results in the increased "generation gap."

Then there is a constellation of factors around employment patterns. Both parents are absent more from the home. Family members spend less time together. There is less opportunity for children to have a work apprenticeship in the home. And there is less place for the aged in homes of their children.

Opinion differs regarding whether some changes are beneficial or detrimental. Is it necessarily good that we have smaller families? Or is that a sign of increasing selfishness and individualism? Likewise, however valid the concern is for more overlapping roles of husbands and wives, there are those who fear this may create sexual identity confusion. Increased individuality was a much needed corrective of the entrenched group and role identity. However, individualism can also create lack of responsibility, says Leo Driedger.

Greater intermarriage. Certainly as Mennonites have become less "Gemeinde" oriented, there has been increased family contact with the wider world. This has resulted in a high incidence of intermarriage. There is some ambivalence about this trend, says Driedger, although on the whole our church has gained more mem-

Maurice Martin is pastor of the Hanover-Chesley Mennonite Church, Chesley, Ont. This is a Meetinghouse article.

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There are many encouraging signs among our Mennonite families. Juvenile delinquency is barely recorded and the kinship group is still important to us.

bers than it has lost through intermarriage.

There is ambivalence also about urbanization. Our rural stable society helps us retain a clear sense of identity. But it may create a lack of social skills and even lack of social conscience which will undermine our evangelism. As is often said in jest: "There is too much salt piled up all in one place for us to be the salt of the earth and do any good!"

Finally, our recent resurgence of Anabaptist theology has played down the sacramental aspects of marriage, in favor of relationalism. What have we lost in the process of unhooking ourselves from the sacramental viewpoint? Is there any link between that and the fact that we experience everything from total marital fidelity to premarital sex and "shacking up"? These and other changes which we have identified need a much more thorough analysis than an article of this scope can provide.

There are also many encouraging signs among our families. Juvenile delinquency rates are so low among Mennonites that they are barely recorded. The kinship group is still important to us, evidenced in family reunions, Christmas gatherings, and the importance of the gathered community in times of stress and celebration such as funerals and weddings.

From the counselor's point of view, Schmidt comments that there is a resurgent interest and search for new awareness regarding feelings and relationships. This is indicated by the demand for workshops led by the clinically trained person who has become "a prophet to dispense a new wisdom for the Christian life!"

The question has been implicitly raised: "Will the Mennonite family survive?" Perhaps the question needs to be rephrased: "*Should* the Mennonite family survive ... in its present form?" Certainly not if our families look like the families of modern society. Someone has suggested that we have become a "child-hating" society, evidenced not only by child abuse but also by the various ways in which we subtly suggest that children are more of a nuisance than an asset in our greater goals for personal fulfillment. If this is the model of family life we wish to preserve, it needs a radical reshaping! Mennonites have become increasingly affluent and acculturated in lifestyle. If this is the kind of Mennonite family we wish to preserve, heaven help us!

Kauffman points out that all the sociological evidence suggests Mennonites are best adapted for country life. He does not say that we should avoid the city. But we must be clear about our mission when we go there. We dare not be merely concerned with self-preservation.

A new kind of community. The new sociological analysis suggests that we can create a new kind of community, a more open social network rather than the old tight-knit and largely ingrown "Gemeinde." In biblical terms this means that we can "enlarge the place of [our] tent" (Is. 54:2). It means also that we "seek the welfare of the city ... for in its welfare you will find your welfare" (Jer. 29:7). Thus we link with others to embrace them in our enlarged sense of community. Thus we become "fishers of men" with a net which we spread wide to gently draw others into the kingdom.

For the modern Mennonite family, there is an increased risk in urban living. There is the risk of losing ourselves and our Mennonite (ethnic) identity. But there is also the opportunity to be more Anabaptist and evangelical in the best sense of the word. They were not afraid to take new risks for the sake of the gospel. Are we?

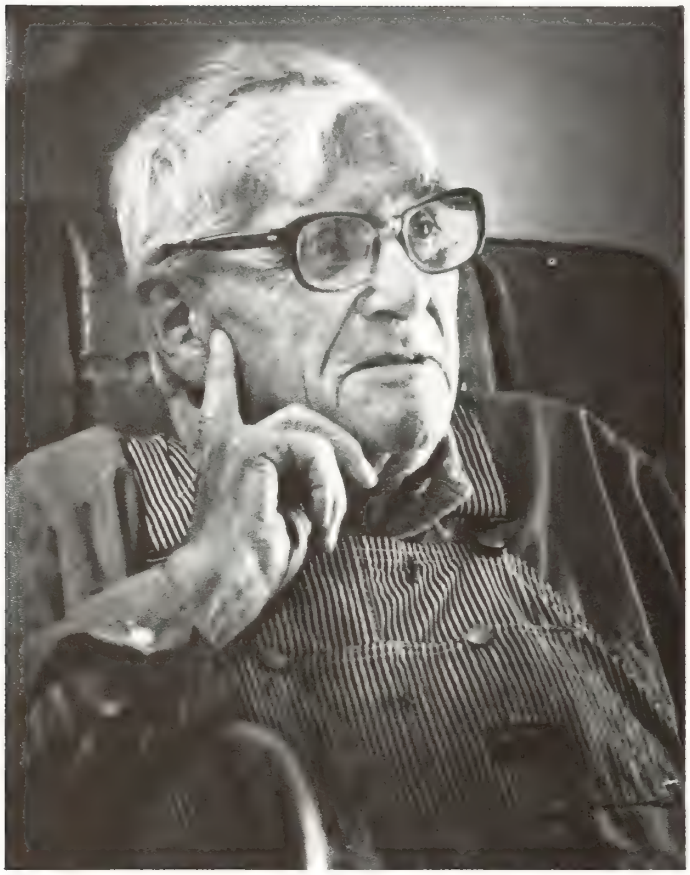
Unless I can

I cannot feed all starving world-children,
shelter all homeless, heal all broken bodies, cannot
stop the killing and scarring of every soul
caught between "enemies" and "friends," alike, nor
encircle, with my arms, this turning earth-globe with its
millions who suffer, starkly mute or screaming in
agony.... And I cannot deny *my* guilt—I am
alive and well—nor can I bear the pain of my
helplessness before such hopeless odds,
unless ... unless I can own, as well, my
arrogance. I am only one, I know, but not
the only one. If I, as part of the whole
creation, in caring love, can *become* the you ... and
you ... the you who survives or dies within
my orbit-hearing, and if I respond to
you, as you, each moment then can hold for
me accepted pain to compassion, and in some
reached-for way (but never grasped), I can become
part-healing for all of earth's wounded within
this lighted passage to completion.

—Emily Sargent Councilman

Victory through suffering

by Joseph S. Miller



Harry Diener: Like the woman who takes on the pain of childbirth, the church willingly accepts suffering because it opens the possibility for reward and growth.

Born in 1888 and ordained a bishop for the Mennonite Church in 1923 Harry A. Diener has served the church as a minister for 68 years. Harry is one of those remarkable personalities who are found in the fabric of all communities who help tie the generations together. His wisdom and age make him a rich treasure to the church. Still active at 95 he occasionally preaches at his home congregation in Yoder, Kansas.

For many years Harry Diener was the voice of Mennonites from the West. When the leaders of the church would gather to work he was there representing the West. Harry suggests that some people become church leaders because of their intelligence or strength of will but that he inherited his role as the leading bishop from the West. "The older leaders like T. M. Erb and D. H. Bender moved on and I was called as a young man. The emotional weight of that task was overwhelming. I would have preferred to go free but the Lord and his church called me and I could do nothing but accept that call."

One might be tempted to think that a man who is 95 would be content to live life rehearsing the past. Recalling memories of riding horseback through the Ozark Mountains and preaching at the little churches on his circuit. Or lost in thought remembering his numerous visits to World War I army camps to be with the Mennonite doughboys who were held in special conscientious objector barracks.

Yet Harry Diener is the kind of man who is full of surprises. He is not content to rattle around in his vast and rich storehouse of memories. Rather he is aware of his grandson's work with Mennonite Central Committee in Brazil and Bolivia. He knows his life on a Kansas wheat farm with its miles of productive soil is only a slice of the world.

One wonders how this great-grandfather, living in the middle of Kansas, can have such a world vision, while so many of his more cosmopolitan brothers and sisters who travel so freely and have seen so much remain so provincial. What causes this man who graduated from Hesston College in 1913 to understand the global village while contemporary Mennonite college students need to be convinced? Harry Diener is one who helps shatter the myth that older Christians are merely waiting for their eternal reward. He is a Christian who continues to experience the joy and anguish of discipleship.

He knows personally how costly discipleship can be. During the first World War he recalls that Mennonites were seen as un-American because they declined to purchase war bonds and fight in the armed forces. In 1918 a band of night riders known as the "American Protective League of Kansas" visited Harry's father. This gang of men was entrusted with the task of exposing alien and disloyal spirits who refused to join the war-crusading bandwagon.

"One night about fifty masked men nailed an American flag to our meetinghouse," recalls Harry. "They then went to my father's home and called him out into the yard. The mob demanded that he buy war bonds and support the war effort. But my father told the men that he could not with a clear conscience do anything that would harm others."

The American Protective League in a rage grabbed Harry's father, stripped him, and smeared tar over his body and feathered him. The threats did not stop for the Mennonites around Canton, Kansas, and several weeks later, on a summer night, the league returned to the Diener home. This time the gang ransacked the house and painted it yellow. They once again stripped Diener

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and struck him with a leather strap. He was dragged to the barn to be hanged but the mob settled for again tarring and feathering him.

In the telling of the story Harry is clearly moved by the painful memory of his father's suffering. "Like my father I look to the Bible for strength," states Harry. "One of the passages that has given me great courage is Isaiah 53. The example of Christ meekly suffering and not fighting back is what my parents taught their children. We knew that like Jesus we as Christians were expected to be as Christ and absorb suffering without complaint. It is productive suffering that we are called to. Suffering that overcomes not by force but by love. This is not the worldly way to overcome but it is the church's way of overcoming. Like the woman who takes on the pain of childbirth, the church willingly accepts suffering because it opens up the possibility for reward and growth."

Harry expresses concern that North American Mennonites have forgotten this Jesus way of suffering. The church, he thinks, is struggling to remember that it is the soft answer that turns away wrath. He recognizes that there are parallels between his father's refusal to buy war bonds and the Mennonite young men today who have for conscience' sake refused to register for the draft. Harry believes these fellows are sincere in their beliefs and thinks the church must support them.

Yet for himself Harry wonders if he would not register if he were eighteen. "Of course that is what you call a hypothetical question," he jests, "since I know I'm past eighteen." For Harry it is a matter of doing all one can with a clear conscience before saying no to the government. He stresses that it is not the individual Christian who works alone at heavy church problems, but rather it is in the body of Christ where Christians come to understanding.

A tale of two cities (II)

Revelation 21 and 22

by Ted Grimsrud

From start to finish, the Bible contains a vision of the fulfillment of God's purpose in creation. There has always been a longing for the time to come when true peace shall reign over all the earth and where fear, hatred, and bitter tears will be done away with.

The affirmation of Revelation 21 and 22 is that this fulfillment, this conclusion of history, will be worth all the pain and struggle which humankind has experienced throughout the ages. The completion of God's work is the new Jerusalem, the establishment of the holy city, within which God's people will reign for ever and ever.

If the city of Babylon is characterized by terror and deception and injustice, the new Jerusalem is the exact opposite. It is the place where the nations walk in harmony and justice and peace, where the light of the glory of God guides everyone's path.

Reflecting on this vision of John's has been encouraging to me in two ways. First of all, it is a strong affirmation that the powers of evil are not ultimate. God will have the final word. The book of Revelation is unsparing in its portrayal of how strong and powerful evil is in the world. What is shown, of course, is a picture, not a rational, detailed description. The picture is painted with very sharp, extreme colors and does not necessarily correspond totally to reality as it is discerned by human eyes.

But it is obvious enough to us that the beast, the dragon, the harlot, and their cohorts greatly affect human existence. As a person concerned about war and peace, I am aware of the widespread suffering and destruction caused by military violence throughout human history. But war is just one concern among many. It is easy for me to despair and to believe that things are getting worse and will inevitably keep getting worse.

However, Revelation 21 and the vision of the new Jerusalem claim that this evil will not last forever, that God is not powerless to stop it, that the powers of love and compassion and forgiveness will win. This means that the goal of the coming of God's city is a realistic goal. The hope that this city is coming is a hope worth living (and dying) for, worth shaping one's life by.

The second reason for my encouragement has to do with the emphasis in this vision of the *renewing* of creation. God is "making all things new," not "making all new things." What this means is that I can open myself to the world around me. I can love the beauty and mysteries of nature, I can appreciate and create art of all kinds, I can appreciate all the cultural and scientific accomplishments humankind has achieved that genuinely make life better.

Good things misused. I do not have to feel alienated from these good things as if they are part of the old order which is passing away. That the harpers, minstrels, flute players, and trumpeters will not be heard in Babylon after it is destroyed, and that the craftsmen will not be found there anymore does not mean there will not be music and crafts anymore. There still will be art and creativity in the new Jerusalem, the "splendor of

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the nations" will be brought into the city (21:26).

In fact, the reason that it is so tragic for people to worship creation rather than the Creator is that the things which are part of creation and intended to contribute to human fulfillment are misused and become instruments of oppression and bondage. The harlot, Babylon, is destroyed so that this deception may end and so that legitimate human accomplishment may be enjoyed.

The task for us as Christians in this time before the fullness of the new Jerusalem is to live as free as possible from the deception which causes us to want to replace God as the center of our lives with a product of human culture—be it art, money, crafts, or our profession. When we are free from that kind of deception, we are free to enjoy and produce works of human creativity as part of our worship of God.

Just as the "city" of Babylon in chapters 17 and 18 is not a literal city but rather symbolic of the concentrated forces of evil, the new Jerusalem is also not meant to be a literal city. Babylon is the kingdom of the dragon, Jerusalem in this vision is the kingdom of God.

The kingdom of God, the new Jerusalem, is made up of *people*. A key element in John's vision is that the new Jerusalem, in all its brilliance and beauty, is not something people visit or take residence in. Rather, it is something people become. The people of God is often spoken of in the New Testament as the bride of Christ. Here, in 21:9-11, we are told that John "saw the bride, the wife of the Lamb," which was the holy city, Jerusalem, coming down out of heaven from God, having the glory of God.

What John is seeing, to use Paul's terminology in Romans 8:19, is the "revealing of the children of God" as making up the new Jerusalem, the place where the dwelling of God is directly with his people—who have all been made new and who see God's face and who reign for ever and ever with the lamb.

And it is this revealing of the children of God as the new Jerusalem that is the hope for all the creation, as Paul describes it in Romans 8. "The creation will be set free from its bondage to decay." We might also add—no more will the creation be exploited and polluted by greedy humankind.

All creation renewed. God makes all things new, not all new things. The coming of the new Jerusalem means that all of creation will be renewed, that the redeemed people who make up the city will have with them all that is truly good and beautiful in this world. So the new Jerusalem, the city of God, is made up of people, of the countless multitudes that John sees singing praises to the lamb throughout the book. But along with these renewed people there will be all of creation, purified and set free from the bondage of decay and death; not worshiped instead of God, but cared for and enjoyed as part of *God's* creation.

In Revelation 22:2 John sees a river flowing through the middle of the city with, on either side, "the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations." This idea of the healing of the nations seems to support what I have said about the renewal of creation and human culture. Also, and this is the key idea here, it implies the healing of the hurt caused by the work of God in destroying evil in human history.

Many people and many parts of creation are damaged by evil and greatly in need of healing. The message of this vision is that healing will happen; wholeness is promised to the nations and the creation.

What are the implications of this vision of John's for us today? One implication comes from the placing of the cities Babylon and Jerusalem side-by-side. The big issue in this time between Jesus' life, death, and resurrection and the final revealing of the new Jerusalem is the loyalty of people. Are we part of Babylon or are we part of Jerusalem? The values and spiritual realities symbolized by these two cities stand together on earth and each invites people to come to them.

To John it is clear which city offers life and which offers death. To us, it is perhaps not always so clear. But we are constantly faced with the choice—do we follow the way of the lamb or not? It is the little choices we make now which determine what kind of people we become and in which city we will be at home.

God with his people. This vision of John's is a vision of hope, of promise. The new Jerusalem will come down, heaven and earth will be one, God will make his dwelling with his people. This is meant to be an encouragement to his readers in their times of tribulation, of persecution, of temptation. These things will not last, they will not have the final say. So be of good cheer, hold strongly to what is true, remain faithful to the way of the lamb, the way of love—because this is the way of God, the Creator of the universe and the redeemer of his creation.

This vision is not just a picture of something in the far off future that we do not have to be concerned about now. Rather, it is a picture of what God is working on now. It will be completed in the future, but we are called to be a part of the process, to identify with the lamb now and walk in his ways, to have our lives shaped by the kind of sacrificial love and forgiveness that shaped Jesus' life.

The affirming negative

The negative affirms
our farthest yes.
Antitheses express
true happiness.

No tears to sting our eyes.
No pulse of pain.
No frantic fear of death.
Faith will remain

and love and faithfulness
but no more sea,
no separation from
the authenticity

of power and care of God
who brings us through—
by goodness and by grace
makes all things new.

—Thomas John Carlisle

Keeping an industry afloat

by Wilbert R. Shenk

At a time when North Americans increasingly accept the fact that "smoking is injurious to your health" on scientific grounds, a concerted effort is under way to increase substantially the export of tobacco products to Asia, Africa, and Latin America.

In a hard-hitting exposé in *Christianity and Crisis* (May 30, 1983), Michael H. Crosby details this deleterious "development." Under the impact of a steady educational effort, per capita consumption of cigarettes has increased less than 5 percent in the USA over the past decade while going up 33 percent in Africa and 25 percent in Latin America. The percentage of Americans who smoke declined from 40 to 38 percent between 1968 and 1978. In Brazil since 1974 lung cancer has become the leading cause of deaths among males.

Comparable statistics are being assembled in many developing countries. The World Health Organization (WHO) now insists: "In some developing countries the epidemic of smoking-related disease is already of such magnitude as to rival even infectious disease or malnutrition as a public health problem." Increasingly health experts are calling for preventive rather than curative steps in combating this spreading problem.

For many years the U.S. Food for Peace Program has regularly included shipments of tobacco to developing countries. Senator Jesse Helms, stalwart patron of the tobacco industry, has no trouble justifying these exports since "historically these sales have developed new markets for American tobacco."

Far from taking a consistent position on such a questionable matter, the U.S. government comes down on both sides of the fence. It sponsors educational programs aimed at curbing the use of tobacco ($50 million) while spending much greater sums ($337 million) out of public monies to provide price supports and loans to tobacco growers. In the face of predicted further decline in domestic consumption of tobacco products, the U.S. Department of Agriculture can take heart that "excellent new markets may be springing up in the third world countries."

Michael Crosby assails the health and life insurance companies for taking a similar Jekyll-and-Hyde stance. The ten top U.S. insurance companies offer lower premiums for nonsmokers. At the same time they have heavy investments in the tobacco companies. Crosby concludes: "The life insurance companies are prime beneficiaries of the threats to health and life that their rates imply they are trying to eliminate."

Wilbert R. Shenk is editor of *Mission Focus*, published by Board of Missions. This article is reprinted from *Mission Focus*.

Although questions are being raised about such conflicts of interest, both the tobacco and insurance industries insist no ethical issue is at stake. By stonewalling all reports issued over the past twenty years which link tobacco consumption and diseases, the tobacco companies can maintain with equal consistency that no ethical issue is involved in promoting exports of tobacco products to developing countries. The industry knows its target well: Whereas 95 percent of the developed countries have laws regulating the sale of tobacco (including the issuance of warnings as to health hazards), only 25 percent of the developing countries have such controls.

Not everyone is content to allow such callous disregard for human welfare to go unchallenged. Crosby quotes Dr. Raymond Downing as saying, "The more I've learned, the more I've realized that *sin* is at the root of the entire tobacco industry. Not only does one verse tell us to glorify God in our bodies, but abundant Scriptures consistently condemn all forms of oppression and economic exploitation." What Downing attacks are the questionable politics involved in keeping the industry afloat.

In assessing the contribution African Independent Churches (AICs) have made to economic development in their countries, Harold W. Turner has cited, among other reasons, the almost universal ban these churches—in contrast to many mainline churches—have placed on the use of alcohol and tobacco.

Turner cites the boast the Cameroonian government makes. In order to entice tourists, the government touts the brewing industry as the largest in the nation, assuring easy availability of liquor even when other goods may be unavailable. The cost to the people of Cameroon to support this boast is manifold. Brewing is a capital-intensive industry in a capital-poor economy. The industry depends on technology, which Cameroon must import, rather than labor, which Cameroon has in abundance. The product contributes nothing to the health of the nation. On the contrary, alcoholism is a growing problem, exacting a high toll.

AICs, with 6 to 8 million members, therefore make a substantial contribution to economic development by encouraging their members to save rather than spend lavishly, to use their money for products that sustain and enhance the quality of life rather than on harmful substances. They exhort their people to be productive members of society. Although largely ignored by government and official development agencies, such movements have contributed in a most noteworthy manner to development.

Which Bible shall we use?

by Carl Horning

Do we today have God's Word written? Yes and no. As Mennonites, we confess in common with most Christians that we believe in the "Bible as the Word of God . . . inerrant in the original writings . . . as described in our Lancaster Conference Statement of Christian Doctrine and Rules and Discipline (1908). We do not, however, have "the original writings," but rather copies of the originals, copies which very definitely do have errors. Does it then follow that what we call the Bible is not the Word of God? No. As Stanley M. Gundry says, "The Bible is generally recognized to be the best attested book from antiquity by virtue of the quality, number, and age of its surviving manuscript copies. We have seen in recent years, numerous new versions of the Bible, each claiming to be the best. For the purpose of this article, I will be looking at two modern versions, the New American Standard Bible (NASB) and the New International Version (NIV) and the venerable King James Version (KJV) mentioning briefly the New King James Bible (NKJB).

The Bible was originally written in Hebrew and Greek for the most part with smaller portions written in Aramaic. We do not have the originals, perhaps because God knew that if we did we might reverence the original documents rather than the God of Scripture. What we have, rather, is a collection of manuscripts and fragments dating back in the case of the New Testament to within a century of the time the original was written.

Translators today can work from an impressive array of nearly 4,500 Greek (I will be confining my attention largely to the New Testament) manuscripts, although many of these are fragmentary. The entire New Testament is substantially contained in only two uncials (a manuscript written in capital letters) and in about fifty cursives (written in small letters, and generally later in time than the uncials—from the ninth to the sixteenth century). These manuscripts were copied by hand from existing copies onto animal skins, pottery, and papyrus. Many of these copies were lost to Bible scholars until relatively recent times, as for example, the Dead Sea Scrolls discovery in the 1940's, Chester Beatty papyri in 1931, and the Codex Vaticanus, made available to the Protestant world in the latter half of the nineteenth century.

With the abundance of manuscripts and the lack of originals, how can we know which of the many variations, if any, was the original? This is the work of the textual critic, who, like a detective, analyzes each of the variations from one copy to another and tries to determine the source and nature of the error, and thus the original reading. Although there are many variant readings, they are generally insignificant in nature and relatively easy to identify. Transposing or omitting words or letters, misspelling, substitution of synonyms, skipping or repeating a line; all are errors we make in copying and likewise were made by scribes copying Scripture.

From an analysis of the manuscripts and the variant readings, an "original" is reconstructed. The Dutch scholar Erasmus was the editor of the first published Greek New Testament in 1516, based on six manuscripts. By the time of the third edition (1522) he had gained access to several additional manuscripts. Later discoveries such as those by von Tischendorf, who discovered the Codex Sinaiticus and more than twenty uncials, led people to the realization that an updated "original" was needed. The turning point from the Erasmus text was the development of textual criticism and the publication of the critical Greek Text in 1881-82 by two British scholars, Hort and Westcott.

For many people, to speak of the Bible means the King James Version. Good as the KJV was for its time, we need to evaluate it for our situation.

Textual criticism presumes that manuscripts differ in quality and that in attempting to arrive at the original reading, emphasis must be placed on the quality of the evidence. This school of thought was furthered by the father-son team of Eberhard and Erwin Nestle who published a critical Greek text, the various editions of which have become the basis for nearly all modern translations.

Although most modern scholars subscribe to textual criticism, that is, the assignment of quality or weight to various manuscripts when reconstructing the original, not all agree. There is a school of thought, championed by scholars such as Jakob van Bruggen, who hold that the original should be based on majority reading, without a weighting, of the manuscripts. One major current translation based on this premise is the New King James Bible.

It should be said at this point that comparing the Nestle Greek text with the majority text, or comparing any of the English versions, is more like comparing Red Delicious apples with Jonathan apples than comparing apples with oranges. There are numerous differences

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but the differences are not substantial, nor do they touch any essential doctrine of the Christian faith. Gundry holds that "one could study from the KJV or from the NASB and NIV and yet come up with identical beliefs. Anyone who exaggerates the significance of the variations and says that we do not have reliable manuscripts simply does not know what he is talking about."

We have been blessed by having many versions, translations, and paraphrases available in English. This presents us with the need to make a choice in deciding which version to use. Just as different jobs require different skills and different tools, one may read the Bible for different purposes and find a particular version suitable for a given task, but not for another. For example, I expect more accuracy from a version that I am using for study, and more readability from one that I use for devotional reading or survey reading where I am not as interested in details.

As a general guideline, a version prepared by a committee is generally more accurate and less biased than one prepared by an individual. Examples of the former would be the King James Version, New American Standard Bible, New International Version, New King James Version, and the Revised Standard Version. Examples of the latter would be the J. B. Phillips' translation and Taylor's *The Living Bible.* To appreciate the quality of work that goes into a modern translation, consider the method used by the NIV translators as reported by J. C. Wenger. "The work was done on five levels: (1) A Team of two to five scholars met and translated a given book. (2) An Intermediate Editorial Committee (IEC) met and went over the Team translation, line by line and word by word. (3) A General Editorial Committee (GEC) then went over the IEC manuscript with a fine-tooth comb. (4) English stylists then polished the GEC manuscript. (5) Finally the Committee on Bible Translation of fifteen members approved the wording before it went to the printer. The chief problem was that each committee tended to feel that wisdom began with it! Nevertheless, this system of polishing, polishing, polishing, really paid off in terms of a manuscript which went to the printer in a readable, accurately translated, beautiful form. No man and no committee could have done what this system of repeated checking and polishing accomplished.

The need for a version written in modern English, understandable by those who do not know Elizabethan English, has been recognized for a number of years. Emotional attachment to the King James, on the other hand, is also very strong in some quarters. In an attempt to capitalize on both the need for a modern English version, while yet honoring the loyalty felt to the KJV, the Thomas Nelson Publishers have published the New King James Bible, which eliminates many of the anachronisms of the King James Version, but attempts to retain its style. Its most serious defect in my mind is its strong loyalty to the majority text in light of advances in textual criticism since the original King James Version was published in 1611.

For many people, speaking of the Bible means speaking of the King James Version. This version, originally published in 1611, and revised numerous times since, was a definite improvement on anything that was currently available, and met with general although not immediate, acceptance. Its style is Elizabethan, and the King James Version along with Shakespeare, did much to firmly establish the language of this period. Good as the King James was for its time, we now need to evaluate it in light of the current situation. The purpose of the translators, as defined in the preface not currently printed, was "to deliver God's book unto God's people in a tongue which they understand." They aimed to translate so that Scripture could speak like itself, and so that it could be understood by "the very vulgar" (the unlearned).

Because of the passage of time and changing English usage, the KJV is no longer universally intelligible, nor in light of textual discoveries since then is it as accurate as we would like God's Word translated to be. "It is a sad commentary on the attitudes of those who claim to live the Bible that they, with oratory about its literary merits, are zealous to bind men to that which has demonstrated inaccuracies and is not completely intelligible in all its parts." (Jack P. Lewis, *The English Bible from KJV to NIV,* Baker, 1981, p. 41. Much of what follows is based on this book.

The King James Bible is divided most prominently into verses, with some editions containing paragraph indicators, which inexplicably stop at Acts 21. A device introduced with the Geneva Bible was the use of italics to indicate words supplied in English for which there was no equivalent in the Greek. Unfortunately, current usage of italics to indicate emphasis may influence the reader to emphasize words for which there is no basis. An example of this can be found in 1 Corinthians 14, where the word "unknown" was added before "tongue" without a textual basis. Words are on occasion supplied without the usual italics as the adding of "thine" in "thine alms" (Mt. 6:2).

Analysis and comparison of translations is a work of detail. I am deeply indebted to the work of Jack Lewis and his book *The English Bible from KJV to NIV: a History and Evaluation.* One can gain some appreciation for the magnitude of the work by noting a 42-page bibliography and three separate indices also totaling 42 pages.

There are sixteen complete verses included in the KJV that have no support in the best Greek manuscripts (Mt. 17:21; 18:11; 23:14; Mk. 7:16; 9:24, 46; 11:26; 15:28; Lk. 17:36; 23:17; Jn. 5:4; Acts 8:37; 15:34; 24:7; 28:29; Rom. 16:24). Two phrases, "Him that liveth for ever and ever" (Rev. 5:14) and "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him . . ." (Acts 9:6) have no known Greek support, as well as the term "book of life" in Revelation 22:19. The term used is "tree of life." "Through his blood" (Col. 1:14) is not supported by the manuscripts.

Not only are there phrases and verses present without textual support; phrases which should be present, on the basis of the better manuscripts, are missing. "By the Holy Spirit" (Acts 4:25), "nor the Son" (Mt. 24:36), grow up "unto salvation" (1 Pet. 2:2), and "God" as the subject (Rom. 8:28) were all dropped. Numerous examples of inaccurate translations could be given. Herod "observed Him" (Mk. 6:20) should be "preserved him." "Give tithes of all that I possess" (Lk. 18:12) should be "give tithes of all that I acquire." Euodias (Phil. 4:2) should be Euodia

(feminine). The word "doulos" should be translated slave, not servant.

There are many phrases and expressions in the KJV that are foreign to us today. A few examples will suffice: "Thou shalt destroy them that speak leasing" (Ps. 5:6); "The noise thereof showeth concerning it, the cattle also concerning the vapour" (Job 36:33); "I trow not" (Lk. 17:9), "Ye are not straitened in us, but ye are straitened in your own bowels" (2 Cor. 6:12); "For some with conscience of the idol unto this hour eat it as a thing offered unto an idol" (1 Cor. 8:7); and the following words: chode, pate, strake, wimples, ouches, mufflers, wot, trow, and sod. A more subtle problem is caused by words we think we understand, but which have radically shifted meaning.

Two significant, differing translations have been prepared within the last two decades. The complete NASB was released on July 31, 1970, and the NIV on October 27, 1978. Both are translations, in contrast to their popular competitor, *The Living Bible*, which is a one-man paraphrase and should not be used for serious Bible study. Both the NASB and NIV are based on Greek texts which resulted from the works of modern textual criticism. The translation of the NASB has been characterized as "formal correspondence" and that of the NIV as "dynamic equivalence." The former implies a word for word or phrase for phrase translation from the original language to English, while dynamic equivalence represents an attempt on the part of the translators to invoke the same understanding in the modern reader that the original writings would have in a person of that time reading the original.

The Bible translator is called upon to put the Scriptures into a form which is both faithful to the original and understandable to the average person.

The NASB was translated by 58 anonymous scholars under the sponsorship of the Lockman Foundation who desired that the translation should stand on its own merits and not only merely on the reputation of those who produced it.

The textual problems with the ending of Mark (Mk. 16:9-20) and the section of the adulteress (Jn. 7:53—8:11) are indicated by brackets with a marginal note. The "Comma Johanneum" (1 Jn. 5:7, 8) is relegated to a footnote. Each of these passages, included in the KJV, have only weak textual support, and modern versions call attention to this fact in one way or another.

The conservative theological stance of the NASB is to be seen in its consistent retention of traditional theological words. "Semeion" occurs 48 times in the Greek New Testament and is consistently translated "sign." "Haima" is consistently translated "blood." Full deity is attributed to Jesus Christ in the NASB. Inconsistencies in translation influenced by conservative theological preference are apparent in several instances. "Monogenes" is translated "only begotten" when referring to Jesus (Jn. 1:14; 3:16) and to Isaac (Heb. 11:17) but as "only" when referring to the afflicted child, Jairus' daughter and the widow's son (Lk. 7:12; 8:42; 9:38) "'Almah" is "virgin" in Isaiah 7:14 but elsewhere is "maiden" (Gen. 24:23), "girl" (Ex. 2:8), "maidens" (Ps. 68:25), and "maid" (Prov. 30:19).

Although the NASB is much more literal than most, it has not completely avoided paraphrasing. "Poured out as a drink offering" (2 Tim. 4:6) supplies "as a drink offering" by way of explanation (as does the NIV). Italics are used, as in the KJV, to indicate explanatory words added, but as in the KJV, they cannot be entirely depended upon. "Harshly" (Mk. 15:3) is a mistaken rendition for "pollu," which has been "of many things" since Tyndale.

The NIV is arranged in paragraph form, with the verses indicated with small superscript numerals. Quotation marks are used, but references are not given for Old Testament quotes. Variant readings are noted in the footnotes but not as frequently as in the NASB.

Both the NASB and the NIV are in general agreement with the Nestle critical text: when they differ, the NIV represents a more current view of textual questions. The translators "labored hard to attain something of the beauty and cadence of the KJV, but chose accuracy rather than rhythm if there was a conflict."

Verses and phrases found in the Textus Receptus (and thereby in KJV) are relegated to the margin in 45 cases in the NIV because of lack of textual support. The absence of 1 John 5:7b-8a is noted, even though there is no early Greek textual evidence for it. The passages of Mark 16:9-20 and John 7:53—8:11 are set off from the rest of the text with a note that they are missing in "the two most reliable early manuscripts."

The translators of the NIV aimed for the English text that was not tainted by Briticisms or Americanisms. Weights, measures, units of time, etc., are either given in current units or transliterated from the original, with current equivalents given in the notes. More familiar terms are substituted for less familiar ones as for example "ravine" instead of "glen" (Zech. 1:8), "burning stick" instead of "brand" (Amos 4:11), "doe" instead of "hind" (Gen. 49:21), "donkeys" instead of "asses." Some additional changes could have been made. "You led captives in your train" (Ps. 68:18; Eph. 4:8) is archaic. The NIV avoids the racy language of *The Living Bible*, but is more explanatory than the KJV in Genesis 31:35; 39:14.

Both the NASB and the NIV are based on a text, which by all indications is more true to that of the original than that used as the basis for the KJV. The NASB sometimes sacrifices smoothness for literal accuracy, although it is not totally accurate, as we have seen. The NIV aims for readability and intelligibility, but sometimes misses the mark.

We cannot afford to allow the comfortableness of familiarity or emotional attachments to decide our preference of "the best" version for us in the face of evidence to the contrary. We should, rather, demand of the translation we use that it be both as accurate and intelligible as possible. While recognizing that no translation is perfect, it can be affirmed that the translators of the KJV, NIV, and NASB, all had as their goal making Scripture understandable by the average person. The work of the King James translators has become less intelligible with the passage of time: should the NIV and the NASB have the longevity of the KJV, they too will suffer the same fate.

READERS SAY

Virginia A. Hostetler, Harrisonburg, Va. I suspected it all along. If I'd just sit down some rainy Saturday and peruse old issues of *Gospel Herald*, I'd get a free history lesson on the Mennonite Church in all its glories and struggles. My suspicion is confirmed with the publication of *Not by Might*, your attractive compilation of *Gospel Herald* writings from the magazine's 75-year history.

My thanks to you, Dan, and to the rest of the staff for giving us "youngsters" in the Mennonite fellowship a great picture of our past, and of the personalities and issues that have helped keep Mennonites alive and growing over the years.

Through the articles and editorials included in the book, I learned that the "oldsters" were concerned not only with debates over cape dresses and plain suits, but with issues that continue to be relevant today—capital punishment, racial discrimination, and aging. They too wrestled with questions about health, stewardship, and the Christian's relationship to the state.

Behind all these concerns I see a church that is looking seriously (and sometimes humorously) at itself and the world. It's a group of people who ask, "What does it mean for us to live as Christ's disciples today?" That's a question that never grows old. May the present *Gospel Herald* continue the good work. . . .

Editor's Note: *Not by Might* is available for $9.95 through any bookstore or direct from *Gospel Herald* for $7.10. Please send your check with order.

Joanne Hershey, Kinzers, Pa. Thank you and a hearty amen to "Has Peace Become the Cornerstone?" by Curt Ashburn (Oct. 18). Bro. Ashburn put into words the feelings and doubts that have been plaguing me in recent years. Yet I found in trying to express these doubts to other Mennonites, I was often met with haughty looks and condescending expositions.

I like to think that we Mennonites have put our self-righteousness behind us, but I'm not too sure. As a young child, I loved to listen to "The Old Fashioned Revival Hour" with Dr. and Mrs. Charles Fuller. My mother sent for one of their songbooks. In it were various pictures of the radio ministry. Listening to the radio program was never the same for me after that, for I had discovered that the ladies who sang and spoke on the program did not wear prayer veilings! The attitude that I, as a child, had absorbed was that "if one does not practice the use of the prayer veiling, one could not *possibly* be saved."

Certainly, at that point in history, we (Lancaster Conference Mennonites) placed *far* too much emphasis on outward appearance. Needless to say, we, for the most part, have put that self-righteous attitude behind us. But I fear that we have only exchanged one bad attitude for another. The feeling has become so prevalent: "If one is not anti-military, one cannot *possibly* be saved!"

Let's put aside our arrogance and pride in our "righteousness" and accept other Christians whose convictions do not agree with ours, yes, even if they do not agree with our dearly held convictions on peace and the military. And maybe we should check closely to see if our soapbox espousals of peace are a cover-up of the inner turmoil in our hearts and personal lives.

Maurice W. Landis, Lancaster, Pa. What a pleasant and refreshing surprise it was to read "Has Peace Become the Cornerstone?" by Curt Ashburn (Oct. 18). I am glad that there are others like myself who are concerned that we have pressed the "peace issue" so far that we can join hands with anyone who is campaigning for peace even though they don't care about knowing Jesus Christ and at the same time we "relegate to hell" or question the salvation of those who do love Christ and interpret the Scripture differently from us in a way that calls for their participation in war in the defense of their country.

Merlin Hartman, Harleysville, Pa. I read with great interest the article "The Electronic Church Smorgasbord" (Nov. 1). I wholeheartedly agree with Bro. Derstine when he said a dominant theme of the TV preachers is the "God and country syndrome." How can we as nonresistant, peace-loving Christians support some charismatic evangelist who preaches civil religion and doing away with our enemies?

Bro. Derstine said some TV preachers have developed a "health and wealth theology." I agree; in fact, Jesus said, "It rains on the just and the unjust; and "They persecuted me and they will also persecute you." That doesn't sound like a bed of roses nor a "wealth" theology as they lead us to believe. When Jesus said, "I come that you may have life and have it abundantly," he didn't mean materially. How can I support TV programs that run counter to my belief?

Bro. Derstine called us to support our own church programs. Several years ago I had a tour through Mennonite Central Committee and was really impressed with what they were doing with a few million dollars.

Les Troyer, Sugarcreek, Ohio. Thank you, Richard Kauffman; your very important and probing editorial (*G.H.* Nov. 8 issue) was timely and right on target! The issues surrounding the leadership crises today are all-encompassing and not just in the domain of the church. They are some of the strange anomalies of our time. On the one hand we crave the security of having strong, stable, and trustworthy leadership; on the other we seek ways to destroy them. We harbor the moral-spiritual paradox of trying to coordinate authority (which we need) with freedom (which we demand). Someone has said that we seek to whittle our leaders down to our own size only to stand amazed then at their smallness.

Watergate completely absorbed our interests for a while and obsessed us. Few of us were exempted. We were captured by the novelty of the intrigue, the depth of the vulnerability and scope of perniciousness. We wrung our hands at the prospects of the downfall of our leader, yet cheered lustily when he fell.

These attitudes of the world and of our age have washed their flotsam up onto the shores of our church. Biased from past indiscretions and our having gone soft on the inerrancy and inspiration of the Scriptures have left the concept of authority one to be pummeled. The Mennonite writings of today are laced with ridicule for authority and make much to-do about the "powers that be." And in matters spiritual, instead of accepting the "thus saith the Lord" we base our courses of action and too many of our beliefs on human consensus. Affirmation of and from one another is more comfortable, it seems, than seeking guidance from the Holy Spirit and the divine Word. Perhaps we don't really like to think of God anymore as an authority figure and Lord of our lives! Perhaps that is one reason why our impact on the world around us remains minimal!

Whither the Anabaptist Vision?

by J. Denny Weaver

Bethlehem 83 showed that Mennonites have learned to live with a variety of viewpoints among us. There was singing with and without instruments. Some women wore coverings; more did not. Persons with opposing views of Scripture discussed sexuality or social justice with a sense of belonging to a basic Mennonite entity even as they disagreed on what that meant. Then in a spine-tingling—at least it was for me—communion service unthinkable even within the living memories of many of those present, these diverse members of one people found a oneness symbolized by worship and exchange of embraces as well as common participation in the elements.

A comment from a recent meeting in which I participated at Associated Mennonite Biblical Seminaries on the subject of Mennonite systematic theology can describe this situation nicely: "It is probably impossible to write *the* Mennonite systematic theology, but there will be a variety of systematic theologies from Anabaptist Mennonite perspectives."

Another kind of acceptance of pluralism has also happened in the study of Mennonite history. The last decade has seen the crystallization of a new era in the interpretation of Anabaptist origins. This newer perspective argues that rather than beginning in one particular place with a unified vision, Anabaptism was actually a varied movement, not entirely pacifist, with several different beginning points and diverse intellectual and political origins. A basic summary of writings that represent this new point of view is found in the article "From Monogenesis to Polygenesis: the Historical Discussion of Anabaptist Origins," by James M. Stayer, Werner O. Packull, and Klaus Deppermann in *Mennonite Quarterly Review*, April 1975.

While Mennonite scholars have played key roles in spelling out the new view and its acceptance is well known to the readers of *Mennonite Quarterly Review*, this new perspective has not been well told in our congregations. The discussion of the newer perspectives has not moved very far beyond academic circles. For example, it does not appear in either the historical sections of The Foundation Series nor in *The Mennonite Story*, a lesson series on Mennonite history from Faith and Life Press. Yet I think that this revised view of Anabaptist origins is important for our self-understanding as contemporary Mennonites. Here are some of the implications of this revised version on Anabaptism.

The older view and the newer view. In order to separate Anabaptism from sixteenth-century revolutionary movements, the older view, especially as developed by Harold S. Bender, argued that it began in Zurich under the leadership of Conrad Grebel as a purely religious movement with the Bible as its only significant source. According to Bender in his volume on *Conrad Grebel*, Ulrich Zwingli was the only individual to exert significant influence on Grebel, and that influence was principally "to point him to the Scripture. . . . [Thus] the Bible was the chief source of the theology of Conrad Grebel and the Swiss brethren."

In Bender's view, Anabaptists emerged as the sixteenth-century individuals most serious about following Jesus and heeding the message of Scripture. Thus they appear by definition as sincere and open to God's truth, in contrast to Zwingli, Luther, and others who hear and heed merely human opinion or compromise God's truth. Bender writes, for example, in "The Anabaptist Vision" that when Luther and Zwingli followed the medieval pattern of a mass church, "the reformers surrendered their original purpose, and abandoned the divine intention."

The newer scholarship has found at least six distinct sixteenth-century Anabaptist movements and three points of origin. According to Stayer, Packull, and Deppermann, "The six major Anabaptist groups would be the Swiss Brethren . . . the followers of [Hans] Hut, the Central German Anabaptists, the *Stäbler* [pacifist] sects in Moravia, the Marpeck circle, and the heterogeneous Melchiorite tradition. [Menno Simons became the leader of one part of this group.] . . . the three more or less independent points of departure for Anabaptist history were South German Anabaptism, the Swiss Brethren, and the Melchiorites." In addition to their religious characteristics, these movements display a variety of social and economic and political causes as well as influence from monasticism, humanism, mysticism, nominalism, and asceticism. For some of those steeped in the tradition of Bender, the description of these multiple origins and the disappearance of a unified movement may seem like a betrayal of the received faith.

In the new perspective, to stand in the Anabaptist tradition is not to restore a finished vision, but to seek for an appropriate shape for today's expression.

The revisionist perspective places Anabaptist origins and ideas on the same value level as other traditions.

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Anyone who studies history can explain these origins. Anabaptist origins and ideas play in the same historical arena as other movements, with the questions of sincerity and obedience and truthfulness removed to another level for all traditions. With all traditions placed on the same historical footing while evaluations of truth are removed to another level, ecumenical discussions can have a less emotional beginning point and more common understandings. The new perspective is thus an ally in ecumenical and cross cultural discussions.

To make the same point another way, the recent scholarship distinguishes more clearly than did the Bender generation between causes and influences in the historical realm on the one hand, and those things which fall into the realm of faith on the other. Recent scholarship has shown, for example, that the idea of a free church did not arrive full blown when Grebel's Zurich circle read the Bible. Rather it developed over a period of time after Anabaptists failed in their attempts to form a mass church.

In this situation where there are competing claims to truth, it becomes a confession of faith then to accept the emerging believers' church model rather than the traditional mass church as the most biblical or as the most faithful way to follow Jesus. The newer perspective enables us to understand the various developments and to observe the persons involved without assuming that representatives of the state church system were by definition insincere or willing compromisers of the gospel. We have long recognized the human elements in Luther's reformation. Revisionist scholarship makes plain the same human elements in the Anabaptist movement.

The new historical study has thus removed our sixteenth-century forefathers and foremothers from their pedestals and placed them on the ground beside us. We may now be as conscious of the foibles of sixteenth-century figures as of our own. Decisions are made in the same way by persons of both eras—by trial and error, in specific historical situations, with much searching and testing since all situations contain ambiguity. Both past and present persons seek to discover for their own time and place the shape of God's people, what it means to follow Jesus, and the way to make visible the kingdom of God. In the new era, I am more comfortable with my genuinely human ancestors and their fallible thought than with the heroic figures and pure theology identified by the earlier vision.

A threefold division. The Bender generation saw a threefold division of history, one common to the self-perception of many movements—religious as well as nonreligious. The three eras of history begin with an original, "golden age," followed by a "dark" or "middle" age, which loses the original vision. Finally there is a period of restoration of the original vision. Bender's Anabaptist vision saw the church of the first century as having been lost and then rediscovered by Anabaptism in the sixteenth century. Lost again in the centuries following the Reformation, Mennonites were once more called to recover the vision in the twentieth century.

Anabaptism was thus considered a finished model to be recovered and copied in the present. The popularized versions of the Bender perspective tended to hold up sixteenth-century Anabaptists as prophetic models. The modern heirs to that tradition were called to measure themselves against the heroic model of the spiritual ancestors, to adopt their program, and to partake of their courage in carrying it out.

Most of us learned that we did not measure up to the earlier heroic standard. Walter Klaassen has written of those who engage in "breast beating" and "wallow in guilt" for having failed to uphold the heroic model. The perspective of the heroic vision is toward the past. It is essentially an attitude of conservation. It assumes a past, finished product which must be recovered and preserved.

In the revisionist perspective, standing in the Anabaptist tradition must bring a feeling quite different from restoring the finished "Anabaptist Vision." Given the multiple origins and differing early "visions" and impulses, one can no longer focus on one vision to be recovered and preserved. Rather, one confronts a number of impulses, some in conflict with each other, all of which continue to influence contemporary life and thought in varying ways. To take seriously all the elements which make up the tradition means a refusal to absolutize any one set of them. They all comprise part of the story, teaching both positively and negatively.

These multiple impulses force today's church to be present- and future-oriented. The past provides direction and orientation, but present and future needs and problems dictate the agenda and the focus of questions to be asked. This is essentially a progressive outlook, that is, one which accepts change, ambiguity, and plurality. It assumes that the movement is never finished but rather is always in a state of becoming Anabaptist or of re-forming the Anabaptist legacy. Thus the advent of the new era in the understanding of Anabaptist origins means switching from the idea of recovery to the principle of continual formation and reformation of the heritage.

Not a product but a process. The new perspective leaves us without clear or definitive role models and historical examples. Rather than inheriting a finished product, we receive a movement in the process of being formed. We can only continue to search together for an appropriate shape for the contemporary Anabaptist expression. Rather than recovering it, we are called—but also compelled continually—to forge new versions of the vision. Although we learn from the experiences of our spiritual ancestors, as they did, we also live and work on the cutting edge. It is an anxious as well as an exhilarating experience.

Bethlehem 83 was for me both a recognition of Mennonite diversity and a celebration of unity in the common task of discovering what it means to be God's people today. We should not feel guilty about past divisions as though they were a departure from a unified golden age. Rather, we should recognize that diversity of vision has always existed. Thus a unified "Anabaptist Vision" has been and continues to be not so much a past fact as something toward which we can strive together.

CHURCH NEWS

Central America 'litany' of suffering heard in Chicago

Christians from Guatemala, Nicaragua, Honduras, El Salvador, the Philippines, Canada, and the United States—over 80 persons—gathered from Oct. 15 to 17 at a symposium on "Anabaptism, Oppression, and Liberation in Central America."

Sponsored by the Mennonite Central Committee Peace Section, and held at the Christian Life Center near Chicago, the aims of the meeting were: to interpret the Central American (CA) situation, to give Mennonite workers and others in CA a chance to tell about their experiences, and to help Mennonites in Canada and the U.S. gain better insights for appropriate responses to events in CA.

Hugo Zorrilla, now a New Testament professor at Mennonite Brethren Biblical Seminary in Fresno, Calif., but formerly professor at Latin American Theological Seminary in San Jose, Costa Rica, told the symposium, "CA is five nations which are not resigned to live in violence but are under the snare of the North Atlantic countries."

Daniel Jensen, now of New York but formerly of Guatemala, told the group that numerous acts of violence against citizens have never led to prosecutions of the perpetrators: the assassination in Guatemala of Archbishop Romero in March 1980; the assassinations in Guatemala of the four Catholic sisters in December 1980; and the assassinations of one priest, one lay brother, and one Mennonite in Guatemala.

Justice is a stranger in CA, Jensen said. And the U.S. openly supports these repressive CA governments and this is confusing to the citizenry in CA and the USA.

A former Reformed Church worker recounted what happened after Archbishop Romero was killed as he was serving mass. A group of people went to the embassy in Guatemala City for a meeting, resulting in 38 persons being burned to death for protesting. He also told of meeting a woman who had gone insane after seeing her whole family taken away and killed.

"And what happens when these crises come?" asked one CA pastor. He didn't answer, but implied that the gringo (white) workers leave the area, deserting those who are in need.

Zorilla says he has not seen a significant difference among the churches in CA in assessing these political and justice issues. Most line up as anti-communist and pro U.S. But there are foreign workers and native believers (especially among the dispossessed Indian groups) who are in a remarkable way catching the meaning of Jesus and are ready to become martyrs for him.

In some countries, the Basic Ecclesiastical Communities (BECs) are arising at the grassroots from intense study of the Bible. They weep together, pray together, sing, fast, and study together—irrespective of denominational affiliation—and then go out to be the body of Christ in their communities.

These base communities try to remain true to their own churches but also actively participate in local cooperatives and other social improvement projects. For this they are generally considered subversives and their lives often hang by thin threads.

At times the majority of eyes at the Chicago symposium were moist with tears. Feelings of pain were reflected in awkward silences. There were also uneasy feelings of complicity in the CA dilemma.

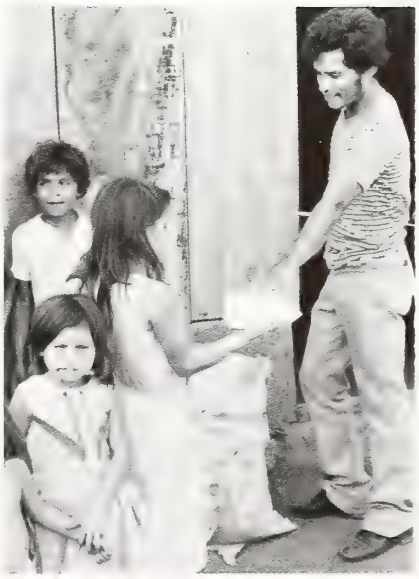
Cesar De Laglia, Guatemalan layperson; Ron Collins, Goshen, Ind.; and Gilberto Flores, Guatemalan pastor, attempt to translate from English to Spanish one of the papers given at the Central America symposium.

One Guatemalan Mennonite pastor gave this advice: take all the gringos out of CA—both Christian and military. Let us build our own country, he said, and let our churches, together with mission board leaders, decide upon the missionaries needed in CA.

Further, Mennonites in all branches must become more active and less passive, the pastor said. Mennonite Christians must feel the pain of the oppressed—identify with the poor whom Jesus pronounced "blessed." Mennonites in Canada and the U.S. must become more prophetic at home, then help us be prophetic, he implored. Finally, mission boards must allow us to work on a theology that fits CA, he said.

MCC and several Mennonite mission boards are active in CA with ministries to refugees, church leadership training, evangelization, development, and aiding victims of wars and counterrevolutionary attacks.—Bernie Wiebe for Meetinghouse

For the past four years, since the Sandinista revolution in Nicaragua, the Mennonite and Brethren in Christ churches in that country have worked through community-based projects to reconstruct and develop their country. The churches were begun by the Conservative Mennonite, Evangelical Mennonite (Canada), and Brethren in Christ missions. With just 2,000 members combined, so far they have constructed schools, clinics, latrines, and wells. Most of their work is in communities where there are Mennonite or Brethren in Christ churches but they have also assisted other small communities in need. They have also cooperated in government-backed projects. Photo at right: Lolo, a health promoter with the Mennonite and BIC service committee, distributes powdered milk to families who have undernourished children. Lolo works out of a health clinic housed in a Mennonite church.



Sexuality task force considers congregational study guide

The joint General Conference and Mennonite Church Task Force on Human Sexuality in the Christian Life met on Oct. 21 and 22 in Chicago to continue developing a study document for congregational use. On the agenda was discussion of a study resource that con-

gregations could use for Part I of the statement on human sexuality which was affirmed at the joint Bethlehem 83 conference.

The task force recognized that congregations were encouraged at Bethlehem 83 to begin a study of *Human Sexuality in the Christian Life* using Part I of the statement which deals with "what the Bible says about sexuality." They questioned whether a study guide should be prepared now for Part I or whether the preparation of a guide should await the completion of the entire study document. Ultimately the task force chose to wait until the entire statement is completed before producing a study guide.

Congregations wishing to begin a study on the first part, however, are encouraged to do so and to send observations from their study to the task force. The task force will facilitate such study by sending to each pastor a copy of Part I, including a number of revisions growing out of the discussion of the statement at Bethlehem 83.

Accompanying this mailing will be a study outline in six sections prepared by the cochairpersons of the task force, Sue Goerzen and Wilmer Martin, for use in an Ontario midwinter Bible school. Congregations will be able to photocopy these materials for use in their study.

The Foundation Series for Children undergoing revision

The Foundation Series for Children is currently undergoing a major revision which will reach users by the fall of 1984. Though this revision is being viewed by the cooperative publishers of The Foundation Series as a continuation of the vision of the original edition, it will be an extensive enough revision that materials from the current edition cannot be reused (teacher's guides, teaching aids).

Not all will change, however. The original scheme of session themes will remain the same. And although grade levels preschool through junior high will be affected by the revision, the nursery level will remain intact.

In a series of *Builder* articles which introduces the changes to the church, Laurence Martin, managing editor of The Foundation Series for Children, says: "The publishers and editors remain convinced that The Foundation Series for Children is a good curriculum for congregations in the believers' church tradition. To be sure, no curriculum is perfect and it needs care and maintenance."

The decision to revise the curriculum

for children, which has been in use since 1977, came about as a result of evaluations requested by the publishers. To help focus objectives for the revision, extensive research was conducted in six areas within the church.

Out of this survey came these objectives for the revision: That the curriculum more effectively help volunteer teachers guide the learning experiences of students; that it be useful to growing congregations and congregations which minister to families with children from nonchurch background as well as families with children who are part of the congregational covenant.

Two other objectives are that the revised curriculum will support the family in its responsibility for nurturing children in the family and that the work of the Sunday school will relate to the ministry of the total congregation.

"One of the criticisms which The Foundation Series received was from teachers who felt it was too difficult to teach," said Marjorie Waybill, revision editor for the Mennonite Church. "We're trying to give more handles to teachers. There will be more pencil activities such as games and puzzles in the student materials, for instance. Also, there will be more suggested activities in the teacher's guides." To prepare teachers for new teaching methods, an explanation of new teaching methods used will be included throughout the curriculum.

Each session will have a story focus. Though the story will not necessarily be the first activity in a lesson plan, the teacher's guide will always introduce the story first, followed by the faith meaning which is to be derived from the story. The faith meanings are intentionally geared to the level of understanding of children in each grade level.

"Our whole goal is to instill faith in children, not just give Bible knowledge, says Waybill. Some non-Mennonite curricula tend to deal mostly with Bible knowledge, she said. "Commitments to Jesus are made at many levels. The children, at their level, can make commitments too, which will differ from those made by adults who accept Jesus as Savior and Lord."

The revision is also an attempt to try to get more internal consistency in approach and style. Said Waybill: "I thought one of the strengths of The Foundation Series was the variety of writers used. But we're getting feedback that there needs to be more consistency in the quarters. So we've assigned each grade level to one writer," she said.

"Really, what we're doing is taking care of a few problem lessons," said Martin. Having one writer for eight consecutive quarters will "contribute to a consistency and a flow of teaching methods."

Another criticism of The Foundation Series was that the lessons were either too long or too short. "Some Sunday schools have only a half hour, others a full hour. We're trying to make the lessons flexible enough for both groups," said Waybill.

In addition, it is hoped that the lessons will be more flexible for different class sizes. For instance, if a choric reading is suggested in a lesson, an alternative suggestion may be given for small classes.

Some Foundation Series users complained that too many international stories were used as anecdotes. The revision will continue to draw on international stories, but more North American anecdotes will be used as well.

The publishers have also decided to include the New International Version as another biblical text, in addition to the Revised Standard Version which was used in the original curriculum. The two translations will be incorporated differently at the various grade levels. For instance, on memory work, at the lower levels the NIV will be used since it eliminates the "thees" and "thous." But at the upper level both translations will be printed for memory work.

To bridge the gap between Sunday school and family, the lower grades will have take-home items every week which can be read by the families at home. For the upper grades, take-home activities will be suggested which might involve the entire family.

It is hoped that this revised curriculum, costing about $157,000 excluding printing costs, will be usable through 1991. Already discussion has begun among The Foundation Series publishers on the form and substance of children's curriculum beyond 1991.

The cooperative publishers of The Foundation Series are the Mennonite Church, the General Conference Mennonite Church, the Church of the Brethren, and the Brethren in Christ, with the Mennonite Brethren being cooperative users. Persons from the Mennonite Church who have been assigned the rewriting of grade levels are Vel Shearer, Wilkes Barre, Pa., preschool; and Linea Geiser, Goshen, Ind., grade level five and six.—Richard A. Kauffman

In Porto Amazonas workers take a break from repairing a house that belongs to a widow. Henrique Heinrichs, a farmer from Witmarsum Colony, is in the center. Herman Neufeld, local Mennonite aid director, is on far right. The others pictured are local Brazilians.

Brazilian Mennonites respond to flood disaster in local communities

"Once in a century" July flooding which devastated several cities and villages in southern Brazil prompted Mennonites in the area to give emergency relief.

Rivers southwest of Curitiba and south of Blumenau rose 10 to 15 yards above flood stage and covered thousands of homes for over a week. When the waters receded, Mennonites began cleanup efforts.

Brazilian Mennonites contributed $15,000, five tons of clothing, and 25 tons of food for the homeless while European Mennonites sent medical supplies. Cleanup and rebuilding is now underway with volunteer help from Mennonites, as well as from Brazilians who lost their homes. Mennonite Central Committee provided $10,000 for emergency relief efforts.

CIDA, the Canadian International Development Agency, recently approved a $64,800 matching grant through MCC for flood relief. A projected 92 homes in three communities, at a cost of $700 a home, are being rebuilt with these funds. A child care center, destroyed in Porto Amazonas, is also being rebuilt.

Jim Miller, MCC country representative, reports that Mennonites are helping "the neediest in the communities—the sick, widows, handicapped, and elderly—regardless of religion or race." The International Red Cross has identified families who require emergency aid, and Mennonite relief efforts are helping others who do not qualify for this aid.

The most serious flooding occurred near the town of Rio do Sul, where swift currents destroyed nearly 500 homes. At other flood sites houses remained intact and work has focused on cleanup rather than reconstruction.

Miller reports that military personnel initiated most of the early relief efforts. They distributed food, blankets, medicine, and according to Miller, "carried out heroic evacuations."

Church planters share insights in EMC seminar

A church in Augusta County, Va., finds its building filled to overflowing. Will it enlarge its facilities? Will it turn newcomers away? The church commissions its pastor and a group of 31 members to start a new congregation in nearby Waynesboro.

A family in Eustis, Fla., asks for help in starting a church. The district conference worker who advises them feels a call and moves there with his family to assist in the effort.

The two new churches, Waynesboro Mennonite and Trinity Chapel in Eustis, Fla., began within the past two years. Their pastors, Roy D. Kiser and David L. Kniss, participated in a seminar on church planting in North America held at Eastern Mennonite College and Seminary on Oct. 24 and 25.

Kniss, who also is home missions secretary of Southeast Mennonite Convention, sees church planting as "planting seeds—with the Word, with our testimonies, and with our lives."

Starting churches is "a call of God to his people," he said. The United States has far more people than church seating capacity, he said, "so there's plenty of room for church planting."

Mennonites also can share their distinctive beliefs by starting churches, he said.

Kiser—who is chairman of Mennonite Board of Missions and involved in starting Virginia Conference congregations at Crewe and Cluster Springs—defined church planting as developing or renewing a church. When mature, that church will in turn start another one, he said.

Kniss and Kiser believe it's important for church planters to actively seek contact with people in their local areas.

"I don't sit in my study and wait for people to come to me," Kiser said. "I'm actually going out making contacts."

Kniss enrolled in an adult education course on welding in order to learn to know people. He has found that people who learn to know him often refer their friends to him.

Leadership development must be a part of church growth, the two pastors agree.

"As soon as you have people, put them to work," Kiser said. The Waynesboro church once let a first-time visitor play and sing a song for the congregation, he said. Even before people are Christians, "there's a little something they can do." Such participants could collect the offering, Kiser suggested.

Kniss and Kiser also agree on what attracts people to a church.

"One word—love," Kniss said. "If a group can somehow show Christ's love, it's going to be attractive. If not, it's going to be repulsive." The best preparation for church planting is "simply adopting the lifestyle of Christ and caring seriously about people," he said.

Founded in November 1981, the Waynesboro congregation has more than 100 members. Trinity Chapel began at Easter 1982 and has 50 participants.

The Eastern Mennonite College seminar was part of the college's fall mission and service week. Calvin E. Shenk, chair of the EMC Bible department, coordinated the meeting.

Union Biblical Seminary in India completes move to new campus

A decade of waiting ended on Oct. 10 as some 200 students from all parts of India found their way to classrooms on the new Pune campus of Union Biblical Seminary.

UBS is supported by a variety of Protestant churches—including the Mennonite, General Conference Mennonite, and Mennonite Brethren

churches. S. Paul Miller, longtime Mennonite missionary in India, directed the construction of the new campus and the relocation of UBS from Yavatmal to Pune.

The move was expected to be in June, at the start of UBS's new academic year. Just before the students stepped on to trains and buses headed for Pune, however, they received telegrams from Principal Saphir Athyal instructing them to return to Yavatmal.

On arrival in Yavatmal, the students found no library and no study tables. They had already been moved to Pune! Faculty houses appeared bare and uninhabited, though packed boxes were still there ready for moving.

The principal and staff unpacked just what they would need, and a truck brought back books from Pune which were needed for the first term. All took the challenge of coping with inconveniences.

The first term ended on Sept. 23, and students left immediately for short vacations. Within two days, 11 faculty and three student families arrived in Pune. On Oct. 1, about 60 more students arrived. Within the next week 150 more students and faculty found their way to the campus on the hill, ready for a new day in theological education at UBS.

Administrators held their breath while masons, carpenters, and plumbers worked overtime to get things ready. Construction, by no means complete, will continue. Classes are proceeding amid rubble, dust, noise, and heat.

Grove retires after 26 years in Ghana

When Erma Grove decided to retire and return to North America recently after giving 26 years of her life to the church in Ghana, it was only natural that her Ghanaian friends would want to give her something in return.

During a farewell service at the large Nima Temple in the capital city of Accra, Erma was presented with numerous tributes, the singing of choirs from five different churches, three pieces of traditional cloth, a pair of native sandals, and a stool.

In addition, Erma was named "Queen Mother" of Good News Training Institute, which she served as educational director for nine years. "Madame Grove has been a source of inspiration to me personally and to the institute as a whole," said a student representative. "Her good work will remain with us and urge us on to greater heights."

Erma was among the four original Mennonite Board of Missions missionaries who went to Ghana in 1957 to help start a Mennonite Church in that newly independent West African country. The church now has over 800 members in 17 congregations.

Erma Grove, Mennonite missionary in Ghana for 26 years, has just retired from her work overseas but is considering a voluntary service assignment.

Most of Erma's work over the years has been in the areas of Bible teaching and leadership training.

In 1971 Erma started working with African independent churches when they began to feel the need for more Bi-

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Willard M. Swartley, associate professor of New Testament at Goshen Biblical Seminary and director of the Institute of Mennonite Studies. He will conduct morning Bible studies in Corinthians—"Case Studies in Ethical Discernment."

This year's program offers 14 courses from which you choose one for Continuing Education credit. Seminary credit is available for the course on "Biblical Faithfulness in Cultural Diversity" being taught by Donald R. Jacobs.

The program also features morning worship, afternoon workshops, time to visit nearby Media Ministries and Virginia Conference Visitors Center and opportunity to spend time on the EMC&S campus.

For further information contact:
Norman H. Derstine

eastern mennonite seminary
harrisonburg, virginia 22801

Eastern Mennonite Seminary admits students of any sex, race, color, and national or ethnic origin, and regardless of handicap.

MBM prepares 13 people for VS assignments

Thirteen new people were prepared by Mennonite Board of Missions for Voluntary Service assignments during fall orientation on Sept. 26 and 27 in Elkhart, Ind.

The new VSers are (front row, left to right): Rollin Pratt, Mantua, Ohio, to Tucson, Ariz.; Kristine Kauffman, Goshen, Ind., to San Francisco, Calif.; Marguerite Mosley, Englewood, Colo., to Elkhart, Ind.; Carla Gunden, Elkhart, Ind., to Tucson, Ariz.; Jackie Wolfe, Saskatoon, Sask., to Kidron, Ohio; Carol Harder, Bingham Lake, Minn., to Richmond, Va.; and Gloria Schrock, Arthur, Ill., to La Jara, Colo.

(Back row) Lorna Schwartzendruber, Toronto, Ont., to Pearl River, Miss.; David Alger, Harrisonburg, Va., to Washington, D.C.; Carl Reinhardt, Goshen, Ind., to Champaign, Ill.; Marleen Geiser, Dalton, Ohio, to Champaign, Ill.; Sally Longacre, Coopersburg, Pa., to Aurora, Ohio; and Mike Schrock, Arthur, Ill., to La Jara, Colo.

ble teaching and better leadership training. In response, MBM missionaries and others encouraged formation of Good News Training Institute in Accra.

The institute is now recognized by 20 independent churches as their official training center. The current enrollment is an all-time high of 28.

"Many of the students have jobs and so take classes at night as they continue to work in their churches," Erma said.

Several years ago Erma urged the independent churches to take more responsibility for the institute by finding a Ghanaian to administer it. As a result, a graduate of the institute was appointed executive secretary in 1981. The classes are taught by a Lutheran missionary and local pastors who teach one or two courses on a voluntary basis.

With the institute in good hands, Erma decided to retire two years earlier than the normal retirement age of 65. "Besides, Ghanaians tend to retire early," Erma added, "and they thought I was getting to be an old lady!"

Erma noted that Ghana, a progressive and rather prosperous country with great promise when she first arrived, is now in deep trouble economically and politically. There has been a shortage of gasoline and food.

The political situation is also shaky, with coups and attempted coups a fact of everyday life. "The military currently runs the government," Erma said.

But the friendliness of the Ghanaian people and their ability to cope during hard times continue to amaze Erma. Ghana will forever have a special place in her heart.

Erma, a native of Greencastle, Pa., and a member of Cedar Grove Mennonite Church there, currently lives in Goshen, Ind., but is exploring a possible voluntary service assignment.

Polish pastor shares peace, cooperation message

"I bring greetings to you from the young people in Poland," Miecyslaw Suski of Krakow said in a visit to Associated Mennonite Biblical Seminaries, Elkhart, Ind., Oct. 19.

Suski, a pastor in the United Evangelical Church (UEC) in Poland and the denomination's vice-president, was elected leader of the Polish Ecumenical Council in 1981.

Suski grew up Catholic, but joined the Evangelical movement in 1935 when his parents became Evangelical believers upon the witness of a group of radical French Christians operating in Poland. These believers, he said, were not unlike many Mennonites. They had a simple lifestyle which excluded the wearing of gold rings, they observed foot washing, and they taught and practiced the Christian peace teaching.

During WWII Suski was taken as a civilian prisoner to France and forced to work in a labor camp for three years. A few years after returning to war-torn Poland, he was put in prison for two years as a conscientious objector. After his marriage in 1953, Suski worked in a factory for five years while also serving as pastor and evangelist-church planter for the UEC.

In 1981, after the formation of Solidarity, Suski reported the Protestant churches formed an ecumenical organization called the Association for the Promotion of Christian Ethics. The goal of this organization is to print and distribute religious literature throughout Poland.

During martial law when all organizing was suspended, this organization was also able to assist in the distribution of material aid. There is a renewed interest in the Bible and religious literature, partly as a result of the Polish crisis, said Suski.

In response to questions on church freedom, Suski explained the only real restriction is that a foreigner cannot be a full-time pastor of a church. Thus a Russian Christian who recently wanted to become a pastor was refused.

On the issue of peace, Suski responded that all Polish people are peace people. When he was young, the peace teaching and conscientious objection were a strong doctrine of the church. Since the 1950s there has been a liberalization in the churches, until at a church synod the C.O. stance was retained according to each person's individual conscience. Suski said that he has always been against all weapons, and has always preached that way—and still does.

There is no official C.O. status in Poland, but there is an unofficial one, he said. One can work three years in the mines (as opposed to two in the army) as alternative service. One receives full pay for this alternative service, however.

For Christian peace activists, Suski suggested: prayer, demonstrations, and being against nuclear weapons everywhere. Concerning demonstrations, he said our message must be clear, so discretion and caution are important.

Myers reports on Lebanon trip

People in Lebanon are very discouraged by events in their country, reports Paul Myers, Mennonite Central Committee Middle East secretary.

"There are as many guns as ever," says Myers, who visited Lebanon from Oct. 13 to 20. "Foreign troops are still on Lebanese soil. Vicious fighting between the Druse and Christians has revived old hatreds."

Myers says the Lebanese people recognize that a shift in power between the religious groups in Lebanon is inevitable. "This shift in power will be painful for the Christian minority which is now in power," he says. "The Muslim majority will have more power in the new government than it has had in any [Lebanese government] in the past."

"An increasing number of people believe that the partitioning of Lebanon is inevitable," he adds.

Myers also reports people in the Middle East say that peace in the region is impossible until the Palestinian problem is resolved, the occupation of the West Bank ends, Lebanon's internal problems are solved, and foreign powers are no longer involved in Lebanon.

Myers says that he did not encounter any anti-American feelings while in Lebanon. But he adds, "The Lebanese were disappointed when they saw that the Americans had taken sides" during the Beirut/Shouf Mountains fighting. When the Marines chose to shoot back at the Druse, the Lebanese interpreted that action as our taking sides with the Phalangists, he explains. Myers says that Lebanese observers predict that it will be very difficult for America to withdraw from Lebanon now.

Myers adds he found that anti-Israeli feelings are increasing in southern Lebanon. "Six months ago the Israelis were still seen as liberators," he explains. "Now they are seen as occupiers."

Commenting on the tragedy of the U.S. Marines and French paratroopers' deaths, Myers says: "We must also remember that American Marines and French paratroopers are not the only ones who have died in Lebanon recently. Many others have died in Lebanon in recent weeks."

Despite the problems in Lebanon, MCC's work continues very much as before, except for travel difficulties between Beirut and Sidon. Crossing the numerous checkpoints is time-consuming, Myers explains.

Dan Friesen of Hillsboro, Kan., continues to initiate and support income-generating projects among Palestinians in Sidon and Tyre. Bob Burkholder, his wife, Jill, and two sons, Benjamin and Christopher, live and work in Nabatiyeh. They along with local staff are doing rural development and rehabilitation work among Lebanese refugees in Christian, Druse, and Muslim villages.

Myers reports that the Middle East Council of Churches (MECC), a longtime partner with MCC in Lebanon, has managed to help people on all sides of the conflict. In one section of Beirut MECC volunteers prepare food parcels for Druse war victims. In the basement of the Near East School of Theology in Beirut, other MECC volunteers prepare food parcels for Christian war victims.

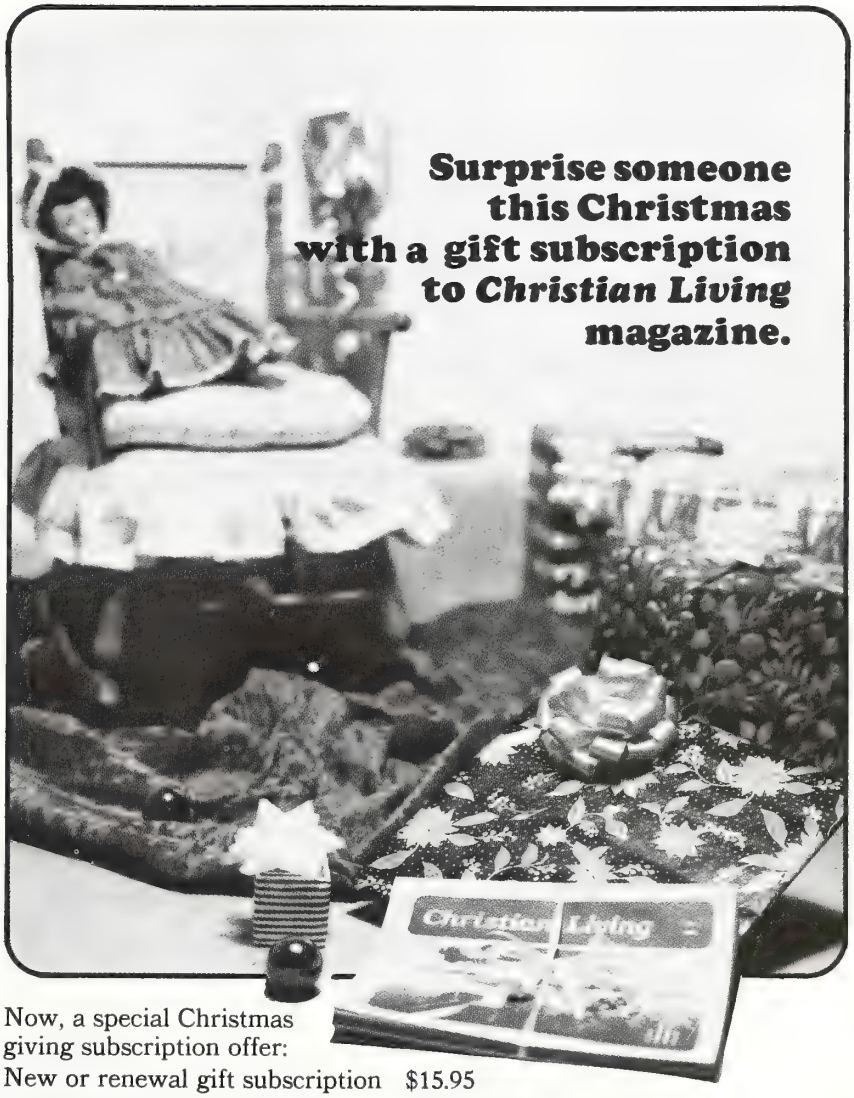
Hesston College consults with conference leadership

Leaders from the seven Mennonite Church conferences west of the Mississippi and members of the Hesston College faculty and administration met recently to discuss Hesston's role and relationships with its supporting conferences. The Consultation, held Oct. 24-25, was funded by a fraternal grant from the Mennonite Mutual Aid Association. According to John Lederach, director of Hesston College's Center for Bible Study, the consultation "called together leadership from conferences in the West so that concerns and observations reflecting common interests could be shared.

"It is the desire of all Mennonite Church colleges," said Lederach, "to build mutually supportive relationships with the conferences on whom they depend. Each of the three colleges use different models in relating to the conferences, but essentially achieve the same end."

When asked what some of the main issues discussed during the consultation were, Southwest Conference representative Donald Yoder replied, "The first thing that comes to mind is the need for leadership training for all aspects of congregational leadership." Yoder also pointed out the need to keep open lines of communication between congregations, their students attending college, and the college faculty.

Another issue that was important to all present, as pointed out by Lederach,



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was "the need to provide an educational setting for pastors now serving in Mennonite churches who do not have a background in Anabaptist theology."

The conference representatives agreed to return to their communities to discuss further the ideas brought out at the meetings. Ron Guengerich of the college faculty will work in cooperation with the leaders to compile these ideas into a program that will address the needs expressed.

Guengerich said of his role, "The College is not developing a program or package and offering it to churches. Rather, this is an arrangement where conference leaders are actively participating in the structure and design of the program."

President Alliman commented that the consultation was held so that Hesston College could listen and learn. "The atmosphere at this consultation was extremely positive," he said. "There was a great deal of open, honest sharing, which led to stimulating, worthwhile, and productive discussion."

Conferences represented at the consultation were North Central, Rocky Mountain, Southwest, Pacific Coast, South Central, Iowa-Nebraska, and Northwest.

The new missionary and the mass media

Attention from the secular mass media can be a heady experience for a small religious group like the Mennonites. It can also be a corrupting and disillusioning experience.

Witness what happened last December to Randy and Roxane Ewert, originally from Bingham Lake, Minn., Mennonite Ministries workers in Botswana. A photo team from *Time* magazine arrived at their far corner of the Kalahari Desert to get some pictures for a Dec. 27 feature article entitled "The New Missionary."

It was an unhappy meeting since a conflict arose between the Ewerts and the *Time* team. The Ewerts felt that the picture *Time* wanted did not accurately portray the missionary situation in which they worked.

The *Time* team had clear objectives. They were competing with other *Time* teams in other parts of the world to get a front cover photo. A "good" photo, in their view, was one in which the white missionary appeared as the dominant figure. "We're an American magazine," they told the Ewerts, "and we're interested in getting photos of Americans."

There were two points of conflict between *Time* and the Ewerts. First, Randy and Roxane hoped to tell the story of the injustices suffered by the people of the Basarwa tribe—a vital water supply, developed by the mission, had been taken away from them. But the *Time* reporter did not seem interested in the justice issue. He said that his story was to be about Americans, not the Basarwa.

Second, the Ewerts refused to pose for the kind of "great white missionary" photo that *Time* wanted. They insisted that Joshua Seitlheko, the African pastor they work with, be portrayed in the photo in his proper position as an equal member of the development team.

This photo was taken during the Time *photo team's visit to Randy and Roxane Ewert in Botswana. The Ewerts are on the donkey cart, Pastor Joshua Seitlheko is behind Randy, and the* Time *team is to the left.*

The frustrated *Time* team did not want the pastor in the picture, and blamed the Ewerts for wasting the $30,000 that the expedition cost. Their hopes for a cover photo were dashed. (They were outdone by another *Time* team in New Guinea who succeeded in finding a missionary posing with a Bible above a band of blank-faced natives.)

A compromise produced the picture that eventually appeared on page 50 of the Dec. 27 issue. The Ewerts hoped that the donkey cart scene would show two things: their solidarity with the people around them and their close working relationship with Seitlheko. They did not realize that Seitlheko's photo would be slickly manipulated so that he appeared to be one of the "natives."

The African pastor was not mentioned in the *Time* story. But the Ewerts, the story said, "camp under canvas for days at a time while crossing the forbidding Kalahari desert, bringing modern farming methods to impoverished nomadic Bushmen."

Randy and Roxane say that it was a "sad day" when the *Time* issue arrived. "The article was a real blow to our colleague, Joshua. He was disappointed that his American brother and sister—who talk about solidarity with the have-nots of this world—would allow themselves to be used to portray Western supremacy."

As it turned out, the text of the *Time* article was more sensitive than the photographs. It contained a reasonably balanced assessment of the missionary enterprise. If *Time* had also had a commitment to photographic honesty it could have better complemented the text.

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Duane Beachey, a Voluntary Service worker for seven years in Spencer, Okla., received the Oklahoma Nonviolent Action Award on Oct. 9 in Oklahoma City. The eighth annual award was presented by the Community of John XXIII, a Roman Catholic group. Duane was recognized for his work as founder of a home repair program for the elderly in Spencer, as an organizer of the Oklahoma Peace Strategy, and as author of *Faith in a Nuclear Age.* "Duane lives what he believes," said Sam Bowman, a participant in the award ceremony. "He commits his life to working for peace out of his faith in God." A native of Arthur, Ill., Duane has been a VSer in Spencer with his wife, Gloria, since 1977.

The Voluntary Service household in the Germantown section of Philadelphia, Pa., closed on Oct. 16 after only four months of operation. "Factors involved were timing, finances, and lack of household leaders," said Mary Herr, director of Mennonite Board of Missions Service Ministries. The household was sponsored by Germantown Mennonite Church with the endorsement of Franconia Conference of the Mennonite Church. Only three VSers were part of the Germantown household—Greg and Joannie Miller of Union City, Pa., and Bethene Summers of Bloomsburg, Pa. Prior to the Germantown household, MBM had a VS household on York Street in Philadelphia from 1969 to 1982.

Locust Grove Mennonite School, Smoketown, Pa., completed a self-study during the 1982-83 school year which led to renewal of accreditation with the Association of Christian Schools International (ACSI). The self-study involved faculty, board, parents, and members of the community. A visiting team from the ACSI reviewed the report and gave its own commendations and recommendations to the school. The ACSI, located in Whittier, Calif., is an educational organization which unites, accredits, and provides guidance to Christian schools throughout the U.S. and beyond. The renewal of ACSI accreditation for Locust Grove Mennonite School is for another seven years.

Mennonite Board of Missions workers in Japan held their annual meeting from Sept. 11 to 13 at a hot-spring resort near Obihiro on the island of Hokkaido. Planned by Mary Alene and Marvin Miller of Obihiro and Mary Beyler of Kushiro, this year's theme was *A Pilgrim's Retreat: Into Silence, into Fellowship.* Each of the ten participants shared "My Pilgrim Story," which was a way of understanding each other's inner spiritual experience. Bible study was centered on Amos, with a discussion of its implications for mission work in Japan. Most of the MBM missionaries in Japan serve in Hokkaido under the direction of Japan Mennonite Church.

In Search, a newsletter published bimonthly by Student and Young Adult Services of Mennonite Board of Missions, became a joint publication of the Mennonite Church and General Conference Mennonite Church this fall. Coedited now by Myrna Burkholder and James Dunn, the newsletter was sent initially to 12,000 young Mennonites attending university or working in the city. It helps them stay in touch with each other and with the Mennonite scene. *Feedback,* a related bimonthly newsletter which is already a joint MC/GC publication, goes primarily to the 116 volunteer contact persons who get in touch with scattered young Mennonites in the cities and campuses of North America. The new coeditors this fall are James Derstine and James Dunn.

Mennonite Elementary Educational Council (MEEC), meeting on Oct. 20 and 21 at Camp Hebron, Halifax, Pa., elected John Scott Bender as its chairman for a three-week term. Bender is principal of the Hinkletown Mennonite School, Ephrata, Pa. MEEC, which is an organization for administrators of Mennonite elementary schools, had as its theme at the annual meeting, "Anabaptist Elementary Education: Are We Unique"? Resource persons included Orville Yoder, Mennonite Board of Education; Mary K. Nafziger, Goshen College; and Donovan Steiner, Eastern Mennonite College.

Two new Mennonite-produced television spots will communicate hope amid change, alienation, insecurity, and international unrest. Viewers will be encouraged to see faith in God and relationships with others as their source of hope, security, and meaning in life. The spots will be ready in January. "To the many people who are uneasy about life today, we want to share a word of hope," said Kenneth Weaver, director of MBM Media Ministries. "January is a strategic release time because people with the midwinter, post-Christmas blues watch more TV." January is also the time when TV stations accept more public service spots. Persons interested in placing the spots on local stations may contact Lois Hertzler, MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

The Hesston College Alumni Association held its annual regional directors meeting from Oct. 21 to 22. Leo G. Schmidt, administrator at Schowalter Villa in Hesston, assumed the role of president of the Alumni Association after serving two years as vice-president. Merril F. Raber of Newton, Kan., took over as vice-president. Raber is the director of the Growth Associates Division of Prairie View, Inc. Also present at the meeting were three new regional directors; Miriam Mast of Weatherford, Okla., and Marlin and Lessetta (Mummau) Weaver of Lititz, Pa. The responsibilities of the regional directors include planning meetings of alumni, parents, and friends of the college; assisting in the planning and scheduling of college group tours; promoting the college to prospective students; and generally assisting the college in its activities within their area.

"Life in All Its Fullness" is the theme for the 1984 desk calendar Mennonite Board of Missions is making available to congregations and businesses for imprinting. Each full-color photograph on the calendar is accompanied by a Bible verse that encourages people to live each day to the fullest. Last year over 36,000 calendars were ordered by congregations for use in outreach. Imprints can include pastor's name, phone numbers, times of services, and local Mennonite radio releases. More information can be obtained from MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Four students have received Deaf Ministries scholarships from Mennonite Board of Missions for the 1983-84 school year. They are Rachel Kennel, Asbury Theological Seminary, Wilmore, Ky.; Rick Lanser, Biblical Theological Seminary, Hatfield, Pa.; Jeanine Russell, Ball State University, Muncie, Ind.; and Lisa King, Penn State University, State College, Pa. Both Rachel and Rick have been active in deaf ministries and plan to teach biblical studies to deaf people. Jeanine is preparing to teach deaf children, and Lisa is studying social work and early childhood education.

Some 150 people in rural Mashulaville, Miss., participated in the second annual "Mashulathon" sponsored on Sept. 5 by the local Voluntary Service household. The Labor Day event included a two-mile run, a woodcutting contest, a gospel hour, junior olympics, fashion show, and potluck dinner. "This is one of the very few total community activities, and we worked with community leaders to try to schedule something for everyone," said VSer Maryann McDowell. "It was great to see people having a wholesome good time being together and various people showing their skills." Mashulaville is a predominantly black, low-income community.

LeRoy Redding was installed as pastor of the First Mennonite Church, Colorado Springs, Colo., Nov. 6. Wallace Jantz, Rocky Mountain conference minister, was in charge. Redding grew up in India where his parents were missionaries. His wife, Carol, was from Albany, Ore.

Lois Graber, a Voluntary Service worker in Tucson, Ariz., appeared on local television on Sept. 30 as the city's "volunteer of the week." She was featured on the program *People Who Care.* "It went pretty good, and a lot of people commented at work and at church that it meant a lot to them," Lois said. "For me it was special because I could witness to many people and let them know about VS." A week later Lois completed her 16-month VS term. She worked at the Tucson Association for Child Care. Lois is from White Pigeon, Mich.

How-To's for the Family is the name of a series of 20 *Your Time* radio interviews by Margaret Foth available for sponsorship by congregations and businesses. The two-minute spots feature Mennonites like John Drescher, Ross Bender, Alta Mae Erb, Katie Funk Wiebe, and Willard Krabill. "The spots address family issues in everyday life," said Ron Byler, director of English broadcasting for Mennonite Board of Missions. "They are designed to touch persons

Pontius

Joel Kauffmann

where they are hurting and where they need help, such as in resolving family conflicts, managing money, accepting oneself, and living with disabilities." More information can be obtained from MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Art McPhee has prepared two resource kits to help congregations train their members to witness and to plan their evangelistic strategy. Friendship Evangelism Effectiveness Training (FEET) is a seven-week or 13-week study program based on the Friendship Evangelism Seminar materials. Friendship Evangelism Total Church Program (FETCH) is a guide for planning congregational outreach and growth. "The evangelistic strategy of a local church must fit that particular church and its circumstances," Art said. "But every church needs such a program—it is not optional." An introduction to FEET and FETCH is available from Melba Martin, Mennonite Board of Missions, Box 370, Elkhart, IN 46515.

Mennonite Central Committee's Europe office is planning a reunion for all MCC Europe alumni during the Mennonite World Conference at Strasbourg in July 1984. All MCC workers and people who participated in the Civilian Public Service after World War II are invited to the reunion. Those interested in participating are asked to write the MCC Europe Office, Langendorfer Str. 29, D-5450 Neuwied 1, West Germany, before Dec. 31.

New members by baptism and confession of faith: Waynesboro, Va.; Lisa Blackwell, Carl Hudson, Carrie Hudson, Ronnie Hudson, Deborah Hudson, Dee Lamb, Libby Talley, and Melvin Talley; Springdale, Waynesboro, Va.: Gordon Poindexter and Kathy Poindexter; Pine Grove, Stryker, Ohio: LaVon Miller and Scott Graber; Manson, Iowa: Nancy Oswald, Tamra Nisly, Richard Oberhelman, Gail Slagle, and Debra Bachman by baptism and Leila Grieser Bohn by confession of faith; Cedar Grove, Greencastle, Pa.: Sean Keener and Anthony Grove.

BIRTHS

Boshart, Gale and Annette (Graber), Mt. Pleasant, Iowa, second child, first daughter, Jackie Renee, Oct. 16.

Brenneman, Lynn and Donna Jo (Swanger), Bittinger, Md., third child, second son, Trey Brandon, Oct. 27.

Brenneman, Ron and Linda (Slabaugh), Elida, Ohio, third child, first daughter, Rachelle Marie, Oct. 25.

Brenneman, William L. and Celeste (Snyder), Swanton, Md., first child, Jessica Marie, Oct. 29.

Brummitt, Jim and Becci (Sutter), Morton, Ill., second child, first son, Beau Michael, Oct. 24.

Burkholder, Dave and Trudy (Schroeter), Markham, Ont., second daughter, Rachel Suzanne, Oct. 6.

Corbin, David and Dru (Slabaugh), Phoenix, Ariz., first child, Christopher Wayne, Oct. 6.

Good, Richard and Brenda (Burkhart), Elmira, Ont., first child, Jasen Glen, Sept. 23.

Hess, Glen and Sylvia (Myers), Suna-Migori, Kenya, first child, Andrew Matthias, Oct. 28.

Hoke, Steve and Arlene (Erb), Stratford, Ont., third child, second daughter, Rebecca Kathleen, Sept. 30.

Miller, Alan and Judy (Schrock), Apple Creek, Ohio, first child, Toby Alan, Oct. 27.

Miller, David and Sharon (Snyder), Ligonier, Ind., second child, first son, Joel David, Oct. 27.

Richard, Sid and Sandi (Hartman), Wakarusa, Ind., first child, Erin Joy, Oct. 15.

Sutter, Peter and Rita (Schrock), Wayland, Iowa, fourth son, Mark Ellis, Aug. 11.

Tusing, Sherwin and Juanita (Moore), Fulks Run, Va., second child, first daughter, Sabrina Claire, Apr. 20.

Umble, Ronald and Diane (Zimmerman), Hesston, Kan., first child, Kathryn Elizabeth, Oct. 15.

Weer, Edgar and Dianne (Yordy), Morton, Ill., second child, first son, Scott Edgar, Nov. 3.

MARRIAGES

Clemmer — Belk. — David Clemmer, Harleysville, Pa., Souderton cong., and Rebecca Belk, Holmes, Pa., Church of the Atonement, Oct. 29.

Heine—Lapp.—David Heine, Kalispell, Mont., Baptist Church, and Sandra Lapp, Kalispell, Mont., Mountain View cong., by Glenn L. Roth, Sept. 3.

Hochstetler—Gerber.—Philip W. Hochstetler, Millersburg, Ohio, Grace cong., and Christi Sue Gerber, Sugarcreek, Ohio, Lutheran Church, by David R. Clemens, Oct. 29.

Impens — Barrett. — Ronald Impens, Peoria, Ill., Lutheran Church, and Barbara Barrett, Marquette Heights, Ill., United Mennonite cong., by Paul Sieber, Oct. 15.

Noftsier — Stahl. — Randall Grant Noftsier, Croghan, N.Y., Naumburg cong., and Connie Jane Stahl, Dafter, Mich., Wayside cong., by Elmer Moser, Aug. 13.

Pinkerton—Cressman.—Dale Pinkerton, Kitchener, Ont., and Jennifer Cressman, Scottdale cong., Scottdale, Pa., by Arnold Cressman, father of the bride, Aug. 14.

Weber — Krabill. — Philip Weber, Reinholds, Pa., Akron cong., and Phyllis Krabill, Sugar Creek cong., by Don Richter, Oct. 1.

Witmer—Zimmerman.—Paul Witmer, Manheim, Pa., Manheim cong., and Mary Zimmerman, Newmanstown, Pa., Myerstown cong., by James R. Hess, Oct. 29.

Zook—Burt.—Douglas L. Zook, Paradise, Pa., Sandy Hill cong., and Janet L. Burt, Harrisonburg, Va., by H. Michael Shenk, Oct. 2.

OBITUARIES

Byler, Archie W., son of Jacob H. and Lydia (Kauffman) Byler, was born in Guymon, Okla., Jan. 19, 1910; died at Lagrange, Ind., Oct. 27, 1983; aged 73 y. On Sept. 16, 1931, he was married to Maude Miller, who survives. Also surviving are 6 sons (Samuel, David A., Eldon L., Richard D., Robert J., aand Gaylord A.), 3 daughters (Louise—Mrs. Frank Borkhead, Lucille—Mrs. Richard Torrance, and Delta—Mrs. Frank Basile), 29 grandchildren, 7 great-grandchildren, and 3 sisters (Mrs. Mary Yoder, Mrs. Alice Miller, and Elsie—Mrs. Roy Fry). He was a member of Plato Mennonite Church, where funeral services were held on Oct. 31, in charge of Richard Martin, Willis Troyer, and Jerry Rodman; interment in Millers Cemetery, Shipshewana, Ind.

Esh, Katharine E., daughter of Christ P. and Lydia (Hartzler) Yoder, was born on Mar. 13, 1894; died at Lewistown (Pa.) Hospital, Oct. 27, 1983; aged 89 y. She was married to Samuel E. Esh, who preceded her in death. Surviving are 2 sons (S. Glenn and R. Leland Esh), one daughter (Suzanne Gibbons), 5 grandchildren, 3 great-grandchildren, and 2 brothers (S. E. Yoder and Oliver M. Yoder). She was preceded in death by one daughter, 3 brothers, and 3 sisters. She was a charter member of Maple Grove Mennonite Church, where funeral services were held in charge of Leroy Umble; interment in the Allensville Mennonite Cemetery.

Krabill, Ralph M., son of Aaron D. and Mary (Schmucker) Krabill, was born at Louisville, Ohio, July 1, 1913; died of cancer at Louisville, Ohio, Sept. 19, 1983; aged 70 y. On May 30, 1941, he was married to Erma Hershberger, who survives. Also surviving are 2 daughters (Norma—Mrs. Paul Adams and Geneva—Mrs. Brad Morrison), 2 sons (Lee and Glenwood), one sister (Loretta—Mrs. James Arner), and one brother (Marion Krabill). He was a member of Stoner Heights Mennonite Church, where funeral services were held on Sept. 22, in charge of Leonard Garber; interment in Beech Cemetery.

Minnich, Esther V., daughter of Abram A. and Martha (Buckwalter) Landis, was born at Fentress, Va., June 7, 1909; died at Lancaster, Pa., Oct. 21, 1983; aged 74 y. On Sept. 16, 1930, she was married to Reynolds H. Minnich, who died on Oct. 10, 1978. Surviving are 2 sons (R. Herbert and Abram D.), 2 daughters (M. Jean—Mrs. Richard Weaver and Mary Ann—Mrs. Hershey Bare), 12 grandchildren, 5 great-grandchildren, and 2 sisters (Mabel C. Landis and Mary Horst). She was a member of Ephrata Mennonite Church, where funeral services were held on Oct. 25, in charge of J. Elvin Martin and Wilbert Lind; interment in Eby's Cemetery.

Roth, Peter L., son of Nicholas and Veronica (Leis) Roth, was born on Sept. 30, 1899; died at St. Mary's Hospital, Kitchener, Ont., Oct. 18, 1983; aged 84 y. On Aug. 11, 1923, he was married to Susan Baechler, who survives. Also surviving are one daughter (Holda—Mrs. Elmon Bender), 5 grandchildren, 8 great-grandchildren, and 3 brothers (Solomon, Edward, and John). He was preceded in death by one son (Harold), one brother (Menno), and one sister (Veronica). He was a member of Hillcrest Mennonite Church, where funeral services were held on Oct. 21, in charge of Henry Yantzi; interment in 16th Line East Zorra Mennonite Cemetery.

Zimmerman, Paul M., son of George H. and Ella (Weaver) Zimmerman, was born at Mechanicsburg, Pa., Oct. 19, 1909; died at his home at Mechanicsburg, Pa., Oct. 28, 1983; aged 74 y. On Oct. 20, 1931, he was married to Naomi Longenecher, who died on Dec. 20, 1964. On Aug. 27, 1966, he was married to Ruth Minnich, who survives. Also surviving are 4 sons (Norman, Jay, Paul, and George), 3 daughters (Irman—Mrs. Ira Sollenberger, Grace—Mrs. George Willard, and Eunice—Mrs. Dean Martin), 20 grandchildren, 3 great-grandchildren, 2 brothers (Laban and Noah), and a half sister (Esther Shelly). He was a member of the Slate Hill Mennonite Church, where funeral services were held on Oct. 31, in charge of Samuel J. Troyer and Paul Nisly; interment in the Slate Hill Cemetery.

CALENDAR

Southwest Conference annual meeting, Sunnyslope Mennonite Church, Phoenix, Ariz., Nov. 24-25

Mennonite Board of Education annual meetings, Chicago, Ill., Nov. 29-Dec. 3

Ohio Conference Elders Retreat, Pilgrim Hills Camp, Brinkhaven, Ohio, Dec. 2-4.

Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7

CREDITS

Cover and pp. 807, 819, by David Hiebert; p. 808 by Joseph S. Miller; p. 818 by Joetta Handrich Schlabach; p. 820 by Jim Miller; p. 822 by Joy Frailey; p. 824 by Heidi Regier Kreider.

ITEMS AND COMMENTS

U.S. reduces refugee ceiling with world totals on the rise

With world refugee totals reportedly increasing by 600,000 this year to a new high of 10.6 million, the United States has set a reduced ceiling on refugee admissions for the fiscal year that began on Oct. 1. No more than 72,000 refugees will be admitted into the United States during that period, down from the current fiscal year's ceiling of 90,000, Atty. Gen. William French Smith announced on Sept. 26. These figures contrast with refugee ceilings of more than 200,000 in 1980 during the height of the Indochinese resettlement program and 140,000 in 1982. The new ceiling allows 50,000 from East Asia, 12,000 from the Soviet Union and Eastern Europe, 6,000 from Near East and South Asia, 3,000 from Africa, and 1,000 from Latin America.

Farmer-clergy conference told of the farmland economic crisis

American family farmers, pushed toward bankruptcy and foreclosure by crop failure and mounting debts, say they need more than pastoral care from their churches. Farmers and clergy attending a conference in Des Moines, Iowa, urged churches to educate people about the crisis in rural communities and advocate against legislative policy and financial systems that hurt farmers. They said church response to farmers' plight has been sorely lacking to date.

Participants at the Des Moines conference heard about the rapid decline in number of medium-sized family farms in recent years. Iowa, for example, lost 10 percent of its farmers from 1969 to 1978, said Paul Lasley, assistant professor of sociology at Iowa State University. In the same period, the number of farms between 500 and 1,000 acres increased by 44 percent. Those from 1,000 to 2,000 acres jumped by 132 percent, and those over 2,000 acres increased by 200 percent. He said the figures reflect the rapidly declining numbers of medium-sized family farms, while tiny "hobby farms" are on the increase and giant farms are on a huge increase.

Chateau Agape to be non-alcoholic dinner theater

Local newspapers have reported a news conference by a group of three planning to establish a dinner theater facility in Boardman, Ohio, which would not sell alcoholic beverages. Instead, it would have a "mocktail" lounge serving non-alcoholic beverages. The theater is expected to have 510 seats, the restaurant, 110, and the lounge, 20. William Wining, who reported the venture to the *Gospel Herald*, is to be in charge of the restaurant, and says that his interest in entertainment came from a seminar on audiovisuals at Mennonite Youth Convention, Estes Park, Colo.

An editorial on the plans commented: "If the liquorless dinner theater concept survives to the point of flourishing, its born-again Christian operators will be making a far bigger contribution to Boardman than they may have realized."

Cigarettes cause gender gap in life span, says researcher

Gus Miller of Indiana (Pa.) University cites the results of a 10-year study of 8,300 persons in Erie County, Pa., for evidence that the longer lives of women are because they smoke fewer cigarettes. As reported in the AARP *News Bulletin*, "The survey contradicts a long-held theory by some researchers that job stress and lifestyles could account for the light-year gap in life spans."

Progressive bishop says nonviolence is the only answer in the Philippines

A progressive Philippine bishop, discussing the so-called "base Christian communities" that he's helped to foster in his homeland, declared here that armed struggle is "no solution" to social injustice and oppression in the Philippines. Bishop Francisco Claver, a Jesuit who will step down as head of the southern Philippine diocese of Malaybalay next year, spoke to about 200 students and Jesuit priests at Georgetown University. He is highly respected among church leaders in this country and is the author of several books on liberation movements.

"The option for violence ... exerts a strong magnetic pull even within the church," said the 55-year-old bishop, citing grass-roots church groups that sympathize with communist rebel forces. However, he said the "nonviolent option" may be "gaining ground" following the September assassination of Philippine opposition leader Benigno Acquino. "And, more and more people are seeing it as the only option under totalitarian rule."

Ex-panel member says lectionary won't win wide church acceptance

The National Council of Churches' new inclusive language lectionary will not receive wide acceptance by the churches, predicts a Christian Church (Disciples of Christ) professor who resigned from the lectionary committee. A lectionary is a selection of Scripture readings designed to be read aloud at public worship. The new NCC lectionary issued on Oct. 14 tries to avoid male bias in Scriptures by replacing male generic terms for people such as "brethren" with inclusive translations such as "sisters and brothers." The lectionary panel also went beyond literal translation and made "interpretive" changes in male God language, such as using "God the Mother and Father" for God the Father.

Keith Watkins of Christian Theological Seminary in Indianapolis said he doesn't believe these interpretative changes are the best way to show God's inclusiveness to the congregation. He said he resigned from the lectionary committee because his area of competency is worship and prayer and he found the work on the lectionary dealing more with translation. He said his personal conflict between translation and interpretation was also a factor.

"The position of the committee seemed to be to make the translations more interpretive," he said. "My own opinion is that a translation has to be relatively close to the original language" and the minister or other church leaders are the ones responsible for the interpreting.

Reagan hunger commission member says churches need to press panel

Speaking to the first national gathering of Episcopal anti-hunger coordinators, a member of President Reagan's task force on food programs urged church workers to press the commission to publicly acknowledge what she termed the "great" hunger problem in the United States. "I've been working at this for years, and (until starting work on the panel) I did not begin to understand the depth of hunger in this country," Betsy Rollins, an Episcopal laywoman, who runs a food bank in Durham, N.C., said as she handed out questionnaires to the church hunger workers about demand for food assistance in their communities.

Ms. Rollins was one of the few appointed to the 13-member Presidential Task Force on Food Assistance whose record on hunger issues has not come under fire from church anti-hunger groups. In an interview afterward, Ms. Rollins refused to comment on the makeup of the panel other than to say that "they are caring people" who are eager to examine the extent of hunger. She did say that it would be hard for the panel to avoid "taking notice" of a new hunger problem in the country, noting that her own food kitchen in Durham went from serving 15-20 people a day in 1979 to 228 a day last July.

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Appropriate technology

Appropriate technology, Rich Sider said, is something Mennonite Central Committee is trying to introduce into Central America. As an example he mentioned a stove made of clay which an Indian farmer can build in a day.

"Our technology here," he commented, "is to work with family needs. It is not production technology." As we talked I remembered some minimum technology projects sponsored by MCC at another time and on another continent which impressed me well. But these were not successful, he said, because they did not really become accepted by the local population. So the emphasis in Central America is on tools which people can build themselves with resources that are basically close at hand. The stove is made from native clay and MCC will sell them varnish to finish it and metal for a chimney at cost.

Other examples of devices which can reduce household drudgery include a large masonry jar which can be used either for water storage or for grain storage, a composting latrine, a biogas system and a solar water heater. Later there may be corn shellers and corn grinders.

Sider, currently MCC director in Central America, commented on the goals of "development" as a strategy for change. "Development," he said, "seeks to break the barriers of fatalism . . . and of lack of self-worth and dignity. Development means giving people dignity, self-worth, and hope.

"Poverty is a state of mind before it is a lack of resources. The development worker seeks first to alter the state of mind and then the resources need to be supplied."

A day later I listened to Jacob Schiere, a Dutch Mennonite engineer, as he introduced the clay stove to a group of Indian church leaders. He found it necessary first to deal with several stereotypes. "Some think we are stove workers," he said, "and want to make a lot of money making stoves. I even heard that one person said, 'The gringos want you to feed your children better so they can eat them.' You do not need to pay us," he assured the men. "We are paid. But we would be glad if you offered us a cup of coffee when we come."

He explained in some detail the advantages of the stove with the help of a poster which he had placed on the wall. (1) Wood is getting scarce and you have to go farther for it. The stove uses only half as much wood as an open fire. (2) With the old system, smoke gets in your lungs. (3) When you have the fire on the ground, a child may get into it. Also, if your pot is on the ground, a dog may eat out of it or do something worse. (4) The women say their backs don't hurt so much with the new stove. "The only disadvantage of the stove is that you have to get the materials and work hard for a day."

All this was supplied to me in translation and I was not able to hear the questions that came in response. But I am awed as I consider the dilemma of those who start from such primitive facilities and what it may do for them to lighten their toil even a little. Five thousand of these stoves have already been made, said Schiere.

Aid to the family, especially women, through appropriate technology seems the right thing for MCC to do. Another thing that seems right is to work with the local Mennonite churches. "All over Central America," said Rich Sider, "wherever you see MCC you see the Mennonite Church. We don't want to ignore the churches. We believe the two belong together."

I believe that another "appropriate" needed in Central America is appropriate missiology. I got a slight feeling that Central America is the place to go if you want to get into foreign mission work. Perhaps next after Haiti. When you think of it, Central America is ideal: it is out of North America, yet not too far away. The airlines will take you there in a few hours. In most countries, you will need to learn a language, but in certain areas of Belize, you can begin even without that.

Some who have gone as missionaries to Central America are not entirely clear on the meaning of the gospel. Some are too tied to North American political loyalties, others to specific North American cultural forms. Gilberto Flores, president of the Mennonite Church of Guatemala, observed that five different Mennonite organizations are at work in Guatemala. "At this point it doesn't seem to make much difference, but there are groups in Guatemala that are bringing North American dress and forms down here. One group requires indigenous Indians to change their style of dress."

Obviously, if none went as missionaries until the gospel were absolutely clear in their minds and all the methods up to date, no mission work would be done. But it is worth remembering that some of Jesus' strongest words reported in Matthew are directed against missionaries who "traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves." Mission work is not something to be taken lightly.

One way that mission agencies have sought to clarify their purpose and methods is to begin to take the counsel of the local Christians as soon as a church emerges. The Mennonite Church of Guatemala recently asked for Amzie Yoder who had served earlier in Honduras, to come to Guatemala as executive secretary for the church. "Why did you want him?" I asked Gilberto Flores. "We need to improve our leadership training and develop a better identity for the church," he replied. "We needed somebody who would work with us. I knew him as a missionary who works."—Daniel Hertzler

November 29, 1983

GOSPEL HERALD

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The James Lark program

by Melanie Zuercher

Wilma Bailey, interim director of the James Lark Leadership Education Program.

During the week of Aug. 1-7, 1983, more than 7,000 Mennonites from the two major denominations of the church gathered at Bethlehem, Pennsylvania. One of the things they were celebrating was 300 years of German-Mennonite presence in America. Some of the immigrants from Krefeld, Germany, who came to the New World in 1683, would eventually found the first Mennonite church in America.

Of course, church founding did not end then. In the mid-1940s, for instance, James and Rowena Lark were a busy couple. In addition to raising six children, the Larks were church planters, responsible for founding, among others, the Bethel and Dearborn St. congregations in Chicago and for reviving the 10th St. Church, now called Zion, in Wichita, Kansas.

Zion, in fact, was a project James, the first black bishop in the Mennonite church, took on after he had passed his seventieth birthday. When he died in 1978 at 89, the Larks' son Alex described his parents (Rowena died in 1970) this way: "Here was a case of functional discipleship."

Today a program bearing James Lark's name and based at Goshen College attempts to further that tradition of functional discipleship. The year 1983 was a noteworthy one for James Lark Leadership Education Program, Goshen's urban and black ministries department: in April, the first two graduates received their diplomas. Designed to educate leaders for black and integrated congregations, the James Lark Program is sponsored jointly by the Mennonite Board of Education (MBE), the Mennonite Church General Board, and the Afro-American Mennonite Association (formerly the Black Caucus) and functions in cooperation with Associated Mennonite Biblical Seminaries (AMBS).

James and Rowena Lark had nothing directly to do with the program, which officially began in the late 1970s when an *ad hoc* committee made up of some members of the Black Caucus and other interested persons formed to work at the issue of minority pastoral education among Mennonites. Rather, the program is aimed at seeing that the work the Larks—and other Mennonites—did in urban church planting in the thirties, forties, and fifties continues to produce fruit.

A disproportionate number of urban and black churches today are without pastors or trained pastoral and lay leadership. This is in part because Mennonites, many times a husband-wife team, would go into an urban center such as Chicago, Cleveland, Detroit, or St. Louis and start a church, often "with a lot of enthusiasm but little knowledge," said Wilma Bailey, currently interim director of the James Lark Program. Husband would preach, wife would lead singing and teach Sunday school—in fact, they "did everything—but didn't show others how," said Bailey. "It's a common error—everyone always thinks *their* way is right."

Eventually the time would come for the Mennonite missionaries to retire or otherwise move on. They would leave behind a church, and new Christians—in many cases without trained leaders.

The James Lark Program at Goshen is intended to provide one important remedy to this lack, where it occurs. Students in the department can earn either a major or a minor in urban and black ministries, choosing from such courses as "Black American Religion and Culture," "Urban Societies and Culture," and "Topics in Pastoral Ministries." The major is geared primarily to students preparing for the ministry, while the minor may be combined with other majors such as education or communication to ready persons for lay leadership in congregations. Or students may choose a program whereby they may earn a certificate in urban and black ministries after one year—also aimed at providing congregations with trained lay leaders. Bailey reported that two students are currently enrolled in the certificate program, Curtis and Dorothy Harding of Saginaw, Michigan.

The program as a whole is intended to meet some of the specific needs of black and urban churches. These most often are, Bailey explained, the immediate need for pastors, and the need for pastors with little or no college study to get pastoral training on the undergraduate level, without going to seminary.

Despite the need for trained leaders, however, enrollment in the James Lark Program remains low. Bailey sees several possible reasons for this. One is financial. The department is funded through MBE, rather than Goshen College, and the amount of financial aid available is limited. Students in the James Lark Program are also eligible for loans which may then be cancelable if the people serve in the church after graduation. However, it is harder for black students as a whole to attend the average small liberal arts college because of high tuition costs and the larger number of blacks who come from lower-income brackets. Also, students in the James Lark Program are often married, with families, which makes the financial burden much greater.

Another reason for a small enrollment may be lack of recruiting efforts by the college. At present, Bailey does all recruiting specifically for the program, mostly by traveling to and speaking at black and urban churches, and conferences which number these churches among their membership. A third reason is that because many students in the department come from urban areas, they may find adjustment to a small Midwestern town hard or, because students tend to be older and married, they find that most college activities are not geared to them.

Despite these problems, the James Lark Program is definitely alive and showing signs of growth. Although classes retain "an urban and black flavor," they are open to all interested students, and this trimester, Bailey reported, there are about ten persons from other disciplines enrolled in the urban ministries class.

The fact of two graduates is another encouraging sign. Marvin Wright, Chicago, and Lee Lowery of Saginaw, Michigan, are currently both enrolled in the Seminary

Wilma Bailey with members of an urban ministries class. Left to right: Kim Washington, Lee Lowery, Marvin Wright, Crystal Preston, Debra Ray.

Consortium for Urban Pastoral Education (SCUPE) in Chicago. Affiliated with AMBS and other seminaries, SCUPE is an education program based on practical experience. Lowery, for example, is the pastor of a new Mennonite congregation in southwest Chicago.

One future option for the James Lark Program, along the line of the SCUPE format, Bailey said, may be locating the program in an urban area, with the college as "home base," or at least providing practicum settings in urban centers. It was originally decided to place the program at one of the Mennonite colleges because of the immediate availability of facilities there. Goshen was chosen (EMC was also considered) so that the James Lark and Hispanic ministries programs could be in proximity.

Darrell Broaddus was the first director of the James Lark Program. In 1981, there was a need for another teacher in the department, so he called Bailey, then assistant pastor at Grace Chapel in Saginaw. She isn't quite sure how Broaddus came to call her—"I had never met him," she said, nor had she much previous contact with the college—but she agreed to come. When Broaddus left Goshen in 1982 to pursue graduate studies, Bailey became interim director.

She has, in fact, been serving the church for some

Melanie Zuercher is a Mennonite free-lance writer living in Goshen, Ind.

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years. She began attending the Friendship congregation in the Bronx, New York, about 17 years ago "because I was looking for something different, a smaller congregation, one in which I could become more involved in service." After graduating from Lehman College in New York with a degree in family and consumer studies, she went on to a VS term in Omaha, Nebraska, where she was a community worker. She then returned to New York to become a family counselor, working in the neighborhood of the church. In 1979, she graduated from Associated Mennonite Biblical Seminaries in Elkhart, then went to Saginaw. Now, in addition to being the James Lark Program director, she is the department's only professor.

"There is certainly a need for what the Lark Program has to offer," Bailey said, and she and others hope that the broader church will continue to recognize this, particularly in 1983, when German-American Mennonites are remembering their 300-year history in America, celebrated at Bethlehem 83.

"There were fewer minorities at Bethlehem than there were at Bowling Green in 1981," said Bailey, who was one of the speakers for the morning worship at the assembly. "There was no minority agenda. That's unfortunate, because there are so many minority Mennonites and churches along the East Coast."

One reason for the low minority turnout, she believes, was the emphasis placed on Mennonites' German heritage. Another, generally a problem at assemblies, she said, was the relative inaccessibility of the location, except by car. "Many people who live in cities don't need cars," she noted. "Lack of transportation is more of a problem than planners of assemblies often realize."

In this year of the "German-American Tricentennial," Mennonites may be proud of their European heritage. But they need to realize, as well, that many of their sisters and brothers in the church do not share that heritage, and have other unique needs as well. Rowena and James Lark ministered to one of these—for the church of a largely rural people to spread its good news to urban settings—earlier in this century. As the century draws to a close, the James Lark Leadership Education Program is one way of keeping the Larks' work alive and growing, and making functional discipleship a reality.

I believe in a passionate God

by Sheldon W. Burkhalter

What do I really believe? To answer, I have to tell how I've come to understand my experience of life. Now, some might immediately challenge such an explanation with the question: Which comes first? Belief or experience? Do our experiences shape what we come to believe or do our beliefs influence how we understand our experiences? I suppose I could argue both sides. But let me just tell my story of how the core of my beliefs has developed.

Sheldon Burkhalter is pastor of the Iowa City (Iowa) Mennonite Church

As a child soon after I learned to read, I remember seeing a road sign near my hometown in Ohio which said, "Prepare to meet thy God." I normally don't like such religious statements posted along the highway, but that sign has intrigued me ever since. What is God like? If I'm to prepare to meet God, what do I expect to see? Normally when I anticipate meeting someone I haven't seen before, an image of that person emerges before the encounter. Sometimes I'm greatly surprised when I finally meet the person.

As a growing boy I often thought about what God must be like; I especially wondered what God looks like. Then I recall Sunday school teachers explaining that no one has ever seen God, that we are not to form images of God, and that God is Spirit. I then began to fear that my curiosity was forbidden. But how was I to believe if I couldn't imagine an encounter with someone I was to believe in?

My teen years opened a new challenge for me. I learned about the scientific method and the theory of evolution. At the time, these new learnings put me into conflict with what I was being taught by my parents, church, and personal reading of the Bible. The only way I could reconcile scientific "proofs" and belief in an unseen God was by holding on to the mystery of life. There are "realities" that I simply could not understand.

This awareness of mystery, while I believe it is necessary, can be taken too far. We begin to separate what we think is real (what we see and experience in this world) and develop an elevated, even impersonal, concept of God "*way out* there." Real life and faith are put into separate boxes and kept far apart. Traditional doctrine even emphasized the "wholly otherness" of God by using such abstract words as omnipotent, omnipresent, omniscent, infinite, and immutable to describe God. I don't disagree with these descriptions of God, but I don't

think they are very helpful for encountering God in a personal way.

Yes, I believe God is great and powerful and mighty, but, above all, *God is passionate.* To say God is passionate not only "humanizes" God but accentuates God's greatness. God is so great that God is able to communicate with humanity and to do so without any contradiction of God's own self. We human beings don't have the capacity to completely identify with another. We have tremendous difficulty in entering into the experience of even a close friend. The healthy cannot totally enter into the world of the terminally ill. Parents are quickly recognized as phony when they try to enter the world of their teenager. We have limits to our capability of identifying with another.

But not so with God. God is both Lord *and* servant. God is both eternal *and* crucified on a Roman cross. God is both transcendent *and* immanent. God is both mighty Creator of the universe *and* enters into the experience of the poor and weak. All this with no contradiction or compromise in the person of God. The prophet Hosea can speak for God, "My heart recoils within me, my compassion grows warm and tender . . . for I am God and not man, the Holy One in your midst" (11:8, 9).

Our English dictionary defines *passion* with such phrases as "having or showing strong feelings," "the state or power of receiving or being affected," "intense emotional drive or excitement," "strong love or affection." We often don't view God in these terms. We've inherited the concept of an "Unmoved Mover" or a "Ground of Being."

But the God revealed in Scripture is more. Having twice shared the experience of childbirth with my wife, I'm moved by Isaiah's metaphor of God: "Now I will cry out like a woman in travail, I will gasp and pant" (42:14). Or as a parent, I'm impressed with Jesus' parable of the father who, seeing his prodigal son yet at a distance, "had compassion, and ran and embraced him and kissed him." There is nothing irrational, capricious, or detached in this God.

I believe none other has more clearly revealed this passionate God than Jesus of Nazareth. In all his ways—his upbringing, lifestyle, teaching, miracles, and relationships—Jesus passionately identified with humanity. Becoming flesh was no compromise for God.

In Jesus' crucifixion we have demonstrated God's capacity of encountering human evil and suffering at its worst. We call these events surrounding Good Friday "*Passion* Week." Christ's passion shows that God shows that God suffers for us and with us, so we are never alone in our human experience. In situations where I have wept with other persons experiencing the devastation of terminal illness or the loss of a loved one, reassurance in life and God has come when we remembered that the God on the cross identifies fully with us. The resurrection of Jesus confirms the congruence of a mighty God's passion. In no way is God's integrity contradicted.

From our encounter with this God of passion I believe we gain our pattern for living. Our humanity is affirmed. And just as God is open to us, we are opened to each other. While we have human limitations in our ability of completely identifying with another, I have seen Christians experience solidarity with a sister or brother in their suffering. In the same way, I believe Christians cannot help but feel deeply with oppressed and abused persons. Our apathy is challenged. The church is God's passionate people. This passion of the people of God is not a new kind of workaholism; only grace can describe this experience of community.

Jürgen Moltmann puts it well: "The more a person believes, the more deeply he experiences pain over the suffering in the world, and the more passionately he asks about God and the new creation." God's passion opens us to human passion. It is a passion that genuinely cares about another's well-being.

HEAR, HEAR!

Canceled for lack of interest

I received a $35 check in the mail yesterday. It really disgusted me. It's not that I don't like money, but the $35 was money refunded for something I really wanted to do. I would far rather have had the experience for which I paid the money than to have had the money refunded. The experience? A seminar called "The Joy of Discovery: Teaching the Bible in the Congregation" which was planned by the Center for Discipleship of Goshen College. It was canceled due to insufficient registrations.

This seminar was a well-planned conference looking at various ways of teaching the Bible in the congregation. The planners had secured excellent resource persons, and I resolved as soon as I received the program to attend even though it meant a conflict within my own congregation.

The canceling of the conference did resolve the conflict I had, but it has raised all other kinds of questions in my mind. What kind of people are we when a conference on "Teaching the Bible in the Congregation" has to be canceled for lack of interest? Are we kidding ourselves when we call ourselves a people of the Book? Do we really care about rightly interpreting and teaching the Scriptures? Then why can't we have a resounding response to a resourcing conference of this caliber?

I don't know what to make of it. I do know though that I was horribly disappointed when the conference was canceled. Perhaps there are many legitimate reasons why it was canceled. Perhaps it was the wrong weekend. Perhaps it conflicted with too many other things. But somehow it profoundly, deeply disturbs me when a Mennonite conference on "Teaching the Bible" has to be canceled for lack of interest.—**Larry Augsburger,** Metamora, Ill.

Encouraging Anabaptism in Germany

by John Longhurst

Wolfgang Krauss of Mauer, West Germany, isn't in Mennonite publishing for the money. "There are less demanding ways to make a living," he says with a smile.

The 29-year-old Krauss is co-founder, translator, editor, and shipper for *Agape Verlag*, a small family-operated Anabaptist/Mennonite publishing house. Since its founding in 1981 *Agape Verlag* has published six books, including John Howard Yoder's *The Politics of Jesus*, Ron Sider's *Christ and Violence*, and *The Biblical Way of Peace* by Helmut Harder.

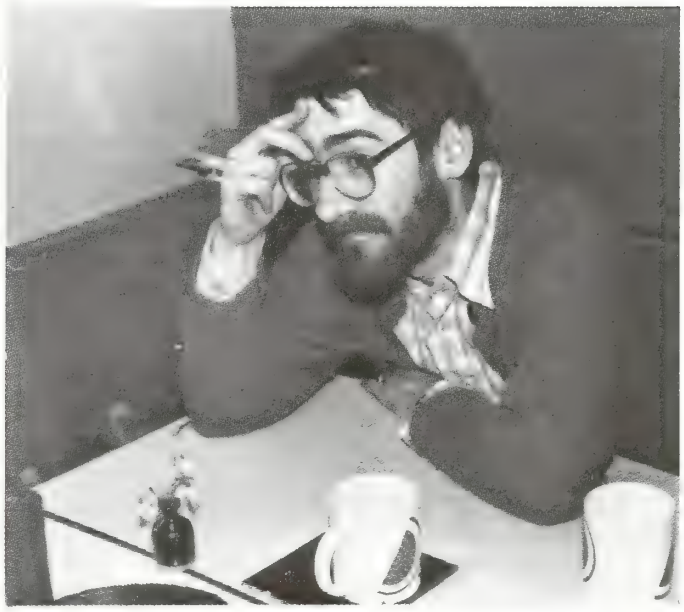
The desire to create a publishing house devoted to Anabaptist and peace-related themes was born after Krauss and his brother-in-law, Hans Hubert, *Agape Verlag's* bookkeeper, heard John Howard Yoder speak about *The Politics of Jesus*. "We felt that the book should be available to German Mennonites," says Krauss. "We knew it could answer German Mennonite questions about involvement in society."

Krauss himself was no stranger to the book's message. Born in Weierhof, West Germany, to Lutheran parents, Krauss began attending the Mennonite youth meetings at the age of 14. Life was, at that time, especially difficult for Krauss: He experienced severe depression and was, in fact, placed in a psychiatric hospital for five months. He was attracted to the Mennonite young people in Weierhof because they were warm and accepting; a year later, at a Mennonite youth retreat, he accepted Christ as his Savior.

"My new Christian commitment and my involvement in the Mennonite Church helped me to shake the grip of depression," he says, recalling his initial experience. "But as I grew older I realized that Mennonite faith and practice wasn't only the answer to my personal problems—it also answered questions about society and politics."

In 1975, Krauss, a student of English literature at the University of Heidelberg, West Germany, and wife Hiltrud, moved into a Mennonite student community. Although the group did not consider themselves a Mennonite religious community, the experience prompted the Krausses to begin an intentional community in Mauer, a town about 20 minutes drive from Heidelberg, together with another couple. Today the community has six adult members and three children sharing a single building but living in separate apartments. Group members also share their incomes.

The dream of publishing Anabaptist/Mennonite literature was two years old when Wolfgang and Hiltrud began living in the intentional community. He began translating Yoder's book in 1979 but, upon completion, found no one willing to publish it. The answer? Found a publishing house. Krauss and brother-in-law Hubert actually refounded a publishing house. *Agape Verlag* was originally founded by Mennonite Central Committee in the 1950s and published books in Basel, Switzerland, until the mid-1960s. The publication of the German edition of *The Politics of Jesus* signaled its resurrection.



Wolfgang Krauss, co-founder, translator, editor, and shipper for Agape Verlag, an Anabaptist/Mennonite publishing house in Mauer, West Germany

Krauss wants to get books about Anabaptism and peace themes into the Mennonite community, but he knows that the Mennonite community alone will never provide sufficient support for a publishing house. There are only about 12,000 German-speaking Mennonites in Europe and, of that number, only about a thousand can be expected to exhibit interest in Anabaptist material. "We have to think about the wider market," says Krauss. "There is a growing interest in Anabaptist themes outside the Mennonite community."

Recent European interest in the peace movement has heightened awareness about peace issues and helped sell books published by *Agape Verlag*. But while the peace movement has helped sell some books, Krauss isn't sure whether German peace interest will really help his small firm in the long run. "Interest in peace increased," he says, "but so did the number of large publishing companies interested in capturing a share of the new

John Longhurst spent a period of time in Europe and wrote a series of profiles for the Meetinghouse publications. His article "Mennonites? In France?" appeared in the November 8 issue.

market. The little companies which specialized in peace literature didn't really increase their sales that much."

Even though the peace movement fails to give extra impetus to *Agape Verlag's* sales, Krauss maintains that "there is interest in Anabaptism in Germany. We are trying to encourage it and, at the same time, awaken more interest."

One interest-awakening strategy occurred when renowned German theologian Jürgen Moltmann agreed to write a foreword to Yoder's *The Politics of Jesus*. The foreword by Moltmann enabled *Agape Verlag* to get needed attention in the larger Protestant market. "It also helped to have Moltmann's name on the cover," says Krauss with a smile.

Krauss is happy to see growing interest in Anabaptist theology outside of the Mennonite community, but he believes that if *Agape Verlag* is to succeed Mennonites in Germany need to see it as their publishing house. Convincing German Mennonites of the need for an Anabaptist-theme-related publisher won't be easy. Only a minority of Mennonites in Germany are seriously interested in Anabaptism.

Krauss knows that the road is uphill, but believes that *Agape Verlag* can make it. He realizes that books about Anabaptist theology are often hard for average readers to understand and hopes to popularize some Anabaptist material. A children's book called *The Secret Church* will be part of that effort. He is also conscious of the need to reach German theological leaders. "You won't attract them with testimonies," he says, noting that Yoder is proving a very popular author for German theologians.

Future publishing efforts are taking these twin needs into consideration. In the works are a popular history of the Mennonites, *The Community of the Spirit*, by C. Norman Kraus, Yoder's *Original Revolution*, a book on war tax resistance, and various peace pamphlets. A record by a young Mennonite singer will also soon be released.

For Krauss, also editor of a youth magazine for German young people since 1980, publishing is "the teaching and reaching arm of the church." He hopes that *Agape Verlag* will grow stronger, flexing Anabaptist biceps in Germany.

Far more value than dinner for two

Slavery, Sabbath, War, and Women; Case Issues in Biblical Interpretation, by Willard M. Swartley. Herald Press, 1983, 363 pp., paper, $15.95, in Canada $19.15.

Through case studies in four topics Willard Swartley presents ample evidence about how sincere Christian leaders differ widely on the interpretation, meaning, and application of the Bible. These case studies are followed by an analysis of the interpretation issues at stake in which the author begins to open up new principles of interpretation for the reader's consideration. Chapter 5 summarizes the issues and moves into new interpretative principles including a proposed method for Bible study that concentrates on listening carefully from within the text, learning helpfully from behind the text, and living freely from in front of the text. Swartley's concluding summary sets forth twenty-two learnings.

Here is a book of the Conrad Grebel lecture series that not everyone will read and enjoy because it moves the reader beyond general principles of biblical interpretation to the how and why of deeper issues. Included in Swartley's treatment are such issues as descriptive and prescriptive concerns, the directional factor in divine revelation and interpretation, the missionary principle, revelation and history, the strengths and weaknesses of the historical-critical method, the influence of the Christian community in interpreting Scripture, unity and diversity within divine revelation, the relationship between biblical authority and church authority and its implications for interpretation, the relationship between the Testaments, and the human and divine sides of Scripture.

Willard M. Swartley strongly affirms the full inspiration and authority of the Bible in this stimulating book (see pages 187-189, 218, 232). His extensive footnotes (56 pages) indicate the extensive research which has gone into the preparation of this work. Of the four case studies examined I feel chapter three on "The Bible and War" is most outstanding.

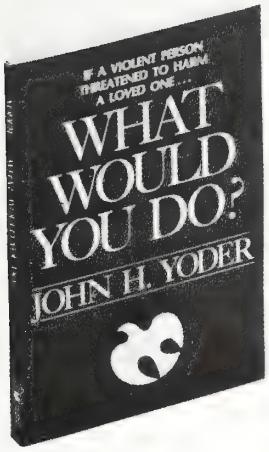
I believe this book is a solid piece of scholarship and will receive attention for several years by persons interested in the interpretation of Scripture. The issues raised and principles of biblical interpretation set forth do not diminish biblical authority, but enable the reader to discover greater authority of Scripture by properly discerning its meaning.

This book is overdue in the Mennonite Church. It should be read by seminary and college teachers, conference leaders, agency staff persons, pastors, and lay leaders. All will benefit by this significant study if the book is read carefully, discussed openly, and its implications thoroughly considered.

One issue I wish would be further set forth, particularly in regard to the relationship between Acts and the Epistles, is the matter of the descriptive (things as they are) and the prescriptive (things as they ought to be) or what some have called didactic. Does the interpreter take what happened to people in the book of Acts as the norm for Christian experience or does the interpreter see the norm in what is commanded in the Epistles?

I highly recommend this book to the church. Though the price is high for a paperback, it has far more lasting value than dinner at a restaurant for two. Therefore, it is a bargain for the serious Bible student. It is a good sequel to J. C. Wenger's, *God's Word Written* (Herald Press, 1966). —Paul M. Zehr

Herald Press: Gift-Giving Ideas



What Would You Do?

John Howard Yoder helps answer the age-old question, "What would you do if someone was attacking your mother, sister, aunt, grandmother, girlfriend? . . ." The author provides a variety of responses to this classic question: through ethical analysis, other people's answers, and a variety of real-life stories of people who have discovered alternative responses to violence.
Paper $6.95,
in Canada $8.35

For Conscience' Sake

Sol Stucky's novel "recounts the conscientious objection of three generations of a Mennonite family in Kansas. The sights and textures of Kansas farmland are interwoven with the struggles of conscience faced by young men in time of war. From a plow in the sun-warmed soil of Kansas to the jungles of the Pacific to the '60s peace rally in Washington, D.C., you walk with father, son, and grandson in the search for the way of peace."—John Stoner, MCC Peace Section
Paper $9.95,
in Canada $11.95

Experiencing More with Less

Meredith Sommers Dregni wrote this guide for families and groups of all ages interested in exploring the "life standards" of the book *Living More with Less*, using simulations, music, art, games, discussion, practice, worship, and celebration. Excellent for camp and retreat settings, this book makes the subject of responsible living inviting and fun.
Paper $4.95,
in Canada $5.95

In Search of Liberty

Ruth Nulton Moore's new epic novel begins a new series for junior high readers. In it we follow the travels of a 1794 liberty head penny through two centuries in time and across a continent as it brings hope and a message of freedom to the many young people who own it. From a poor chimney sweep in Philadelphia to a slave boy whose parents have been sold downriver to a fugitive on the underground railroad to a traveler on the Oregon Trail to an Indian escaping to Canada and freedom to a Vietnamese refugee.
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Festive Breads of Christmas

Norma Jost Voth's newest treasury of old traditions, recipes, and lore of the Christmas season. Here are recipes for Moravian Lovefeast Buns, Alsatian Zopf, Hungarian Walnut Roll, Ukrainian Kolach, and much more.
Paper $3.25,
in Canada $3.90

On Troublesome Creek

Tells the story of **Melodie M. Davis**—an idealistic 18-year-old who sets out to fight poverty, injustice, and ignorance in Kentucky during a term of Voluntary Service (VS). Away from home and family values, this is the true story of a young girl flirting with love and with service while trying to find God's will for her life.
Paper $5.95,
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When Caring Is Not Enough

David Augsburger's fourth book in his "Caring Enough . . ." series. Provides clearly defined skills for fair fighting. Through the book readers will grow in their understandings of a just, fair, and trustworthy relationship.
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Seeking First the Kingdom: Called to Faithful Stewardship

Robert A. Yoder provides a prophetic model for stewardship. "Bob Yoder has done a remarkable job of bridging the conversation between thinkers and doers—both in teaching and modeling stewardship."—Gordon Zook, MBCM
Paper $4.50;
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The Shiny Dragon

Esther Vogt, award-winning author of *Turkey Red* and *Harvest Gold* (David C. Cook), has a new mystery/adventure book for 8-to-12-year-olds. Through the mystery of the shrouded mansion and the shiny dragon that guards the tower, children will learn something about God's love and care for little things, as well as big.
Paper $3.50,
in Canada $4.20

Celebrate the Seasons

Linda Hunt, Marianne Frase, and Doris Liebert's charming gardening book for children that invites them to participate in God's bountiful wonders. The book abounds with clear, practical step-by-step information illustrated with colorful children's art. Creative "gifts from the garden" and delicious recipes provide children a chance to share the rewards of their work with family, friends, or their neighborhood food bank.
Paper $6.95,
in Canada $8.35

Slavery, Sabbath, War, and Women: Case Issues in Biblical Interpretation

Willard Swartley effectively demonstrates how the Bible can be used for authoritative guidance on social issues today. "One of the most crucial areas of thought today for those who are committed to biblical authority is the field of biblical interpretation or hermeneutics. Willard Swartley's fine book promises to make an important and useful contribution to responsible thinking and discussion of these issues."—David M. Scholer, dean, Northern Baptist Theological Seminary
Paper $15.95,
in Canada $19.15

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"**Eve MacMaster's** series of story books projected to be 'the complete story of God and his people as recorded in the Bible . . .' tells the stories with few additions except historical and geographical explanations, using conversation when it is indicated in the Scripture. She has succeeded admirably, retelling each story faithfully and understandably. Action and dialogue maintain interest throughout."—*Library Journal*

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CHURCH NEWS

Mennonite 'families' ready for cooperation, but not for merger

The heads of the four largest households in the Mennonite community of faith agree that their families are closely related with much in common, that they really should do more of their chores together, and that maybe a block party would be nice in the future. But for now, they'd prefer to keep living in separate houses, thank you.

Similarities in perspective and challenges, more cooperation in programming and celebration, but apprehension about trends toward merger were all key items discussed at the Council of Moderators and Secretaries (CMS) annual meeting in Denver, Colo., Nov. 4. The council is made up of leaders from the Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ.

The leaders spoke almost as one when reporting the issues facing their respective groups. Confrontations on various levels over theological differences within each group was such a common theme in their reports that one participant noted wryly that the differences *within* the four groups seemed almost more pronounced than those *between* them.

Ross Bender, representing the Mennonite Church, wondered whether someday the existing theological pluralism might not result in "a new convergence of alliances that won't look like the old denominations." Still, he added, the presence of differing views should serve to enrich each denomination, not threaten them. "We have a lot to contribute to each other."

Two groups, the Brethren in Christ and the Mennonite Church, have sponsored or will be sponsoring major theological consultations to help stimulate mutual sharing of concerns. Topics to be touched upon include the balance between evangelism and social action, a changing emphasis to "active" peacemaking in society, specific conversion experiences versus a gradually evolving commitment, higher criticism of the Bible, and the effect of pluralism.

The moderators and secretaries considered a revised purpose and organizational statement that would more clearly outline their task as a body. They tentatively agreed to an eightfold purpose: to fellowship with and encourage each other, to discuss theological concerns, to share mutual burdens, to learn from the success and failures of other groups, to give general guidance to inter-Mennonite cooperative ventures, to monitor lines of accountability of existing inter-Mennonite agencies, to facilitate the assembling of agencies and constituencies for fellowship and learning; and to encourage a new world partnership in the mission of the church.

Organizationally, they will increase the size of the council from two representatives from each participating group to three representatives, with a concern that both Canada and the U.S. have representation.

With inter-Mennonite cooperation as its umbrella concern, the council discussed several ways in which their respective groups could come together. Heading the list was a major evangelism event already in the works for 1985, a second consultation on inter-Mennonite relationships tentatively proposed for 1987, and possibly a joint celebration gathering in 1989.

Evangelism event. A steering committee has been selected for the event, which will have three main thrusts: inspiration, instruction, and implementation. A location has not been chosen yet, but Denver, Wichita, or Chicago seem the most viable. CMS leaned toward Denver because of its easy accessibility and central location.

Bethlehem 83 had not been and should not be cast as the first step in a merger process.

Consultation on inter-Mennonite relationships. CMS reviewed the consultation held in October and agreed with its findings which affirmed inter-Mennonite endeavors. At the same time, the council wondered who was giving overall direction to inter-Mennonite endeavors.

They did not agree with a suggestion that Mennonite Central Committee become the overarching agency that would coordinate other ministries. In the words of one CMS member, the idea seemed to suggest that "denominations should just lie down and let MCC take over."

Members agreed that MCC has been able to maintain its inter-Mennonite effectiveness precisely because it has not tried to take over the efforts and programs of its member constituencies. Noted Myron Augsburger of the Mennonite Church: "Under the present pattern MCC doesn't affect our (denominational) identity. If this change would come about, it would."

The council affirmed the value of the consultation in general and agreed that a second one would be of value, perhaps in 1987.

Joint celebration event. The council spent time reviewing the highly successful joint gathering of Mennonite Church and General Conference Mennonite general assemblies in Bethlehem, Pa., this past summer. Leaders from the two participating groups praised Bethlehem 83 as a "major people-forming event." Would Mennonite Brethren and Brethren in Christ be interested in joining them for a similar event in the future?

Yes and no, was the reply. Yes,

Jacob Tilitsky (left), president of the General Conference, was selected moderator of the Council of Moderators and Secretaries. Here he is serving communion at Bethlehem 83 with Ross Bender, former moderator of Mennonite Church.

possibly, if such an event was held solely for the purpose of celebration and fellowship. No, if the underlying intent was the future merger of the four groups.

Representatives of both the Mennonite Church and the General Conference Mennonites said Bethlehem 83 had not been and should not be cast as the first step in a merger process. At the same time, eventual merger down the road was not being discounted by either group. They added that they hoped to "bring along" other Mennonite groups in exploring serious means of cooperation. But if the other groups declined to participate, the two largest Mennonite bodies in North America would walk the path alone.

In the end council members agreed that a joint celebration event that would bring together the four groups—perhaps as early as 1989—would be a significant "people-forming event," though logistics would present a formidable obstacle. "Where can we put together 20,000 people?" asked one member.

A statement of "Inter-Mennonite cooperation in North America," passed by both Bethlehem 83 assemblies, had committed the two groups, among other things, to form a committee representing Mennonite and Brethren in Christ denominations that would "explore steps of cooperation at the binational level." When it was made clear that such a proposal did not connote merger, CMS agreed that they could function for the time being as that committee since cooperation is one of their chief functions.

In other matters, the council discussed a statement submitted by the Brethren in Christ regarding the activities of the self-named Brethren Mennonite Council for Gay Concerns. CMS members clarified that the advocacy group for persons of homosexual orientation was not recognized as an official organization of any church group. They suggested that each denomination "work through the issues" as a body of concerned believers.

A second area of concern was whether Mennonites should officially participate in an upcoming "Faith and Order Commission" sponsored by the National Council of Churches (USA). Mennonites had been invited to participate in the discussion of several areas of church life. One CMS member feared that even minimal participation could be interpreted as an endorsement of the controversial organization, perceived by some to be ultraliberal in its positions.

At the same time, noted Ross Bender, believers' churches have something to contribute to such discussions and a witness to make to such organizations. "Are we being faithful without finding some way to communicate to them our particular understandings?"

The council agreed that having some input might be beneficial, but that Mennonites and Brethren in Christ should not be listed as official participants.

Jake Tilitzky, recently elected as president of the General Conference Mennonites, was selected as CMS chairman for the coming year. Don Schafer, moderator of the Brethren in Christ will serve as vice-chairman.—Don Ratzlaff for Meetinghouse

Hispanic Mennonites dissolve JELAM, form new association

Twenty representatives from eleven Latin American conferences and boards met from Oct. 17 to 21 in Aibonito, P.R., for a special consultation on Spanish broadcasting.

Their task was to evaluate media interests and goals and to chart a new direction for JELAM, the Spanish Mennonite Broadcast Board.

During the consultation the nine Latin American delegates reported the communications activities, plans, and counsel of their respective conferences.

These reports indicated that JELAM as an international production and distribution agency should be discontinued and that a new more simple structure should be established to continue to unify Latin American churches, to enhance communications, and to support media activities at the conference level.

By the third morning of the consultation when JELAM President Raul Rosada Ortiz of Puerto Rico called the JELAM assembly to order, the nine delegates sensed the dawning of a new, third phase of Mennonite media activity in Latin America. (The first phase was Mennonite Board of Mission's involvement in developing the ministry from 1947 to 1971 when a Spanish advisory council was formed.)

The JELAM assembly decided to terminate JELAM as of Jan. 31, 1984, sell its property in Aibonito, and authorize the present board of directors to close out the activities of the corporation. The cash assets will be transferred to the new organization.

The new entity was named the Association of Latin American Mennonite Communications. An executive body of three persons was established as a board of control representing North and South America, Central America, and the Caribbean.

This *La Mesa Directiva* (board of control) was asked to establish a corporation with bylaws, to develop policies and procedures for operations, to direct the investment and disbursements of funds, and to solicit contributions from member conferences and nonaffiliated agencies.

"MBM became a grandparent again," notes Ken Weaver, director of Overseas Media for MBM, in his report of the week's activities. "As a grandparent, MBM is removed from the new organization and activity. We'll observe from a distance—at times wish we could give direction—and enjoy watching the new organization bear fruit in Latin America. They will do it!"

"It was an exciting week for Lawrence Greaser and me," Ken says. "We sensed God at work, our sisters and brothers moving together, and that the new structure will work as communications activities are handled by the local conferences, and as the new association provides opportunities for networking."

The ten Latin American conferences participating in the meeting were Argentina, Colombia, Costa Rica, United States, Guatemala, Honduras, Mexico, Puerto Rico, Dominican Republic, and Uruguay.

Raul Rosado Ortiz and Jose Dolores Montero (standing), president and vice-president respectively of JELAM, led the assembly in discerning the future of Mennonite broadcast ministry in Latin America.

North American mission agencies were represented at the meeting by Millard Garrett, Eastern Mennonite Board of Missions, and Laurence Greaser and Ken Weaver, Mennonite Board of Missions. Hector Vasquez attended as a U.S. delegate.

French Mennonites begin broadcast work

Mennonites in France have begun working with other local Protestants to explore production of a series of radio-spots, according to Robert Witmer, Mennonite Board of Missions worker exploring new openings in French media.

Since the French government relinquished monopoly control of broadcast-

ing, stations have begun popping up across the country and Christians are searching for quality materials to release.

Radio 74, a new FM station across the French border in Geneva, Switzerland, is receiving strong mail response from the English *Choice* radio series. Robert is exploring how listener follow-up might be done in France to get people involved in local congregations.

Because of the new opportunities, French Mennonites are working with Diffusion Evangelique de Mulhouse to produce a French version of the English *Choice III* series, which deals with husband-wife relationships from a Christian perspective.

As work continues on the adaptation and production of a French radio series, Robert is exploring channels for releasing it and for cooperating with other Protestant broadcasters in the country.

Eugene Kraybill: "What the journalist does is chronicle . . . write the first draft of history."

More candor, depth prescribed for Mennonite news reporting

If Mennonites were to rewrite the Bible and serialize it in the *Gospel Herald*, the result would be a sanitized version of Scripture devoid of all conflict and controversy. That seemed to be the implication of an address given by Eugene Kraybill before a consultation called by the *Gospel Herald*.

The consultation, held Nov. 9-10, brought together nine persons from the church to reflect with the staff on the role of the *Gospel Herald*, to critique content from this past year, to assess issues currently facing the Mennonite Church, and to brainstorm article ideas for the future.

The consultation began with the address by Kraybill entitled "Mennonite journalism: a call for more candor and depth." Kraybill is a reporter for the Lancaster, Pa., *Intelligencer Journal*.

"Mennonite journalism avoids too many issues," said Kraybill. "Or if it deals with issues, it puts too much distance between the issues and the people and events involved with the issues."

Kraybill did not limit his critique to Mennonite journals like *Gospel Herald*, however. He was equally critical of other Mennonite institutions, especially their public relations departments.

Public relations persons in the church don't deliberately lie, he noted, but some of the truth is withheld. "What news is shared represents narrow, institutional interests."

"How much money does the church spend on public relations?" asked Kraybill. "Can this money be justified by a church which holds to honesty and truth?"

Kraybill called for a reduction in size of public relations staffs in Mennonite institutions and an increase in staff size on publications like *Gospel Herald*. Part of the role of public relations staffs, he suggested, should be to open the doors and files of their agencies for independent reporters who can tell the institutional story in a more candid and balanced manner.

Some of the great overlooked Mennonite stories of our time which demand coverage and analysis, according to Kraybill, are: trends in the treatment and care of the elderly among us, the collapse of regionalization in the Mennonite Church structure, the proliferation of Mennonite agencies, and Mennonites and revolution in Central America. Kraybill acknowledged that in-depth analysis of these issues could better be handled in the feature section of *Gospel Herald* than the news section.

In the ensuing discussion, questions were raised about whether Mennonites really want to hear "the whole story." Some people don't want to hear that all is not well with the church, it was noted.

The consultants also grappled with the question whether the standards of secular journalism should apply to church journalism. How can we speak the truth *in love*? How does the procedure for dealing with conflict as prescribed in Matthew 18 apply to Mennonite journalism? they pondered.

Commenting after the consultation, *Gospel Herald* editor Dan Hertzler said that "it didn't seem like there was support [among the consultants] for the idea of doing exposés on the church. Yet I want to take seriously Kraybill's concerns." Hertzler added: "It occurred to me that we ought to report more broadly on 'unofficial' activities in the church."

On the consultation in general, Hertzler felt the persons present were very supportive of *Gospel Herald*. Yet some of the data the consultants reported supports the evidence *Gospel Herald* has gotten from other sources that there are differences of opinion in the church about the role of *Gospel Herald*.

"We can't please everyone," Hertzler said, "but we want to be open to anyone who is serious about the Mennonite Church—to confer with them or to have them write for the *Herald*."—Richard A. Kauffman

$381,625

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $381,625.80 as of Friday, November 11, 1983. This is 50.9% of the total needed. Contributions have been received from 352 congregations and 228 individuals. Individual gifts represent $84,325.51 of the total.

Goal: $750,000

Schmucker appeals nonregistration case in court

Arguing that their client was a victim of selective prosecution and was denied the free exercise of religion, Mark Schmucker's lawyers appeared before the Sixth Circuit Court of Appeals in Cincinnati, Ohio, this fall, just two days after the anniversary of Schmucker's nationally publicized trial for nonregistration.

Schmucker, a 23-year-old Mennonite from Alliance, Ohio, was found guilty of violating the Military Selective Service Act in the U.S. District Court in Cleveland, Ohio, on Oct. 5, 1982. Twelve days later he was sentenced to three years' probation, including two years' service at the Emmaus Home for developmentally disabled adults in Marthasville, Mo., and a $4,000 fine.

In the Oct. 7 hearing in Cincinnati this fall, Schmucker's defense attorneys argued his case before a three-judge panel in the appellate court. The appeal focused on the issues of selective prosecution, free exercise of religion, and the government's failure to wait the full 30 days for public comment before putting the registration law into effect in 1980.

"We're at least encouraged that the judges treated it as a serious issue," said of one of Schmucker's attorneys. "I think we're in a good position, but I can't make any predictions as to the results."

The average length of argument for

many cases in the court is 15 minutes; in Schmucker's appeal, arguments for the defense and the prosecution lasted 25 minutes each.

The judge noted that they were familiar with the situation and would consider primarily the argument on selective prosecution. "They made us believe that they knew the case was important and wanted to process it fairly quickly," Schmucker's attorney said, but added that it could be months until the judges rule on the case.

"If the decision is unfavorable to us," the attorney added, "we can go back to the U.S. District Court in Cleveland and ask Judge Ann Aldrich to modify her sentence. If we are successful in the Court of Appeals decision, Mark would have a retrial in the same court in Cleveland." If the defense were to win the argument, the prosecution could take Schmucker's case to the Supreme Court.

Schmucker was the fourth nonregistrant to be indicted in the country. To date, 16 young men have been indicted for violating the Selective Service act. Three other cases beside Schmucker's are on appeal at the nonregistrants' requests.

The Justice Department now has a list of 75,000 names of eligible men who have not registered. It is estimated that the total number of nonregistrants might be as high as 400,000. A series of three Selective Service letters to each of the 75,000 individuals encourages them to register under threat of prosecution.

Response to these letters has been weak. Only 100 persons registered out of the first 5,000 names to which letters were sent.

Schmucker continues to work at Emmaus Home as an attendant to the residents and occasional maintenance worker since his arrival there on Oct. 26, 1982. He is allowed to leave the grounds for short bike trips and work-related responsibilities, but must request permission through his probation officer in St. Louis, Mo., for other leaves.

After his service ends there, Schmucker is interested in completing requirements toward college graduation with a degree in biology.

Region V to continue under new nomenclature

The former Mennonite Church Region V organization will become Eastern States Councils to facilitate interconference relationships, effective when the participating eastern conferences ratify this change.

Members of the coordinating councils of Region V met together with the Region V executive council on Oct. 13, 1983. Ivan J. Kauffmann, executive secretary, Mennonite Church General Board, attended and explained that with the change in the bylaws approved by the General Assembly at Bethlehem last August, the former regional structure of the Mennonite Church is now discontinued.

Under the leadership of Region V Moderator Norman H. Derstine, the conference representatives present affirmed the way that the conferences have worked more closely together since the regional organization developed during the past 10 years. The provision in the new bylaws for interconference relationships was pursued.

The consensus soon emerged from the group that affirmed a leadership council, home missions council, youth ministries council, and a WMSC council. The leadership council would be made up of district conference moderators and secretaries, serving as an umbrella for the work of the other councils.

Each council would develop the organization as needed, be funded by travel pools paid by the respective conferences, and address agenda related to their area of interest.

Interest was also expressed that each council consider inter-Mennonite involvements and participation.

The name Eastern States Councils was chosen to identify this interconference organization. The leadership council will take initiative to plan an Eastern States Assembly to be held every four years.

"The eastern conferences have experienced a new level of interaction and spirit of community as a result of the Region V work and programs," said Lee M. Yoder, secretary of the executive council. "The continued mutual association responds to the desires of the conferences which will also bring more interaction with churchwide program boards."

A national flag flown upside down is the internationally known signal of distress. More and more Americans are pasting the common series U.S. 20¢ flag stamp upside down on their letters as a silent protest against U.S. military and foreign policy, including the placement of missiles in Europe. Those pictured here are one day's samples received at Mennonite Publishing House.

MEDA studies opportunities, problems of overseas development

Some 250 participants gathered at Wichita's Broadview Hotel, Nov. 3-6, for the annual Mennonite Economic Development Associates (MEDA) convention, which this year examined the theme "Economic Development and Building God's Kingdom."

Neil Janzen, MEDA president, focused the convention's intent during its opening session by asking, "What place does the cross have on the chart of business success? How is the world of business connected with the kingdom of God? Where does the cross intersect with our marketplace activity?"

Conference speakers gave some of their own answers, alongside probing presentations on world economics and the place of the church in international economic development, during plenary sessions.

Melvin Loewen, institutional coordinator for the Economic Development Institute of the World Bank, Washington, outlined four levels of involvement in economic development overseas. International organizations, host governments, local communities, and individual entrepreneurs are the key players in such development, Loewen said. He went on to delineate the responsibilities and contributions of each level of involvement in helping international development projects.

National governments, according to Loewen, are the "key partners" in extending economic assistance from developed to underdeveloped countries. Large international organizations, although essential forums and important sources of technical expertise, are the least important partners in the "hands on" aspects of development.

Loewen concluded that the goal of

RESOURCES FOR CONGREGATIONS

A monthly gathering of resource ideas for congregational planners. Resources listed may be helpful in various congregational settings. Clip and file for handy reference.

Person

Mennonite Marriage Encounter weekends will be held Jan. 13-15 at Kirkwood, Pa.; Jan. 13-15 at Champaign, Ill.; and Jan. 20-22 at Concordia, Kan. For more information contact: (Pa.) Family Life Commission, Salunga, PA 17538, (717) 898-6067 or 393-5426; (Ill.) Wayne Hochstetler, 136 Paddock Dr. E., Savoy, IL 61874, (217) 398-8386; (Kan.) Mennonite Marriage Encounter, Box 347, Newton, KS 67114, (316) 283-5100.

"The Caring and Sharing Ministry" is the theme of a Jan. 20-22 retreat on practical ways of mutually sharing Christian love, support, and care in the congregation. Resource persons are Laban Peachey and Paul M. Zehr. For registration and other information contact the Laurelville Mennonite Church Center, R. 5, Box 145, Mt. Pleasant, PA 15666, (412) 423-2056.

Print

Evangelism training kits have been prepared by Art McPhee of MBM to help congregations train their members to witness and to plan their evangelistic strategy. Friendship Evangelism Effectiveness Training (FEET) is a 7- or 13-week study program in personal faith-sharing based on the Friendship Evangelism Seminar materials. Friendship Evangelism Total Church Program (FETCH) is a guide for planning congregational outreach and growth. An introduction to FEET and FETCH is available from Melba Martin, Mennonite Board of Missions, Box 370, Elkhart, IN 46515-0370.

An **Alternative Christmas Resources** brochure suggests ways people can more meaningfully and responsibly celebrate Christmas. It gives some suggestions and resources for celebration, study, and sharing of the real meaning of Christmas, including some Mennonite applications. Copies of the brochure are available from the Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

Parents in Today's Society, edited by Laurence Martin, is a recommended collection of 21 articles which look at the meaning and practice of parenting and challenge the church to support and instruct families in its midst. The book's three parts—The Congregation as a Family, Family Environment, and Development Experiences Through the Years—deal with many issues faced by families today including childhood fears, parenting adolescents, sex education, faith and values, disabilities, and discipline. $3.95 from Provident and other bookstores.

A *Leader's Guide* ($2.95) suggests ways the book can be studied by a group or congregation, such as classroom, weekend retreat, week-long series, and worship.

Audiovisuals

Waking from the Nuclear Nightmare describes the increased danger of nuclear war resulting from changes in nuclear weapons and Canadian involvement in the nuclear arms race. It then outlines the efforts of Project Ploughshares and other Canadian groups to end the arms race. The 23-min. slide/tape show is available for rental ($10) or purchase ($125) from Project Ploughshares, Institute of Peace and Conflict Studies, Conrad Grebel College, Waterloo, ON N2L 3G6, (519) 885-0220.

J. T. is the story of a young boy from Harlem who matures through a web of experiences tied to his fondness for a stray yellow cat. The story provides insight into inner-city life and, set in a period just prior to Christmas, is unusually touching and heartwarming in terms of family and neighborhood relationships. This highly acclaimed CBS children's drama, produced in 1970, is a 50-min. color film. Rental is $25 from MBCM Audiovisuals, Box 1245, Elkhart, IN 46515-1245, (219) 294-7536.

Resource materials for this column are compiled by Jon Kauffmann-Kennel, Mennonite Board of Congregational Ministries, Box 1245, Elkhart, IN 46515-1245.

MEDA should be to continue working in concert with each of the four levels of involvement, trying to "achieve growth while humbly walking with our God."

In a plenary address the following evening, Alfred Whittaker, executive director of Institute for International Development, Inc. (IIDI), of Vienna, Va., said, "As near as I can tell, IIDI and MEDA are the only two organizations in the country doing this kind of [development] work." After describing his own pilgrimage from being a senior executive for Bristol-Myers to his present position, Whittaker spoke of some lessons about overseas development learned by IIDI.

Development projects, he said, are most successful when they are initiated by nationals—when North American partners simply provide resources for the pursuit of ventures which have originated with an entrepreneur in the host country.

Joint projects, IIDI has found, are not feasible. Instead, IIDI encourages local organization, local boards of directors, and a local name. It avoids exporting products from developing countries to developed countries.

Addressing himself to the conference theme, Whittaker said that the Christian businessperson in the United States and Canada must ask him or herself, "What return has my life given to God in return for his investment in me and my resources?" Sharing business expertise and resources with individuals in developing countries can be part of the answer, he concluded.

During its business sessions, MEDA members heard reports from a number of its overseas projects, including Bolivia, Jamaica, and Haiti. A budget of nearly $780,000 was approved for the current fiscal year, with more than half of that amount to come from government sources, namely Canadian International Development Agency (CIDA) and United States Agency for International Development (U.S. AID).

The single largest project assisted by MEDA overseas ($269,000) is a cooperative arrangement between a group of several dozen farmers in Haiti and the Hershey Cocoa Company in which MEDA supervises a cocoa growing operation. The farmers involved in the cooperative were able to realize a net profit of $4,000 in the past year, during which they produced their first cocoa beans.

MEDA has more than 1,300 members throughout North America. Some 270 joined in the past year alone. The annual conference alternates its attention between the international and domestic divisions from year to year. The 1983 convention focused on the organization's international work.—Larry Cornies for Meetinghouse

MENNOSCOPE

Discipleship Voluntary Service in Harman, W.Va., has three openings, beginning in January. Participants serve and learn for 18 months in the beautiful Appalachian mountains. Application deadline is Dec. 15. For more information, contact Personnel Dept., Mennonite Board of Missions, Box 370, Elkhart, IN 46515; phone (219) 294-7523.

The Dutch Mennonites are planning a facsimile reprint of the 1685 edition (in Dutch) of the *Martyrs Mirror*. This was the first edition to use the Jan Luyken etchings. It will be 450 pages (part one), 840 pages (part two), bound in good leatherette, selling for $75.00 now (including mailing costs), if one places an order with the publisher before Dec. 15, 1983. The cost will be higher by the summer of 1984. It will be published and mailed in 1984. Send order and payment to BV Uitgeverij de Bataafsche Leeuw, Hoflaan 6, 6953 AM Dieren, Netherlands.

The Christmas Sharing Fund is a way for persons, groups, and congregations to respond to special needs in the Mennonite Church. This year Christmas Sharing projects are primarily focused on programs geared to the growth of minority congregations: $5,000 for the Black and Hispanic Leadership Education program; $5,000 for family life seminars for black congregations; $2,500 for noncollegiate leadership training for Hispanics; $2,500 seed money for urban congregational economic development; the remainder for General Board debt reduction. In 1982 a total of $15,000 was contributed for the Black and Hispanic Leadership Education program and $967 for the Urban Christian Education Consultant. A goal of $25,000 has been set for the 1983 Christmas Sharing Fund.

The Hesston College electronics department has received a $4,000 grant for microprocessor training equipment from Crown International Co., of Elkhart, Ind. The college will be receiving six microprocessor trainers and one interface trainer. The trainers are complete with keyboard, cassette interface, and 2K bytes of memory. The interface trainer is a fully operating computer interface system with the capability of connecting the computers to a variety of devices, such as display terminals, relays, or even voice synthesizers. The equipment is scheduled to be put to full use in the second semester of the current year. The electronics program at Hesston, which began as a few courses offered by the physics department about ten years ago, has grown into a full-blown department which focuses primarily upon the engineering role of electronics technology and offers an associate of arts degree in electronics.

Perspective 84 is a conference for young adults ages 18 to 35 planned by the General Conference Mennonite Church. To be held in Minneapolis, Minn., Feb. 16-19, the theme is "Building a New Creation," with an emphasis on the theological and practical implications of a new creation in its personal, social, and environmental aspects. Main speaker is Virginia Mollenkott, Wayne, N.J.; Bible study leader is Perry Yoder, North Newton, Kan. All post-high young adults are urged to register before Dec. 15 and save $10 by paying $35 (U.S.) or $45 (Canadian). Lodging is $10 per person each night. For further information contact Meribeth Sprunger, General Conference Mennonite Church, Box 347, Newton, KS 67114; (316) 283-5100.

Storytelling, a night of music, a personal visit with an artist and his work, and a presentation by an international church leader highlight this year's Winter Cultural Series at The People's Place, Intercourse, Pa. On Nov. 21 and 22, the series begins with "Stories That Shaped Our Lives." Jose Ortiz, Latino pastor and teacher, and Grace Wenger, English teacher, will exchange stories from their own lives. On Dec. 5 and 6 artist Roland Yoder will speak on "Sharing the Best of My Life and My Work as an Artist" and exhibit several of his best works. Jan. 16 and 17 features "Night of Music" with three gifted musicians from the Lancaster area performing with violin, cello, and piano. On Feb. 20 and 21, William T. Snyder will share from his years at Mennonite Central Committee, with his address entitled "The Five Toughest Decisions and My Five Favorite Memories During My Years at MCC." For ticket information write to The People's Place, Main Street, Intercourse, PA 17534; (717) 768-7171.

Top: Jose Ortiz, Grace Wenger; bottom: Roland Yoder, William T. Snyder.

Eight mission leaders from five conferences of the Mennonite Church attended a training seminar from Oct. 11 to 13 in Elkhart, Ind. This was the first of three seminars planned this fall and open to all 22 conferences. Pauline Kennel of Chicago Area Mennonites introduced participants to the urban world, Vern and Helen Miller of Cleveland talked about how they started and developed Lee Heights Community Church, and Lawrence Yoder of Eastern Mennonite Seminary spoke on evangelism and church planting philosophy and strategy. Mennonite Board of Missions staff led discussions on church planting resources, finding church planters, paying for church planting, the future of Voluntary Service, understanding disabilities, and ministering to students and young adults.

A public press conference sponsored by the Publicity Committee for Mennonite World Conference was held in Strasbourg, France, Oct. 26. Nine reporters from the local press, radio, and television, as well as the representatives of the local and national religious press, attended the briefing. As a result of the press conference, a radio interview was arranged with Jean-Jacques Hirschy, chairman of the Assembly Organizing Committee; the Assembly was announced on TV; and articles were carried in three of the local newspapers. In addition to its coverage of the World Conference, an Alsace newspaper summarized the history of the Anabaptist movement in the Alsace, noting the role played by Strasbourg as a haven for religious dissidents.

"God's People Serve in Hope," the English-language study guide for the Eleventh Assembly of Mennonite World Conference, is now available from Mennonite Publishing House. The 40-page book is divided into five lessons which conform to the daily themes of the 1984 MWC assembly. Three of the lessons focus on specific chapters of Scripture (Eph. 4; Acts 2; Rom. 12) while the other two are more topical in nature. The book of 1 Peter, which will be used at the assembly, was intentionally not dealt with in the study guide. Price is $1.25 plus postage. Write Mennonite Publishing House, CLD, 616 Walnut Ave., Scottdale, PA 15683.

Hispanic Emphasis Days took place at Goshen College the week of Oct. 10, including special chapel and convocation addresses, the showing of the film, *Guatemala: Personal Testimonies*, informal fellowship in the Latin Student Union on campus, and 30-minute daily broadcasts in Spanish on the college radio station (WGCS). Guest speaker was George Taylor, Panamanian professor of Hispanic studies at Northern Theological Seminary in Oak Brook, Ill. Associate professor of Hispanic ministries, Jose Ortiz, organized the annual event which attempts to sensitize the entire college community to the concerns and interests of Goshen's Hispanic students.

Mary Vehr Mumaw has been named editor of *Signing*, the bimonthly Deaf Ministries newsletter of Mennonite Board of Missions. She began the part-time assignment on Oct. 25. A native of Phoenix, Ariz., Mary worked 10 years for the Catholic diocese of Phoenix—six of those years as community education coordinator for the Alcohol and Drug Abuse Program. For the final two years she was associate editor of the official diocesan publication. Mary was married in 1981 to Steve Mumaw, who had been a member of the MBM Discipleship Program in Phoenix. The couple currently lives in Elkhart, Ind., where Steve is attending seminary. They have two small children.

John Shantz was licensed to serve the Hopewell Mennonite Reading (Pa.) Outreach Church in an installation service on Oct. 29. Participating in the service were Bishop Omar Kurtz, Overseer Merle Stoltzfus, and Atlantic Coast Conference minister

Pontius — **Joel Kauffmann**

Ross Goldfus. This new congregation is an outreach effort of the Hopewell Mennonite Church, Elverson, Pa. Before becoming a Christian through the ministry of the Hopewell church, Shantz was the owner of a restaurant-pub.

Clayton Bender resigned on Aug. 31 after nearly 10 years as executive director of Sunshine Children's Home in Maumee, Ohio. Sunshine is a Mennonite-related facility for 85 developmentally disabled children. Program Administrator Warren Karmal, Jr., succeeded Clayton on an interim basis while Sunshine's board of directors looks for a new executive director.

Barry and Janine Rands have completed their term of service in Somalia and can now be contacted at 9000 Wallace Rd. NW, Salem, OR 97304. The Rands have prepared a program with slides on their Somalia experience, which they are willing to present to congregations in the Western United States.

New members by baptism and confession of faith: Souderton, Pa.; Patrice Alderfer, Lavonne Cassel, Andy Clemmer, Andria Derstine, and Lynette Rice.

BIRTHS

Boettger, James and Betty (Rodgers), Tofield, Alta., third daughter, Lynette Michelle, Oct. 25.

Christophel, Paul and Brenda (Kauffman), Moundridge, Kan., first child, Derek Jordan, Oct. 19.

Clemmer, Gerald N. and Betty Ann (Landis), Harleysville, Pa., second child, first son, Brett Joel, Nov. 2.

Collinsworth, James and Twila (Wiebe), Perryton, Tex., fourth child, second son, Herman Joseph, Oct. 20.

Culp, Don and Sara (Hershberger), Mio, Mich., third daughter, Angela Renee, Oct. 30.

Freed, Lowell and Linda (Yoder), Lagrange, Ind., third child, second daughter, Lori Sue, Nov. 1.

Gerig, Loren and Patricia (Shank), Beaverton, Ore., fourth child, second son, Matthew David, Sept. 9.

Hershberger, Daryl and Geraldine (Fry), South Bend, Ind., third child, second son, LaVon Richard, Oct. 20.

Kerr, Rodney and Betty Ann (Derstine), Harleysville, Pa., second son, Josh Micah, Oct. 26.

Lanning, Mike and Londa (Srof), Perryton, Tex., first child, Stevie Ann, Oct. 11.

Lehman, Darrel and Cathy (Miller), Dalton, Ohio, first child, Mark Andrew, Nov. 5.

Miller, Freeman and Leanne, Lagrange, Ind., first child, Jolene Louise, Oct. 28.

Miller, Jim and Debbie (Yoder), Iowa City, Iowa, second son, Jeffrey Scott, July 17.

Miller, Larry and Marsha (May), Weatherford, Okla., first child, Morgandy Leigh, Nov. 3.

Oswald, Dale and Connie (Blauert), Detroit Lakes, Minn., second daughter, Alicia Ann, Aug. 28.

Rheinheimer, Don and Jan, San Antonio, Tex., second child, first daughter, Oct. 31.

Roehrs, Thomas and Virginia (Stutzman), Lagrange, Ind., first child, Angela Marie, Sept. 2.

Schrock, Alan and Pat (Keener), Frazee, Minn., second child, first daughter, Nadine Marie, Aug. 23.

Schweitzer, L. Randy and Regina S. (Beck), Harrisonburg, Va., second child, first daughter, Carlita Sue, Oct. 24.

Steiner, Roger and Laverta, Shreve, Ohio, second child, first daughter, Lindsay Rose, Sept. 21.

Unruh, Doug and Patsy (King), Perryton, Tex., second child, first daughter, Lisa Marie, Oct. 7.

Yoder, Gary and Jewel (Heatwole), Fishersville, Va., second son and first daughter, Kyle Dean and Stephanie Marie, Oct. 28.

Yoder, Marvin and Rebecca (Amsden), Sarasota, Fla., second child, first son, Erick Brandon, Nov. 1 (daughter is deceased).

MARRIAGES

Hurst — Burkholder. — Irvin M. Hurst, Lititz, Pa., and Virgie Burkholder, Ephrata, Pa., both of Hinkletown, Pa., by Frank E. Shirk, Sept. 11.

Marks — Hochstetler. — Ken Marks, Goshen, Ind., and Cheryl Hochstetler, Shipshewana, Ind., Shore cong., by Orville G. Miller, Oct. 22.

Miller — Weaver. — Freeman Miller, Millersburg, Ohio, Light in the Valley Church, and Loretta Weaver, Apple Creek, Ohio, Salem cong., by George Bear and Glenn Martin, Nov. 5.

Swartzendruber—Maust.— Mafra Swartzendruber, Whitestone cong., Hesston, Kan., and Rene Maust, Yellow Creek cong., Goshen, Ind., by Steve Chupp, Oct. 15.

OBITUARIES

Bittinger, Bertha Mae, daughter of Eli and Agnes (Garlitz) Folk, was born at St. Paul, Pa., Mar. 19, 1888; died at Goodwill Mennonite Home, Grantsville, Md., Nov. 3, 1983; aged 95 y. On Dec. 25, 1910, she was married to Elmer Bittinger, who died on June 4, 1969. Surviving are 5 daughters (Elizabeth—Mrs. Joe Weimer, Viola—Mrs. Earl Nyhart, Minnie—Mrs. Ozias Weimer, Eileen—Mrs. John Mort, and Laura—Mrs. Ralph Brown), 2 sons (Raymond and Clayton), 12 grandchildren, 18 great-grandchildren, one great-great-grandson, one sister (Bessie Yoder), and one brother (Robert E. Folk). She was a member of Springs Mennonite Church, where funeral services were held on Nov. 5, in charge of Steve Heatwole and Walter Otto; interment in Springs Cemetery.

Kendle, Frank, son of John and Lilly (Beachy) Kendle, was born in Holmes Co., Ohio, Feb. 13, 1912; died of a cardiac arrest at University Hospital, Columbus, Ohio, Oct. 14, 1983; aged 71 y. On Sept. 2, 1934, he was married to Irene Zook, who survives. Also surviving are 3 daughters (Janice—Mrs. Vance Williams, Allene—Mrs. Harry Weibel, and Myrna—Mrs. Anthony Uhler), one brother (John W. Miller), and 4 sisters (Mary—Mrs. Loren Hostetler, Ila—Mrs. Wayne Hostetler, Nila—Mrs. Mal Troyer, and Mrs. Eva Hostetler). He was a member of Walnut Creek Mennonite Church, where funeral services were held on Oct. 17, in charge of Alvin Kanagy; interment in Walnut Creek Mennonite Church Cemetery.

Mellinger, Harvey M., son of Abram W. and Rebecca (Mohler) Mellinger, was born in Lancaster Co., Pa., Aug. 20, 1882; died at Lancaster, Pa., Nov. 5, 1983; aged 101 y. On Jan. 3, 1905, he was married to Anna D. Burkhart, who died on May 16, 1969. Surviving are 4 sons (Clarence B., Earl B., Harvey B., and Richard B.), one daughter (Myrtle Schopf), 25 grandchildren, 46 great-grandchildren, and 12 great-great-grandchildren. He was preceded in death by one daughter (Ruth Rissler) and 3 sons (Abram B., Elmer B., and Arthur B.). Funeral services were held at Groffdale Mennonite Church on Nov. 8, in charge of Wilbert Lind; interment in Groffdale Mennonite Cemetery.

Meyer, Aldine, daughter of Samuel and Anna (Albrecht) Sutter, was born in Flanagan, Ill., May 20, 1915; died of cancer at Wayland, Iowa, Nov. 5, 1983; aged 68 y. On May 28, 1936, she was married to Harold J. Meyer, who died on May 2, 1971. Surviving are 3 sons (Leroy, Stanley, and Larry), 9 grandchildren, one brother (Joe Sutter), and 2 sisters (Estelle—Mrs. Vincent Kraybill and Ruth—Mrs. Dallas Rediger). She was preceded in death by one son (Rodney). She was a member of Sugar Creek Mennonite Church, where funeral services were held on Nov. 7, in charge of Ed Miller and Doug Reichenbach; interment in Sugar Creek Cemetery.

Rawls, Laverne R., son of John and Carrie (Copeland) Rawls, was born in Flint, Mich., Oct. 14, 1932; died at the Cleveland Clinic, Cleveland, Ohio, Oct. 29, 1983; aged 51 y. On July 22, 1956, he was married to Melena Jenkins, who survives. Also surviving are one daughter (Terri), one son (Duane), 2 granddaughters, 2 sisters (Mrs. Hazel Reeves and Mrs. Lillian Bell), and 4 brothers (Robert, Cleophis, Canvis, and Albert Clifford). He was a member of Lee Heights Community Church.

Shetler, Stella M., daughter of Samuel and Susan (Hershberger) Thomas, was born in Conemaugh Twp., Pa., Jan. 22, 1904; died of accidental carbon monoxide poisoning at her home on Nov. 8, 1983; aged 79 y. She was married to Harry Y. Shetler, who survives. Also surviving are 2 daughters (Bernice—Mrs. Boyd Hershberger and Lila—Mrs. Lester Harshberger), 3 grandchildren, and one brother (Owen Thomas). She was a member of Weaver Mennonite Church. Funeral services were held at Kaufman Mennonite Church on Nov. 11, in charge of Kurt Horst, Aldus Wingard, Harold Thomas, and Stanley Freed; interment in Kaufman Cemetery.

Yoder, Norman K., son of William and Cora (Keeler) Yoder, was born in Montgomery Co., Pa., Nov. 12, 1909; died of a heart attack at Grandview Hospital, Sellersville, Pa., Nov. 1, 1983; aged 73 y. On Apr. 8, 1933, he was married to Anna Mae Yothers, who survives. Also surviving are 5 daughters (Esther Kratz, Anna Wambold, Marian Shultz, Bessie Anglemoyer, and Faye DeNolf), 4 sons (Wilmer, Norman, Jr., Russell, and Rodney), 21 grandchildren, and 6 great-grandchildren. He was a member of the Towamencin Mennonite Church, where funeral services were held on Nov. 5, in charge of Glenn Alderfer and Harold M. Fly; interment in the adjoining cemetery.

Yoder, Rudolph, son of Jacob and Katie (Basinger) Yoder, was born in Beaver Twp., Ohio, Feb. 2, 1910; died from complications of a heart attack at Northern Columbiana County Community Hospital, Salem, Ohio, Nov. 7, 1983; aged 73 y. On Sept. 10, 1939, he was married to Ada Linder, who survives. Also surviving are one daughter (Doris—Mrs. Michael W. Phippens), 3 grandchildren, one sister (Edna Yoder), and one brother (Seth Yoder). He was preceded in death by one brother (Caleb). He was a member of Leetonia Mennonite Church, where funeral services were held on Nov. 9, in charge of Leonard D. Hershey and Paul Yoder; interment in Midway Cemetery.

CALENDAR

Mennonite Board of Education annual meetings, Chicago, ILL., Nov. 29-Dec. 3
Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7
New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

P. 836 by Ron Blaum; p. 837 by Ken Weaver; p. 838 by Richard A. Kauffman.

ITEMS AND COMMENTS

German-speaking Lutherans in Soviet Union allowed to meet for first time in 50 years

For the first time in a half-century, German-speaking Lutherans scattered throughout the Soviet Union were allowed to meet together recently. The occasion was a two-day celebration of Martin Luther's 500th birthday anniversary in the Latvian city of Riga, the Lutheran World Federation reported. Lutheran regional leaders came from Siberia, Kazakhstan, Kirghizia, Tadzhikistan, the Caucasus, and the Volga under the leadership of Superintendent Harald Kalnins, a Latvian pastor.

Children of interfaith marriages not religious, sociologist finds

Children of Jewish-Christian marriages are in a "religious netherworld" who refuse to identify with the religion of either parent, a Jewish sociologist said. Egon Mayer, the sociologist, said these children tend not to be involved in organized Jewish life and expressed little interest in their offspring maintaining their Jewish heritage. Mayer has completed what he calls the first detailed study ever conducted of the children of Jewish-Christian marriage. The study, sponsored by the American Jewish Committee, contained detailed responses from 117 children of interfaith couples.

The religious commitment of children of interfaith marriages—regardless of whether the non-Jewish partner converts—is much weaker than that of their parents, Mayer said. "I did not find that the children of mixed marriages lean more toward Christians than Jews," he said. "I find that they do not find religion an important part of their identity."

150,000 Christian refugees reported in southern Lebanon

Nearly 150,000 Lebanese Christians are now huddled in various camps and villages throughout southern Lebanon, refugees from the fighting in the central part of the country. They are living in what is locally called Haddadland, the arc of southern Lebanon controlled by Christian militia commander Major Sa'ad Haddad and patrolled by the Israel Defense Forces. Speaking on a Christian broadcast *Star of Hope* program, Major Haddad said most of the refugees streaming into southern Lebanon arrive with neither food nor money. The few with financial resources pass through, he said, and leave via Israel for Cyprus. The Christian militia commander said the United States was partly responsible for the unstable situation and the flight of the refugees. He said the United States should either confront Syria and its Soviet-backed forces, or evacuate Lebanon altogether "and let us settle our differences our own way."

Jobs with peace condemns "gunboat diplomacy" in Grenada

Jobs with Peace, a grassroots campaign which represents the will of one million voters, 35 city councils, and over 100 congressional representatives who support a policy of nonintervention, a reduction of nuclear and conventional weapons spending, and greater funding for civilian jobs and services, calls for the immediate withdrawal of all invading forces from the island of Grenada.

"We condemn this dangerous escalation of United States armed involvement in a region that has already seen military personnel deployed in El Salvador, massive war exercises in Honduras, and covert government military assistance to the Contras in Nicaragua," said the organization. "All of these military actions have come in lieu of efforts to build positive relations with governments, such as that of Grenada's assassinated Prime Minister Maurice Bishop, who repeatedly offered to develop constructive relationship with the U.S."

Nestle, three American firms agree to a baby formula code

The Nestle corporation and three major U.S. infant formula firms have recently announced new moves to comply with the World Health Organization's infant formula marketing code. Nestle's executive vice-president Carl L. Angst said his firm would complete changes in Third World marketing practices by the end of this year, which he said would bring the Swiss-based company in compliance with the WHO code.

The three major U.S. producers of infant formula who newly announced they will abide by the code are Bristol-Myers, Ross division of Abbott Laboratories, and Wyeth Laboratories, a unit of American Home Products. Until this year, Nestle was the only multinational producer of infant formula which had agreed to comply with the WHO code. The WHO code, adopted in 1981, is intended to bar corporate marketing practices that might lead women in developing countries to abandon breastfeeding and turn to bottle feeding. The code was intended to protect mothers and infants where insanitary and poverty conditions don't permit proper use of formulas.

Canadian Sunday school teachers note a recent growth of interest

Having abandoned revolutionary ideas of the 1960s and 1970s, today's youth have turned to "supernaturalism" and "positivism" in this world of change, a Christian education conference was told in Montreal recently. "It is very much part of the society in which they live," said Jack Hannah, of Canada's Scripture Press, publishers of religious books and materials. "Cult and the occult have become an experience for the young people. Positivism is in. Supernaturalism has replaced naturalism."

Mr. Hannah said it was difficult to say to what extent teenagers and young adults dabbled in this new preoccupation, but he noted that the violent demonstrations of 10 and 20 years ago have given way to an "inner search of oneself." He made his remarks at the eighth annual Christian Education Conference of the Greater Montreal Sunday School Association. A record 500 Sunday school teachers attended the interdenominational conference, which included workshops, exhibits, and lectures.

'Official' Soviet Baptists plan to mark their centennial in 1984

Officials of the Soviet Union's officially recognized Baptist group, which marks its centennial next year, are uncertain whether the celebration will bring the church a long-sought seminary of its own, but they are not holding their breath. "To use a Russian saying, we don't expect gifts," Ilia Orlov, vice-chairman of the church's international department replied when asked if the government might permit the Baptists to open a theology school in 1984. The Moscow pastor acknowledged that the Baptist World Alliance had set aside money for a seminary a few years ago. "Money is not everything," he added. "You cannot build a house with banknotes. If we did not need rockets for our defense, we could use the resources in another direction. But it looks like Reagan wants to strangle us."

There are 500,000 members in 5,000 congregations of the All-Union Council of Evangelical Christians-Baptists (AUCECB) in the Soviet Union. The Baptists organized a church in 1884 and merged with the Evangelical Christians in 1944. Later, Pentecostals (Christians of Evangelical Faith), Evangelical Christians in Apostolic Spirit, and Mennonite Brethren joined the union.

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'I love the church'

J. C. Wenger, seminary professor and historian, has never hidden his affection for the church. He tells his classes, "I love the [Mennonite] church," and then proceeds to prove it with illustrations of the kind of unqualified obedience he would give it.

This could be merely commitment to an ideal—loving the church in principle or loving it as it might be. For Brother J. C., I'm sure, it means caring for the church as it is: a thing of beauty, yet having a history of power abuse and needless splits and a record which includes every sin in the book. It is a church of many faces, too, and he loves them all.

The diversity is so great that one is tempted to ask, "Which is the real Mennonite Church?" African, Asian, and South American expressions of Mennonite Christianity are as different from each other as they are from the Anglo-Germanic varieties.

For that reason, not everyone can follow Brother Wenger's example of loving the whole with all its differences. Yet that is a feat we might all do well to emulate, because it appears our diversity is only going to increase.

Through a special assignment for *Gospel Herald* news, Sept. 28-Oct. 25, I had an opportunity to visit some widely scattered areas of the church and to experience firsthand some of our diversity. My mission was to tell selected conference leaders and writers (given limitations of time and money for travel) that the rest of the church would like to hear more about what they are thinking and doing. These included the Pacific Coast, Rocky Mountain, Southwest, South Central, and Puerto Rican conferences, and the Southeast Convention. (In a few of these, contacts were quite limited.)

What conclusions may one draw from a quick exposure to the needs, expectations, and patterns found in the various conferences?

1. Church growth is a major preoccupation, especially in the southern conferences where the population influx is making a difference. Southwest has many more opportunities for expansion than its limited resources will permit to develop. But rapid growth in several conferences is also bringing in a greater diversity of viewpoints. For example, traditional concepts of the Mennonite peace position are being challenged by some who did not understand them before becoming members of their congregations.

2. Leadership is an issue in one form or another in all conferences. Smaller new and traditional congregations have a problem getting adequate pastoral care for lack of resources. In some instances, the viewpoints of the leadership brought in from other backgrounds does not coincide with those of the church at large. Leadership style may be a problem. Some congregations are calling for shared leadership while others are calling for a more authoritarian, hierarchical style. Women in ministry is a live issue, too. Some conferences, such as Pacific Coast, will be facing this one head on.

3. Feeling wanted, or getting a sense of belonging, is a problem for new church members and the newer congregations. This is especially true for black and Hispanic churches. But it's also true for those who become charismatic, for example.

4. Puerto Rico is coming to maturity and almost everyone I talked to in San Juan and Aibonito felt as though the conference is strong and healthy. The leadership is homegrown and there is a sense of mutual accountability between conference leadership and the congregations they serve. This makes for a healthier relationship between the Puerto Rican and mainland churches.

5. The charismatic dimension in all conferences should not be ignored. Although the movement, as such, seems to have crested, it is still very much alive and continues to have something to offer the more traditional congregations as long as those involved refrain from being tendentious or schismatic.

6. Although support for the church's institutions appears to be strong in most conferences, indifference and even disaffection may also be found. And there are those who are willing to exploit this to their own ends. This also leads to the formation of independent congregations, which may choose to relate more strongly to one institution or another such as support of Mennonite Central Committee by the independents in Oregon.

7. Trust is a precious commodity, and there seems to be too little of it to go around. Although diversity or pluralism in the church may indicate a healthy mutual acceptance, it may also contain the seeds of division. Suspicion, lack of trust, and even distrust can be found at every level of church life: within congregations, between congregations and their conferences, within church institutions and between institutions, and interactively all around. Again, there are those wolves who would like to exploit this situation to their own advantage.

If the church is going to move toward greater unity and growth, it must have the will to do so. It will work harder at common understandings and find ways to foster a more pervasive trust. Better communications should aid rather than hinder these goals. *Gospel Herald* is one medium whereby consensus may emerge and a common cause articulated. Pray for your editors that they may have the wisdom and the courage to do what needs to be done for the furtherance of God's kingdom through a more unified and purposeful Mennonite Church.—David E. Hostetler

December 6, 1983

GOSPEL HERALD

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"Wise and Foolish Virgins" by Peter Cornelius. Some truths are "dreadful," says the author.

Is there oil in our lamps?

by Claude Good

One of the surprises in working with another culture is the personal benefit. We have been translating God's word for the Triques of Mexico because of the benefit they would receive from it. But I was surprised to realize that I would be as much a benefactor as the Triques.

For instance, it is necessary to spend much time discovering what God's word is really saying in order to transfer its concepts to another language. A lot of this is purely mechanical and at times one almost feels like a machine. However, since God is revealing himself and his truth, not only to the Triques but also to me, there are times when that truth comes pounding into my being with great force.

Some of the truths are wonderful and make me feel like I am "beholding wondrous things out of [the] law." Other truths are dreadful to the point where Rodrigo, a Trique who is working with me on the translation project, was so taken aback that at one point he was

ready to get up and walk out. It is as though we are seeing the reality of the verse that says: "Consider therefore the kindness and the sternness of God" (Rom. 11:22). But how do we put into action this command to "consider"?

Jesus told us to keep oil in our lamps. That refers to keeping our ears open to what God is saying and putting what we hear into action. In that way we will not be caught off guard when God demonstrates his kindness and sternness at the end of time. (And who could look at the present world situation and come to the conclusion that that time is not close at hand?)

There are three major areas of concern among us that could cause our lamps to "leak" and, if not repaired, may find some of us without the necessary oil. **First** is an excessive concern with money or possessions. This has been one of my besetting sins and I have had to expend a lot of energy in working to keep that "leak" shut. God has made me aware that an overconcern with money is putting another God in his place. Just recently in trying to figure out how to get certain funds to the right people and at the right time, God got through to me with something like: "You do my work and I'll be responsible for those details." That was a lesson to me in learning to trust in a new way. And sure enough, all the details worked out in a way that still leaves me half-startled!

Just because there is no Lazarus at our door does not mean there is not a Lazarus in our life. Approximately 28 people a minute die from malnutrition.

The **second** area of concern has to do with forgiveness. The lack of it is very serious and can cause our lamps to lose their oil. The parable in Matthew 18 teaches clearly that if we don't forgive, then we are opting to pay for our own sins. (And who wants to do that?)

The **third** concern has to do with the sin of indulging ourselves in the face of others' needs. This too will cause a "leak" in our lamp if we don't realize and put into action the fact that abundance is given to be shared. This is especially true with regard to eating habits. Simply because we don't have a Lazarus at our door doesn't mean that there is not a Lazarus in our life. Approximately 28 people die every minute with malnutrition as the major cause. And 21 of them are children whose parents most likely don't take good care of them due to deliverable bondages—like alcoholism or teachable ignorance of basic health care.

Poor people *are* at our doorstep and to our shame this fact is not the restraint to overeating. The main restraint is what it does to our figures! God wants us to enjoy our food. He even goes so far as to tell us to use our tithes to buy "whatever we like" and eat it in his presence with rejoicing (Deut. 14:22-26). But that is for special occasions and does not mean every day or even every week. Otherwise, why would Jesus say: "Woe to you who are well fed" (Luke 6:25)? obviously he is talking about those who indulge themselves and don't care about those who have little.

To really sit up and listen. If our lamps are "leaking" we need to remedy the situation. The following suggestions may sound drastic and harsh but because of the propensity of human nature to not really sit up and listen, you will have to excuse what may sound overzealous.

1. **The only way** to find out if money or possessions may be taking God's place is to try giving part of it away. Some people know they can do this. Others don't. For those who don't know if they can, I would like to suggest the giving of 10 percent of all their possessions. If it can be done, then they should rejoice that they are not under that bondage. In the light of eternity, 10 percent of our possessions is a very small thing. For those who can't give away the 10 percent, then it would be exceedingly good if they would give away everything—and in a hurry. This is especially urgent if they fit into the pattern of having a fat bank account or a fat car or a fat diet, in addition to a skinny tithe. However, a word of caution is needed here. There are those among us who are very sensitive and think that they may be under the bondage of money or possession when they really are not. If you suspect that you fit into this category, seek counsel from a trusted person before doing anything drastic.

2. **There are those among us** who will not forgive and have thus built up bitterness toward certain persons. A possible course of action to undo this intolerable situation (in God's sight) might be a two-week period of reflection with a lot of time spent in discovering the best and most redemptive way to set things right. At the same time this would give God time to work in us the ability to forgive. But do set a time limit and stick with it. If we refuse to do this, knowing that we carry bitterness, then the only thing left is to begin studying what the Bible says is involved in paying for our own sins. Another word of caution: There are those among us who live close to God and thus are fully aware of their sins and shortcomings. Again I urge people in this category with sensitive consciences that they seek counsel before coming to the conclusion that their salvation is threatened. ("A bruised reed he will not break.)

Claude Good is a Mennonite missionary serving in Mexico with Franconia Mennonite Conference.

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Editor: **Daniel Hertzler** News Editor: **David E. Hostetler**
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3. **Those who indulge themselves** with unnecessary things or rich food perhaps could fine themselves 500 dollars (or more if it has been over a long period of time) and give it to Mennonite Central Committee or some other equivalent organization. This is necessary because in indulging ourselves we rob those in need and it is only fitting that we return it to those to whom it belongs. Here again caution is necessary. Some people's outward appearance would suggest that they eat excessively, but in reality they may be much more disciplined than others who take pride in their physique but yet overeat. Counsel with a person of wisdom is needed here too before doing anything harsh.

For those who have discovered that their lamp is "leaking" badly, a public confession would go a long way in helping to repair it. "Leaky" lamps indicate a moving away from God. If that is our case, we need a program of action to move back again. Sunday is a made-to-order day for rest and renewal given to us by God so that we can reflect both on who made the world, and the reality in which we exist. So it seems a perfect time to put other things aside, get to ourselves, and listen to what God is saying to us. Jesus said that all of us are being taught by God (Jn. 6:45). God is speaking to us but sometimes we choose what we want to hear and miss some important correctives. Sometimes we must honestly admit that we don't want to hear what he is saying.

I am grateful to God for having the privilege of "handling" his word. It has caused me to respect his revelation in a new way and has aroused in me a healthy fear of God along with a new appreciation of his tremendous love for us.

My August Christmas Eve

by Patricia Lehman McFarlane

The radio announcer reported a humid 101-degree temperature as we traveled toward Ocean City that sweltering August day. Frequent ice-water stops did little to refresh us as we longed for a jump in a cool ocean wave. Indeed, if anyone had told me I would be meditating on Christmas later that afternoon, I would have laughed.

We were headed for a long-awaited weekend vacation postponed more often than I wanted to remember because of business deadlines and rush projects. I was determined to savor each moment of freedom, no matter at what temperature it was offered me.

"Now for a hotel," my husband sighed in relief as we motored across the bridge into the seaside town. Our first stop was a disappointment. "No Vacancy," shouted the sign in the office window. Undaunted, we simply moved one hotel down and tried again.

"We only take two-night guests," the not-so-friendly manager informed my husband. "It's a weekend, you know." Yes, we did know. In fact, that was why we had come. No, we couldn't possibly stay two nights, nor did we wish to pay for an unused night of sleeping. Business commitments allowed us just one treasured night away. We heard this manager's story repeated time after time as we drove down the hot streets. Moment by moment my patience edged.

"Let me try," I begged my husband as we pulled up before a pink-stuccoed motel. "Maybe they'll see I'm pregnant and take pity on us." But there were no one-night rooms here either.

"I'm beginning to feel like Mary and Joseph," I complained as I leaned back into the car seat.

"Well, I didn't want to be the first to say it," Art reluctantly commented, "but the thought *did* enter my mind sometime back."

3:00. 3:30. 4:00. No room and we were still looking. The few guesthouses and hotels which did boast a vacancy sign were holding staunchly to the rule—"No one-night guests." It was a weekend, and everyone feared the Sunday night visitor drop with no one to fill the rooms vacated by one-Saturday-night vacationers like ourselves.

4:30. We tried again as my thoughts wandered back two thousand years to the young couple who had traipsed the streets of Bethlehem that first Christmas Eve looking for a room, any room where they could lie down and rest. "She wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn." I remembered the words and repeated them again as I awaited my husband's return from the luxury hotel we now tried in desperation. "No room for them in the inn."

I began to realize how Mary must have felt, tired and perhaps already knowing that the Christ child might make his appearance that night. Loneliness engulfed me as I empathized fully for the first time with the mother of our Lord who had nowhere to go, not even a place to lie down momentarily.

"Perhaps we should swim, eat out, and go home yet tonight." My husband tested the idea gently as he watched my tired face and heard our two-year-old daughter's tenth request for ice water. Five hours in the car at 100 plus degrees were beginning to tell on her.

"Mary didn't have that option," I murmured as his words pulled me back toward reality.

"Let's take an ice-water break at McDonald's and talk this over," he suggested. I assented readily and with relief sank into the hard yellow booth at the golden arches.

"Lord, you know our dilemma," I prayed silently

Patricia Lehman McFarlane is from Lancaster, Pa.

between gulps of ice water. "Could you find us a place soon if we are to stay? I really don't think we have the fortitude to make it home tonight." I wondered what Mary had prayed that Christmas Eve as she sat wearily on the donkey, hoping, hoping.

"Let me try again," I entreated my husband three guesthouses later. I plodded heavily up the double flight of wooden stairs to the office of the Swiss-styled chalet guesthouse.

"Do you have any rooms for this evening?" The words faltered from my lips as I looked at the middle-aged proprietor rocking on the porch. "It's for my husband and me and a baby girl." I waited breathless, hoping, hoping.

"Well, we have one room, but it's for four people. What can I say? It's for four people, not three, but you can have it for one night if you want."

I could feel my face smiling as I retraced my steps to the car. I could almost hear the words of the innkeeper to Joseph and Mary on that night long ago. "Well, we do have room in the stable. What can I say? It's only a stable, but it's yours if you want it tonight." And Mary's heart must have sung with joy even as mine was now singing. Our room was bigger and more expensive than we needed, hers no doubt smaller and much less pretentious than she had hoped for. But the Lord had heard us both.

"My boy got tired of showing the room to people, learning they wanted to stay only one night, and then asking them to go elsewhere," the innkeeper explained to us later that evening as we relaxed on his spacious porch. "He just got tired running up and down stairs. Finally I told him we would give the room to the next people who wanted it even if it was for only one night."

"Did you hear that?" I whispered as I squeezed my husband's hand in the darkness. Perhaps he too was thinking of a kindly innkeeper on a night long ago, a young couple with a baby soon to be born, and a God who specializes in meeting our needs. Again and again.

The castle or the meadow?

Mark 9: 33-37

by Michael A. King

The Gospel of Mark portrays a Jesus who is on the way, a fateful, pain-filled way, from the flowers rippling in the breezes of green Galilee to the end awaiting Jerusalem. As he travels, he tries to crack open for his followers the secret of the way. It's not an easy task. They are average Joe's, people of their world, members of a society which thinks it quite essential in times of worship, meals, questions of justice, and all dealings between people for the matter of status to be clarified.

So there are the disciples, seeming to share in Jesus' way, but only seeming to, because actually—and one has to laugh to watch them—they are walking backward even as they do their earnest best to convince themselves they're walking forward. Jesus' way will lead through suffering servanthood to death on a cross, but they, conveniently blotting out whatever ominous intimations of their true destination may be gnawing at them, have convinced themselves that power and glory lie ahead. So they are lining up to get their status handout, hands outstretched, shrieking, "Me first, me first!"

They're a funny sight indeed, and we start laughing, but the laughter catches, then dies, as when the lone cackler inappropriately bursts out, then sees that all around are people crying.

A tragic vision. Conrad Hyers argues that human beings are infected by what he calls "tragic vision." Such a vision divides the world starkly into opposing camps, one good, the other bad. Whether in our personal lives, in government, or in the church, we then identify what we consider good, align ourselves with it, and become great tragic warriors, fighting deathly evil. The only problem is that "the one thing all opposing forces have agreed upon is the tragic vision of life with its tragic claims and virtues." So, while standing on the same noble foundation, we destroy each other ("The Comic Vision in a Tragic World," *Christian Century*, April 20, 1983, pp. 363-367.)

This was what the disciples thought Jesus had in mind and often so do we. He would conquer the world with his war jets screaming in to bomb the ignominious foe into oblivion. And our question is, Who will get to drop the best and biggest atom bombs? There we sit, dreaming of the missiles and destruction that will propel our rise toward greatness, and there sits Jesus. And Jesus takes a child and thrusts him into our midst, and suddenly our violence frightens us.

The child represents the startling and disruptive eruption of God's values into ours, as Jesus suggests that to be important in God's sight one need only—if **only** is the proper word for such a revolutionary insight—give up the struggle, throw away the tragic quest, and simply be one plain old person with knees reaching out to other plain old people with knees (because who can look at knees and not be humbled), released from the exhaustion of pride to serve and care for the other.

Greatness or servanthood. Tragic vision or comic vision. We feel torn apart as we try to move from one foundation to the other. I have felt the war between the two tear deep down into my bones through most of my years, and I still do, but several years ago, an insightful

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person who had peered deep into me gave me a powerful image for working at this when he suggested I was torn between the castle and the meadow. For whatever reasons, I've tended to ache with doubts and uncertainties about my self-worth, my importance, my value. Am I anything if I can't prove it by pointing to some tangible achievement?

Being book-oriented as a boy, I often sat with a book and a watch and propelled myself faster than a speeding bullet through the words, trying to see how many I could devour in a minute. "Aha! Five hundred!" I would say, chortling to myself that no other ten-year-old could conceivably be such a hero of a reader as I. I was building up my castle, slaying dragons in its dungeons, the tragic hero struggling to climb the highest turret of my castle and there exclaim, looking out on the lowly mob below, "Where else in this whole world breathes such a man as I!"

But, oh, the battle was so hard, and I was so tired, and I never could be sure I'd reached the top, so was I really anyone? And this insightful friend softly asked me if I could imagine climbing down the turret, past the dungeons, out across the drawbridge spanning the moat, out into the cool green forest with its pine needle tang, down the mountain and across the singing brook, out into the waving grasses of the meadow shining emerald green, stirring with flowers gold and red and violet and some gleaming pure white.

Could I learn to play out there, could I learn to frolic like a child who's happy just because she's loved, not because she reads five hundred words a minute in the castle library? Jesus is telling me that too, I think, telling me that as I see others just as children playing with me in the meadow, and let them offer me the same, I and they receive not just each other but the God whose child Jesus is and we are, the God who can only warm us when we've stopped hiding in the castle and walked into the meadow of his/her love.

Filled with horror. Now if the world were a perfect place, that would be the end, and I could frolic in the meadow until the end of time. But the world's filled with horror, so I'll have to be content with carrying my meadow with me into suffering, knowing the bittersweet joy of having tasted peace while living in a world of war. All of us, individually and collectively, tend toward castle-building. If we learn to live in meadows, we will be jeered and mocked and crowned with thorns by the threatened people throwing stones down from their castle walls at these unprotected lunatics who through their joyful play are exposing the awful emptiness of castle-living.

Our temptation will then immediately be to go to the singing brook and take out some stones to start on some castle-rebuilding. This is our temptation as our government fortifies its castle with arms and more arms and shouts across the sea to another great builder or castles, "Don't you dare threaten our castle, or we'll blow yours to dust!" What should be our response? Should we become tragic warriors and fight dastardly evil with shining goodness? Should we organize massive marches and clever political strategies and pour blood on nuclear warheads?

Yes and no, I think. All such approaches can be valid, but all can seduce us into castle-building, into constructing a peace castle to fight the war castle. To be suffering servants, to find victory in weakness and death and a cross, we need to be sure that we stay in the meadow. That means *exposing* the contrast between meadow-living and castle-building, so the castle falls of its own weight, not because we *tore* it down. It was meadow-living, comic warfare, that took place in Staunton, Virginia, on April Fool's/Good Friday 1983. Thirty "Christians for Peace" gathered before the IRS building to make known their resistance to paying taxes for weapons to protect the American castle. Then they released seventy-five balloons carrying over $300, saying "On this Good Friday we remember the crucifixion of Jesus Christ each time one nation or individual inflicts violence on another. On this April Fool's Day we release our money into the wind—it is not as foolish an act as depending on weapons for our security." (*The Gospel Herald*, April 19, 1983, p. 281.)

Not only governments build castles. How often we in the church climb up and up and up into our turrets, on our castles perched on mountains clumped across the landscape, rifles ready, staring through the scopes, waiting for others to expose some dreadful belief or practice so we can shoot it down, while down below the clouds roll in, covering the empty meadows. As one who strongly affirms the importance of accepting the views of others, my sin can be to reject those who do not accept others as I think they should. Such bullets can be just as murderous as any others.

How often we see evangelism in similar terms, as the task of tearing down heathen castles to force their tenants into ours. That's not to say we should simply leave them in there. I suspect they're just as tired of that life as I've been. What if we came down and received them in Jesus' name and invited them to play with us, instead of forcing them to leave one castle for another?

What if, as we taught school, nursed patients, repaired homes, conducted business, did community outreach work, or hosted guests, we made it clear that we were safe to talk to and be with? What if people learned that all their painful broken parts, their compulsive eating, their abortion, their sad and shriveled hearts, their sexual promiscuity, their lust for power, their marital infidelity, the demon voices chattering in their heads, could be shared with us because we could be trusted to treat them gently? That approach can make us squirm, because loving acceptance, grace, can seem weak and squishy.

Crippled things in the open. But it's not! It burns, it stings, as it gently but painfully calls into the open all the crippled things that want to scuttle back under the refrigerator. It calls people into the frightening choice of giving up the protective castle walls, the pride, the search for status and wealth and success, that are the only measure of worth people know until they know love.

Onward to Jerusalem we are called, onward to death, to the cross; onward to the awful and wonderful paradox which is the Christian life; onward to the shattering realization that we have to give up our lives to find them; onward to the meadows filled with joy even as the sound of gunfire crackles from the castles.

"Adoration of the Magi" by Hieronymus Bosch. When the word became flesh, God chose to bypass the rich.

The manger scene

by Ron Diener

As our car cruised through the new housing development section of a "Mennonite town" one mid-December evening, we came upon a thought-provoking scene. On the neatly manicured lawn in front of a big modern house stood a little shack built out of sticks, old boards, and straw bales.

I thought, "Here is a man who has apparently put forth a lot of effort to set himself as far away as possible from the problems of the world's poor, yet at Christmastime he builds a little shack out on his lawn for the Christ Child." It is easy to put Mary, Joseph, and the babe who was born 2000 years ago on a spacious front lawn. It would be something different to build a house for a needy family from the town on a front lawn.

Other critical thoughts raced through my mind—the type of thoughts that often plague Mennonite Central Committee volunteers when they return from a Third World country.

However, I was quickly humbled when I remembered that MCC foreign service does not make me immune to living even more inconsistently. As much as we try, the "well-to-do" in the United States simply cannot ap-

Ron Diener is a Mennonite Central Committee agriculture development worker in Bolivia.

preciate the circumstances surrounding the birth of Christ, as those who are actually born into the misery of poverty can. Only people who daily experience the helpless, degrading feelings of being on the margin of society can identify with Mary and Joseph who were turned away in a time of great need.

Nearly all of our neighbors here in Bolivia were born in little huts, similar to the one on the rich man's lawn. Many of them have been harshly told to "Get out of here" when they take their sick wife or child to see a doctor, because they have no money for the expensive appointment. At times, on those rare occasions when they venture into the city, they find themselves spending a sleepless night huddled against a building in the street.

When one has little money, there is often "no room in the inn." They understand that if Mary and Joseph had looked a little more "respectable," or if they could have pulled out a little extra money, or if they had known the right people, they would not have spent this time of emergency with tied animals. They would not have spent the night in a stable where the flies and mosquitoes were biting, where the newborn was exposed to germs that cause tetanus, dysentery or pneumonia—diseases that still take a heavy toll on village babies.

Many religious leaders and scholars of that time, like many today, tried to institutionalize the Word in a way that would make it meaningful to those above the poverty line. However, when the Word became flesh and lived among us, God chose to bypass the rich and go directly to the humble and powerless of society. The Savior of the world, King of kings, and Lord of lords was born in a stable.

Because the conditions and cultures of today's peasant societies are often strikingly similar to those in Jesus' time, the deep truths of the good news touch these people where they are. Their spirits can rejoice in God with Mary when she sang: "He has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty" (Lk. 1:51b-53).

At times on the way home from community church meetings with other believers, my wife, Marilee, and I feel the same joy through the Holy Spirit that Jesus must have felt when he said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure" (Lk. 10:21).

We have much to learn from our Third World brothers and sisters. We can enrich their spiritual pilgrimage as well.

READERS SAY

Paul Sheeler, Parkerford, Pa. Thank you for publishing the articles by Ted Grimsrud, starting on Oct. 11, 1983. I had the same experience Ted did with the Hal Lindsey book. After reading it I studied Revelation with other books, and I accepted the historical Mennonite amillennial view. I have attended the Vincent Mennonite Church all my life—66 years. In my church I stand almost alone in the belief I accept. I was somehow kept from what I believe to be the premillennial error.

Hazel Lapp, Glendale, Ariz. I was interested in reading Norman Derstine's article on the electronic church (Nov. 1). I agree with much of what he said. I don't believe either in extravagance and in people giving their tithes to the electronic church instead of their own church. I do believe that faith fostered through the electronic church has a place in our society.

We are to preach good news and witness in Jerusalem, and in all Judea, and Samaria, and to the ends of the earth. Why is there so much resistance for Christian broadcasting? Satan has a way of working against many people who are spreading the gospel. Why don't people accentuate the positive instead of the negative?

There is so much garbage on TV. Why don't we spend more time and efforts getting rid of this instead of Christian programs? If often takes "showbiz" and color to attract the unsaved and to help Christians. I don't approve of all religious programs and don't think that the electronic church should take the place of church attendance and the fellowshipping with other Christians. The electronic church does lead many people to Christ and meets the needs of many people that aren't able to attend church. If we are an evangelistic church, we cannot condemn all religious programs. It does not bother me if they ask for money. How else would they get money to carry on their work to save souls? At least we don't have to listen to the unwanted commercials.

Eleanor Beachy, Elkhart, Ind. I appreciate the *Gospel Herald* and always enjoy reading Katie Funk Wiebe's articles. Her latest one, "I Wish I Knew" (Nov. 1), stimulated some further thought as I was discussing what she said with a friend.

She writes, "Why do Mennonite cookbooks and food outrank our theological books in popularity?" This set us to reflecting that the *More-with-Less Cookbook* is really a theology book. In the best Anabaptist tradition, it rises from the life of the community. It speaks to our relationship to God and neighbor at the most basic level of our lives. It calls us to repentance and shows us "a better way."

John S. Wenger, Harrisonburg, Va. I am writing this to confirm that the picture on the cover page of the Nov. 15 *Gospel Herald* is I. A caption for the picture is "What mean ye by these stones?" (Josh. 4:6). I am in agreement with Brother Miller's premise in this article.

After I was fifty years old, I developed two hobbies. The stone pile identifies the one—stone masoning. The other is income-tax preparation. Now, twenty years later, I am passing the hammer and pen on to others. I am able to share with others my vast background of experience.

Each Saturday evening I teach the Sunday school lesson at the Virginia Mennonite Home. The average age of the pupils is about 88. The oldest one just had her 101st birthday. Among those sending her a greeting was President Ronald Reagan and his wife, Nancy. Also, two Sundays a month I teach an adult class at the Weavers Mennonite Church.

I have noticed that the fall of the year gives us beautiful sunsets. My prayer is that many will take time to "see" the silver threads among the gold.

CHURCH NEWS

For the General Board, problems come in threes

Like the ghost of Christmas past, the General Board of the Mennonite Church continues to be haunted by three relentless issues: the continuing controversy surrounding "A Crisis Among Mennonites," a pamphlet written and widely distributed throughout the church by George R. Brunk II; the role the General Board should play in leading the church; and the lack of funding for the General Board itself.

However, this 32-member body remained unspooked as it met Nov. 17-19 for its fall meeting at Lombard (Ill.) Mennonite Church, where General Board headquarters are located. One by one, the Board tackled these and other issues as real problems to be solved by prayerful discernment, not psychic phantoms to be dispelled by incantation.

In response to the "Crisis" controversy, the General Board launched plans for a consultation to air with Brunk and others the theological issues he has raised. On its leadership role, the Board pondered the extent to which conferences, particularly, look to it for direction. And on its financial crisis, it set a new direction for funding which, if it doesn't eliminate the problem, will at least shift responsibility for it elsewhere.

Theological consultation

As followup to its deliberations in August, the staff brought a proposal to the General Board for a theological consultation to be held Feb. 27-29 at Laurelville Mennonite Church Center. The purpose of this consultation is to bring together persons with differing theological perspectives to air and test issues raised by Brunk in his "Crisis" pamphlet, such as the nature of salvation and the authority of the Bible.

Some members wondered whether there ought to be a two-phase approach to the controversy: first, a small-group meeting between members of the General Board and Brunk to work at healing of personal relationships; and a later meeting, involving more persons, to work at the theological issues which Brunk's pamphlet highlights.

The prevailing sentiment, however, was that a meeting to deal only with healing of relationships could be interpreted as a further attempt by the General Board to stall discussion of the theological issues. Also, it was said that the focus should no longer be on Brunk as an individual. Others who share Brunk's concerns should be allowed to participate in the dialogue.

"It is time to stop fighting George Brunk, call a truce, and work at the issues," said Emery Hochstetler, Iowa-Nebraska Conference representative. Cautioned James Lapp, moderator-elect: "Just focusing on issues might not move us along, but focusing only on relationships wouldn't help either. We need to work at both."

The General Board took action to proceed with the February consultation as proposed by the staff. The group assigned to plan this event was directed to ask Brunk to help plan the consultation. A major question this group will have to grapple with is how many people and who should be invited to participate.

One of the small groups which discussed the leadership role of the General Board (clockwise, from lower left corner): Menno Heinrichs, Wilmer J. Hartman, Vernon B. Zehr, Luke G. Stoltzfus, Daniel Hertzler, Albert J. Meyer, Alice Roth.

Who leads the church?

In light of theological pluralism in the church and the felt need for direction, the General Board engaged in handwringing concerning its leadership role in the church. An entire evening was given to this question, first in small groups, followed by reports from each group and plenary discussion.

One group asked whether the General Board is too bogged down in administration to spend time together in prayerful discernment of guidance for the church. They suggested that the Board set aside time for prayer, meditation, and the seeking of God's direction, so that the Board can provide visionary leadership for the church.

Another group wondered whether the General Board ought to set five- and ten-year goals, rather than simply responding each meeting to the most immediate agenda. "Any organization which doesn't have any goals loses its sense of direction," it was noted. "Who is providing this sense of direction for the Mennonite Church?"

The plenary discussion which followed indicated the ambiguity in the Board's leadership role. It is perceived by some, for example, that the primary authority in the church resides with conferences, and that congregations answer to conferences, not to the General Board. As a result, "we need to provide leadership to the conferences," observed Moderator Myron Augsburger.

Therein lies another problem: the conferences themselves differ in the degree to which they look to the General Board for direction. A small conference like Northwest is at one end of the spectrum. Said Paul Voegtlin, its representative: "Our conference would look to the General Board as the ultimate authority. Sooner or later this body will have to provide direction." Some larger conferences, however, especially those which have been more autonomous historically, look much less, if at all, to the General Board for direction.

Ivan Kauffmann, executive secretary, summed up the discussion by saying that "we're too ready to pass the buck and not assume the authority we should. That happens at the General Board, and it happens at the conference level too."

Minority leadership training reaffirmed

An immediate crisis shared with the Board involved the minority education

program. Funded by the church as a whole, the program is currently underfunded to the tune of $60,000. This shortfall is being carried by Goshen College, where the two minority education programs (Hispanic ministries and James Lark Education programs) are lodged.

This shortfall not only jeopardizes these two collegiate-based programs. It also puts in question another phase in the Mennonite Church's commitment to minority leadership education. Further projections call for providing scholarships to minority students in the three Mennonite Church colleges and the implementation of a non-collegiate-based program designed for in-service training of leaders in minority congregations.

The General Board reaffirmed its commitment to minority leadership training, calling for increased emphasis on this program within conferences. Further, it asked Mennonite Board of Congregational Ministries, Mennonite Board of Education, and Mennonite Board of Missions to work together at cultivating special giving for minority leadership education, focusing especially on start-up funds for the non-collegiate program.

MBE was also asked to form a task force to look at long-range possibilities of integrating minority leadership education funding into its own askings from the denomination.

Who pays the bill?

Handwringing by the Board about its role is cheap, but it doesn't pay the bills. In fact, Finance Committee chairman Doug Snyder reported that the General Board is carrying a $24,000 deficit for fiscal year '83, and is projecting a deficit for 1984 of $26,000, and another $58,000 for 1985.

The Finance Committee came to the Board with the proposal for the General Board to be funded by the program boards by 1986 and that the program boards be asked to build into their 1985 budgets allocations to cover the projected deficit of $58,000 for that year. The committee also suggested that the General Board take responsibility for liquidating its accumulated debts up to 1985.

Explained Snyder: "The General Board serves the whole church. We should be known for the leadership and vision we give, and not be looked at as the body which comes around asking for funds to pay for administrative costs. No one likes to pay for administration."

In essence, the plan would shift the current askings for the General Board to the three other program boards which depend upon congregational contributions; MBCM, MBE, MBM. The rationale would be that the money coming through these program boards would be payment for services rendered to them by the General Board.

This plan, not having been aired first with the boards involved, caused some concern. "Ten years ago we were talking about semi-autonomous program boards," said Gordon Zook, executive secretary of MBCM. "Are we now moving in a new direction?" he asked. It was also questioned why Mennonite Publishing House and Mennonite Mutual Aid would not be involved since the funds coming from the other boards would be payment for services rendered.

MPH Publisher Ben Cutrell responded to that question: "We have been asked to provide a service to the Mennonite Church with the understanding we can charge a price for the service. What the General Board has to take into account is that MPH is engaged in a competitive market." He implied customers wouldn't be prepared to pay more for MPH products to cover expenses paid to the General Board.

There were misgivings by some of the Board members themselves, and a few abstained from voting on the proposal. The direction proposed by the Finance committee was accepted, however, with the understanding that it would need further processing with the program boards and that the final funding plan would need action by the board at a future meeting.

Said Finance committee chairman Snyder: "The program boards don't want us spending all our time worrying about finances." It remains to be seen, however, whether the program boards will want to add to their own closets the financial ghosts which now haunt the General Board.—Richard A. Kauffman.

Roths complete work in Japan as self-supporting missionaries

Making friends for the church through English teaching—and earning a living at the same time—was the assignment in Japan for Randy and Mary Roth, who recently completed a three-year term in that country with Mennonite Board of Missions.

Following six months of language study in Tokyo, Roths were asked by Japan Mennonite Church to go to the seaport city of Kushiro on the island of Hokkaido.

In addition to English conversation classes in their home, Randy taught at a teachers' college and Mary taught at a nursing school. Japanese people view English as an international language and feel they must learn it to get along in the world. Roths, as native speakers of English, were much in demand in a city where there are few North Americans.

Roths were asked to participate in the life and work of the Tottori congregation in Kushiro. Randy taught an English Bible class and preached once a month, while Mary helped with the women's group. "I think just our presence as friends from North America was a morale booster," Mary said.

Randy and Mary were disappointed at first with the lack of interaction with their English students. So they decided to hold an open house once a month and invite 20 to 30 students and a sprinkling of Tottori Church members. "We had fun and fellowship with people who would normally not darken the door of a church," Mary said.

Roths observed that most Japanese are so caught up in their work and in building a better life for their families economically that they have little time for religion. "Most people are only nominal Buddhists or Shintoists, and the churches are growing very slowly," Randy said.

The Roths: Randy, Mary, and Olivia

Japan Mennonite Church is a small church without any full-time pastors or staff of any kind, Roths said. "The leaders are overworked, resulting in a lack of energy and vision," Randy noted, "so missionaries are needed to help inspire them, push for long-range goals, introduce new ideas, and translate Anabaptist-Mennonite literature into Japanese."

Randy and Mary are both members of Pleasant View Mennonite Church, Goshen, Ind. Their daughter Olivia Dawn (2) was born in Japan and helped her parents make friends for the church.

Randy is the son of Oscar and Veralda Roth of Lombard, Ill. Mary is the daughter of Harold and Lorene Nyce of Harleysville, Pa. The Roths currently live in Elkhart, Ind.

Post mortem: 'The Day After' and Mennonites

Luck, said Aristotle, is the next guy getting hit with the arrow. In a nuclear age there may be no such luck.

The awareness that there's no escape from the devastation of nuclear war hit home with many persons Sunday evening, Nov. 20, with the showing of the ABC TV movie, *The Day After*. Perhaps nowhere was the reality of nuclear war more poignant than in Kansas City, where the nuclear attack in the movie took place, and Lawrence, Kansas, where survivors of the attack struggled for existence in a makeshift hospital and shelter.

Mennonites in both areas were involved with local community actions which attempted to use this occasion to promote peace efforts. John Linscheid, for instance, pastor of the Lawrence Mennonite Fellowship, spoke at a candlelight vigil in Lawrence following the showing of the film.

"I tried to get people to pray for peace," said Linscheid, observing that the peace movement in Lawrence has been rather secular up to this point. If the movie had any impact on the peace movement in Lawrence, it was that people became convinced that peace must have a spiritual undergirding, he observed. Linscheid is chairperson of the Lawrence Coalition for Peace and Justice.

Lawrence residents had been invited to attend a premier showing of *"The Day After,"* Oct. 12. Between the premier showing and the national TV showing, said Linscheid, there was a great sense of despair in the community. "But by the time the movie was shown on TV I heard a lot more people talking about hope. We had faced our despair and now were ready to look at the world in a new way and work for peace on a people-to-people level even when our leaders don't seem to pay attention."

Working at the political level only leads to more despair, said Linscheid. "The new sense of spiritual depth helps bring hope."

Members of the Rainbow Boulevard Mennonite Church in Kansas City gathered to view the film together, some thirty at the church itself and others in homes throughout the metropolitan area. The group which met at the church discussed the movie together afterwards, reflecting some of the earlier despair which Lawrence residents had experienced.

Said Frank Ward, the pastor: "There was some frustration. How much does it take to make some people aware of the issues? some wondered. They didn't think the movie would change many people and people will not get anymore involved with the peace movement."

Yet there was a sense that, despite the public reaction to the film, to be faithful, Christians must continue to make witness to peace. Some of the members at Rainbow Boulevard Mennonite church joined a peace vigil at a war memorial in the city that same evening as one way to express their witness.

The Day After touched Mennonite Charles Kraybill in a different way. Kraybill, a staff member for SANE (the committee for a sane nuclear policy) in Washington, D.C., was in the audience of a nationally televised discussion of the movie called *Viewpoint*, chaired by ABC's Ted Koppel. The discussion first involved a panel of prominent public figures such as former Secretary of State Henry Kissinger and former Secretary of Defense Robert McNamara.

The audience, which represented persons working in both defense- and peace-related organizations, was given opportunity to ask the panel questions. Kraybill availed himself of the chance to respond to an earlier suggestion by a panel member that the direction the superpowers should go is toward single warhead weapons.

Kraybill wondered why, if this is the direction of the future, the U.S. is developing the MX missile, a multiple-warhead system. Kraybill's question was directed to Brent Scowcroft who had chaired President Reagan's commission on strategic forces which recommended deployment of the MX missile system. Scowcroft's response was that the MX missile system is a stopgap measure.

"The movie clearly hasn't changed things overnight," said Kraybill. But it certainly made nuclear war the topic of many Thanksgiving dinners. We can't expect conversions overnight," he concluded. "We have to look for longer term evolution in people's thinking."
—Richard A. Kauffman

For 20 weeks this past summer Mennonite Central Committee's SELFHELP Crafts operated a shop at Mountain Retreat Association, a retreat center of the Presbyterian Church at Montreat, N.C. This was the first time that SELFHELP Crafts opened a summertime shop at a camp. From June to October, shop managers Fred and Susan Kathler of Kamloops, B.C., and Ruth and Elwyn Hartzler of Pandora, Ohio, with a handful of local volunteers sold $118,908 worth of SELFHELP crafts. The clientele who shopped at Montreat were tremendously responsive to the SELFHELP Crafts idea of helping poor artisans earn a living by buying their handicrafts. Kathlers and Hartzlers spent a lot of their time talking with customers about the producers of the articles. MCC is still getting requests for products and information about the Third World producers from individuals who learned about SELFHELP Crafts through the Montreat store. Photo: Susan Kathler, in center with dark blouse, assists a customer.

Peace Section takes on international crises, President Reagan

"Historians may chronicle this era as the beginning of World War III. In fact, we are already in the midst of global war," Mennonite Central Committee Peace Section staff reflected in their opening statement to the section's annual meeting. The meeting was held Nov. 11 and 12, at Archbold, Ohio.

Frank Epp, Peace Section chairperson, presented a paper on the 45-year history of Peace Section, linking the historical mandate of the Peace Section to the challenge of our times. He observed

that "more often than not Peace Section was pushed into forward movement by crisis situations rather than pulled forward by a vision."

Kodwo Ankrah, longtime associate in Mennonite work in Eastern Africa, spoke to the section on "The Search for Peace in Africa." He observed, "Most theology that Europeans have made for the world is being challenged, but one of the permanent elements of the gospel is the peace message."

He discussed major problems facing the African church: the national economies are controlled by foreigners outside Africa who own stock in the multinational corporations; border disputes end up in war; the legitimacy of central governments is contested internally; and ethnic groups or tribes have problems accepting each other.

LeRoy Friesen, Peace Studies professor at Associated Mennonite Biblical Seminaries in Elkhart, Ind., also spoke to the Peace Section about the challenge of Central America. From 80 to 90 percent of the people being killed die by weapons made in the United States, he said. Most of the people being killed are being killed by members of a military trained or advised by U.S. forces. Many of those being killed are believers.

The Peace Section took five major actions in response to the above discussions.

•They sent a letter to President Reagan asking that the U.S. government reorient its world policy to give greater attention to the "human interest." The letter, in accordance with earlier MCC and Peace Section actions, calls on President Reagan to step back from the insurgency in Nicaragua and asks for a halt to the deployment of cruise and Pershing missiles in Europe. The Section commended the letter to Mennonite churches in the United States and Canada for study, prayer, and action.

•Peace Section encouraged staff to participate with church groups in Europe in giving witness to NATO and the Warsaw Pact.

•The section encouraged local congregations to address U.S. public policy in Central America.

•The section established longer-term goals for Middle East peace work.

•The section, returning to a long-term agenda, developed plans to initiate a three- to five-year effort, in consultation with the wider church, to develop a clearer biblical vision and sense of mission to the social, economic, and political order. The section observed that Mennonites have been dedicated to feeding the hungry and providing a home for the homeless, but that they do not have a clear vision of how God wants to order social and economic structures.

Frank Epp was elected to continue as chairperson of Peace Section, and Florence Driedger was elected new vice-chairperson.

Evangelism discussed by peace representatives

Peace and evangelism was the subject that stimulated the most spirited discussion at the recent meeting of district conference peace committees, sponsored by the Mennonite Board of Congregational Ministries. Representatives from thirteen conferences met in Cleveland, Ohio, October 28-31, to share concerns and learn from each other's efforts in peace education and witness.

The meeting was held in Cleveland to reduce travel costs, as a large percentage of Mennonite Church conferences are within a seven-hour drive. But the setting on Saturday evening, at Lee Heights Mennonite Church, was also appropriate for the discussion of peace and evangelism.

Pastor Vern Miller told how the church started in the 1950s with perhaps half the members committed to nonresistance. With teaching and

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preaching, the other half came to be biblical pacifists "within five to ten years." Al Anthony and Herman Moore, two members of the church, testified how they came to understand peace as an integral part of the gospel through a process of "Christian growth."

The discussion which followed revealed a widespread concern among many conferences, from coast to coast, to present a warm, open invitation to persons as they come to the church and at the same time hold a clear goal of following Jesus nonviolently.

There was rejoicing that many persons of different backgrounds are coming to the church and sharing of ways in which the gospel can be presented so that peace and justice are part of the salvation promise, not some rule of conduct added on to the gospel.

The discussion highlighted the need for church planters and church growth proponents to work and study together with those called to peace and justice ministry at the local, conference, and denominational levels.

A major part of the weekend seminar was sharing the different ways conference committees seek to work at peace issues. The names of the committees reveal some of the shifts in concern and strategy. Several committees have changed their names to include justice with peace. The Illinois committee has the only name that at least symbolizes a holistic ministry: Evangelism, Peace, and Justice Committee.

There is considerable difference in how prominently peace concerns figure in the conference structures. A few have part-time staff and budget. One conference has an active program but only a $200 budget. Three conferences have only one peace contact person.

Teaching his weekly home repair class, Duane Beachey (center left) instructs his students how to carefully handle a loaded caulking gun for sealing a window pane. Duane, a Voluntary Service worker for seven years in Spencer, Okla., recently received the Oklahoma Nonviolent Action Award from the Community of John XXIII, a Roman Catholic group. Founder of a home repair program for the elderly, he also teaches basic home repair to people in his low-income community. He and his wife, Gloria, are members of Spencer Mennonite Church. Duane is a native of Arthur, Ill.

Edgar Metzler, MBCM peace and social concerns staff person, who planned the meeting, noted that over a hundred dedicated persons throughout the church serve on conference peace and justice committees.

One concern most conference representatives shared was that peace concerns not be pushed off onto their committees as a way for others to avoid the challenge. Some representatives also shared the burden that they are sometimes perceived as "one-track" persons, claiming that as biblical peacemakers they are equally concerned about nurture, missions, and other aspects of the church's program.

Three devotional-theological reflections led by Ray Gingerich of Eastern Mennonite College helped ground the discussions of strategy and program in a biblical perspective. From the Genesis image of our function as co-creators with God to the centrality of the cross as the heart of gospel living, Gingerich challenged the participants to resist conformity to the dominant culture of our times.

MENNOSCOPE

The Family Life Commission of the Board of Congregational Resources of Lancaster Conference is sponsoring marriage encounter retreats on the following dates: Jan. 13-15, Black Rock Retreat Center, Kirkwood, Pa.; Feb. 3-5, Best Western, Atmore, Ala.; Apr. 13-15, Black Rock; June 22-24, Black Rock; Oct. 5-7, Colonial Lodge, Denver, Pa.; and Nov. 2-4, Colonial Lodge, Denver, Pa. For details on each of these weekends, contact Mennonite Marriage Encounter, Salunga, PA 17538.

Glen Zehr was ordained as a minister on Sunday, Oct. 16, at Riverdale Mennonite Church, Millbank, Ont. He was licensed to serve as pastor at the same church on Sept. 1, 1982. Vernon Zehr preached the ordination sermon. Herb Schultz, conference minister, led the ordination litany and prayer.

Maison de l'Amitie de Montreal, a Mennonite community center in downtown Montreal, requires an administrator for April 1984. The center attempts to be a Christian presence in a multi-cultural, multilingual community. The position demands leadership and administrative abilities and an open attitude toward various expressions of Christianity and religion. French is the working language of the ten-member staff. Apply to Harold Reesor, president, Maison de l'Amitie de Montreal, 120 est avenue Duluth, Montreal, PQ H2W 1H1.

Vision for Witness is a new pamphlet which makes clear what most Christians take for granted about the mission of the church. Its opening words set the pattern for a simple, uncomplicated message: "The urgent task of the church is to witness that Jesus Christ is the only Lord and Savior of the world. . . ." The statement in the pamphlet was approved by the Mennonite Church General Board and Mennonite Church General Assembly in Aug. 1983. The "Vision for Witness" pamphlet is suitable for consideration by fellowship or Bible study groups or any other congregational unit. Church councils or conference executive committees will find a challenge in relating their organization and program to this statement. Copies may be secured by writing to Mennonite Church General Board, 528 E. Madison, Lombard, IL 60148.

In commemoration of Transatlantic Peace Sunday, Good Shepherd Christian Fellowship (Mennonite Church) announced the formation of the Leaman Memorial Institute for Peace and Justice. The institute will promote Christ-centered peace and justice education in the Boston area by sponsoring community workshops along with an annual lectureship. The institute is named after Daniel Leaman, a Vietnam era Mennonite pastor who served conscientious objectors assigned to alternative service in New England. Leaman was active in social outreach during his years in Boston, and he set an example of compassionate ministry founded upon biblical faith. For more information contact pastors Art McPhee and Nathan Showalter at P.O. Box 321, Needham Heights, MA 02194.

Stephen and Glena Penner and their two preschool boys have moved to Prescott, Ariz., where Stephen will pastor Prescott Mennonite Church. He preached there for the first time on Nov. 20. In the afternoon of that day the congregation held a service of commitment for Stephen and thanksgiving for God's supplying pastoral leadership for the congregation.

A two-day conference on world missions will convene at Fort Wayne Bible College March 30-31, 1984. Titled "Outreach '84, a Conference for World Christians," the conference is expected to attract upwards of 200 participants and will explore the many facets of world missions from an educational and vocational perspective. "Outreach '84" is being sponsored by the Mennonite Church, the Missionary Church, the Evangelical Men-

nonite Church, the General Conference Mennonite Church, Africa Inter-Mennonite Mission, and Fort Wayne Bible College. Simon Gingerich, of Mennonite Board of Missions, is the Mennonite Church link to this event. Further information on "Outreach '84" can be obtained by writing to "Outreach '84," Fort Wayne Bible College, 1025 W. Rudisill Blvd., Fort Wayne, IN 46807.

Missionary departures: Nelson and Grace Weber and son Andrew, Fleetwood, Pa., left the U.S. on Oct. 11 for a three-year joint assignment with MCC and the Eastern Mission Board to work with resettlement of Salvadoran refugees in Belize. Their address is Box 77, Belmopan, Belize. Ken Nafziger, Broadway, Va., left the U.S. on Nov. 9 to serve a three-year teaching assignment in Kenya. His address is Mandera Secondary School, Box 36, Mandera, NE Province, Kenya. Fred and Carol Brubaker and daughter Jacinda, Orrville, Ohio, left the U.S. on Nov. 18 to serve a three-year term in Tanzania. Fred will be bookkeeper at Shirati Hospital and Carol will teach the missionary children's school. Their address is Shirati Hospital, Private Bag, Musoma, Tanzania.

An annual Missionfest was held at the Mellinger Mennonite Church, Lancaster, Dec. 2-4. Speakers included Gerald and Sara Shenk, who had served in Yugoslavia, and Mahlon Hess, who recently returned from a research project in Tanzania. One feature was a 50-year review of Eastern Mennonite Board of Missions work in Tanzania. Dan Wenger, who grew up in Tanzania, and Mahlon Hess, who is currently writing the 50-year history for the Tanzanian church, were the presenters.

A reentry retreat for Third Culture Kids (TCK), the first of its kind, was held Oct. 21-23 at Camp Hebron, Halifax, Pa. Sponsored by the Overseas Ministries department of Eastern Mennonite Board of Missions, the retreat brought together 20 children of missionaries who met to discuss the common experiences of being part of two cultures and not feeling at home in either. The participants spoke of the pain they experienced in adjusting to life in the United States after they had grown up in a foreign country. There was a consensus that such a retreat, shortly after their arrival in America, would have made adjustments easier. Eastern Board's overseas department expects to plan for TCK reentry retreats on a regular basis.

Mennonite Board of Missions is offering a Media and Ministry internship at its Harrisonburg, Va., office, Jan. 4-27. The course will show how media can further the congregation's ministry in its community. The 3½ weeks of intensive work will help the student write and produce radio and video programs, develop a media strategy for a congregation, learn how to work with local media for news coverage, and how to ascertain specific audiences and best communicate with them. The internship, designed especially for pastors, seminary students, church leaders, and media contact persons, can be taken for credit through Eastern Mennonite Seminary. For details, write MBM, 1251 Virginia Ave., Harrisonburg, VA 22801.

Assembly Mennonite in Goshen, Ind., will be observing its 10th anniversary in January 1984. During these five Sundays the congregation will be reviewing its history and vision, considering its present life together, and discerning God's leading for the future. Former members and friends are invited to participate during this month, with a special invitation to join in a homecoming on Jan. 22. This service will be held at the meetinghouse at 1201 S. 11th Street, 9:30-11:45, followed by a fellowship meal. Additional information can be obtained from Ann Gingrich, 24303 Francis Ave., Elkhart, IN 46514; (219-295-7709).

The Waynesboro Mennonite congregation celebrated two years of ministry in Waynesboro, Va., on Sunday, Nov. 13. Still meeting at Kate Collins School, the church has grown to 119 members. Attendance has averaged 161. Land is being purchased for a building site and a fund drive is planned soon to build a sanctuary. The pastor is Roy D. Kiser.

The Laurelville Mennonite Church Center celebrated its 40th year at its annual Association meeting, Oct. 14-16. Guest speaker was Beulah S. Hostetler, Willow Grove, Pa., who spoke on the topic, "The Timeliness of Our Heritage," drawing from her doctoral dissertation on the Franconia Mennonites in the period 1840-1940. Jerry Lapp, art teacher at Eastern Mennonite College, presented meditations based on several of his pieces of sculpture. Reelected to a two-year term as president of the Laurelville Association was H. Ralph Hernley, Scottdale, Pa. Other officers elected were Ellen P. Hartman, Harrisonburg, Va., vice-president; James L. Rosenberger, State College, Pa., secretary; John M. Lerch, Dublin, Ohio, treasurer; and Catherine Lapp, Morgantown, W.Va., fifth member.

Sales last school year by the Mennonite Cooperative Bookstore, located on the campus of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., totaled $85,707. The bookstore, managed by students, rents space from AMBS. A bookstore committee of students and a faculty representative oversee operations. Memberships, available to seminary-related persons, offer a 15 percent discount on purchases. The largest sales volume comes from theological, Bible study, and peace studies books. Spirituality, devotional literature, and women's studies represent growing areas of sales.

A. Rafael Falcón, director of Hispanic ministries and associate professor of Spanish at Goshen College, has recently published a book analyzing a series of novels written by Puerto Rican authors which deal with the theme of migration to New York City. The book, *La Emigración a Nueva York en la Novela Puertorriqueña,* explores Puerto Rican novels written from 1922 to 1978. It was published in Spain in collaboration with the University of North Carolina in Chapel Hill. The book will be sold in Spain, Latin America and the U.S.

London Mennonite Fellowship in England has found a meeting place large enough to accommodate the growing number of people who attend its worship services. The group had been meeting at London Mennonite Centre, but the largest room there could seat only 50 people. "We were jammed week after week, and it was difficult to feel at home or to invite friends," said missions worker Alan Kreider. On Oct. 2, with the help of Anglican clergy friends, the London Mennonites began meeting on Sunday afternoons in a local Anglican church. "We praise God for providing for us," Alan said. "I feel like a weight has been lifted off me!"

New members by baptism and confession of faith: Sonnenberg, Kidron, Ohio: Les Geiser, Kenton Miller, Todd Neuenschwander, Kris Shank, Ramona Shetler, and Brent Steiner. Martins, Orrville, Ohio: Forest Kornhaus by confession of faith. Community Mennonite, Harrisonburg, Va.: Suzanne Gum. Lynside, Lyndhurst, Va.: Burton Fletcher, Hestel Lowery, Judy Lowery, and Kyle Brydge.

Correction: In the Oct. 25 issue, page 749, we listed Don, Bonnie, and Teresa Mead, as new members by confession of faith at East Union, Kalona, Iowa. It should have read at *Bay Shore, Sarasota, Fla.*

Change of address: Willis and Byrdalene Horst family, 57 859 CR 9 South, Elkhart, IN 46514.

BIRTHS

Albrecht, Stephen and Brenda (Perry), New Hamburg, Ont., second son, Jason Lee, Sept. 15.

Carpenter, Robert and Grace (Bontrager), Millersburg, Ind., third daughter, Laura Grace, Nov. 17.

Chupp, Mervin and Glenda, Goshen, Ind., first child, Crystal Dawn Kathleen, Oct. 21.

Geiseman, Walter, Jr., and Colleen (Klock), Dakota, Ill., third child, second daughter, Carissa Michelle, Nov. 4.

Giller, Allan and Connie (Peterson), Millbank, Ont., first child, Heather Joyce, Aug. 23.

Gingerich, Glen and Darlene (Koop), New Hamburg, Ont., first and second children, Michael Glen and Melissa Joy, Nov. 4.

Gingerich, Harold and Esther (Schwartzentruber), Zurich, Ont., first child, Jonathan Harold, Nov. 4.

Guth, Mike and Denise (Pierson), Secor, Ill., second child, first daughter, Heather Renee, Oct. 26.

Hochstedler, Menno and Rhoda (Swartzentruber), Topeka, Ind., first child, Jason Andre, Nov. 7.

Kauffman, Jerry and Joan, Orrville, Ohio, second daughter, Rebecca Jo, Oct. 13.

Kilheffer, Kenneth and Sharon (Weaver), Waco, Tex., second child, first son, Neil Dustin, Nov. 15.

Lind, Matthew and Kathleen (McCabe), Goshen, Ind., third child, second daughter, Emily Frances, Nov. 10.

Pontius

Joel Kauffmann

Moncade, Michael and Delaine (Naffziger), Kansas City, Mo., first child, Nicholas John, Oct. 22.

Nafziger, Wayne and Cheryl (Gingerich), Zurich, Ont., second child, Mary Ann Elizabeth, Nov. 4.

Perez, Noe and Lois Jean (Connelly), San Antonio, Tex., second son, Arthur Lewis, Oct. 27.

Reinford, Glenn and Lorraine (Sommers), Goshen, Ind., third child, second son, Kyle, Sept. 24.

Schearer, Gerald and Gail (Bender), Shakespeare, Ont., second child, Brett Gregory, Sept. 29.

Schwartzentruber, Randy and Diane (Binkle), Woodstock, Ont., first child, Megan Melinda, Oct. 19.

Snider, Greg and Rosella (Ramer), Duchess, Alta., first son, Jason Christopher, Aug. 9.

Streicher, Raymond and Velma (Kuepfer), Waterloo, Ont., first child, Jolene Crystal, Oct. 29.

Stutzman, Glenn and Christine (Beiswanger), Goshen, Ind., first child, Brandon, Oct. 13.

Ulrich, Russ and Kathy (Gerig), Eureka, Ill., third son, Peter Gerig, Nov. 1.

Unzicker, Ryan and Christie (Cokely), Gibson City, Ill., second daughter, Traci Lynn, Nov. 6.

Wagler, Ralph and Caroline (Kuepher), Baden, Ont., fourth child, third son, Timothy Andrew, Oct. 13.

Widmer, Jon and Rebecca (Eigsti), Washington, Iowa, second child, first son, Jared Michael, Oct. 27.

Yordy, Joe and Nancy (Foley), Roanoke, Ill., second child, first son, Daniel Joseph, Nov. 11.

MARRIAGES

Bunker — Geiser. — Don Bunker, Marion, Ohio, and Sandy Geiser, Apple Creek, Ohio, both of Sonnenberg cong., by David Garber, Sept. 3.

Hershberger — Schrock. — Delvin Hershberger Spring Valley cong., Canton, Kan., and Michele Schrock, Sycamore Grove cong., Garden City, Mo., by Darrell Zook and James Hershberger, Nov. 5.

Kreider Oberholtzer. —Gerald Kreider, Cochranville, Pa., Maple Grove cong., and Audrey Oberholtzer, Lancaster, Pa., Steelton cong., by Leon H. Oberholtzer, Nov. 5.

Metzger — Bromley. — Glen Metzger and Marjory Bromley, both of Listowel, Ont., Listowel cong., by Brian Laverty, Oct. 21, 1983.

Miller — Overholt. — Sanford Linn Miller and Mary Lou Overholt, Pleasant View cong., Goshen, Ind., by Henry D. Miller, Nov. 5.

Stoltzfus — Steffen. — Brian Stoltzfus, Apple Creek, Ohio, Living Word Church, and Sandra Steffen, Apple Creek, Ohio, Sonnenberg cong., by Ken Stoltzfus, Aug. 20.

Swartzentruber—Shoemaker. —Brian Swartzentruber, Plainfield, N.J., Neil Avenue cong., Columbus, Ohio, and Geneva Shoemaker, Columbus, Ohio, Freeport cong., by James L. Derstine, Oct. 29.

OBITUARIES

Basinger, Anna M., daughter of Cy and Hattie (Thomas) Wagner, was born in New Castle, Pa., Sept. 23, 1907; died of cancer at Hutton Nursing Home, Salem, Ohio, Nov. 5, 1983; aged 76 y. On Sept. 1, 1954, she was married to Henry Basinger, who survives. Also surviving are one stepdaughter (Mildred—Mrs. Dwight Jacobs), one stepson (Ralph Basinger), 11 grandchildren, 10 great-grandchildren, and 2 sisters (Mrs. Mary McCool and Mrs. Dorothy Burr). She was preceded in death by 2 sisters and one brother. She was a member of North Lima Mennonite Church, where funeral services were held on Nov. 8, in charge of Richard Bartholomew; interment in Prospect, Pa.

Bechtel, Jonathon Lowell, infant son of Lowell and Peggy (Honsaker) Bechtel, was born at Salisbury, Md., Oct. 31, 1983; died of infection of the bloodstream, at Baltimore, Md., Nov. 6, 1983; aged 6 d. Surviving are his parents, one sister (Laura Elizabeth), one brother (Nathan Karl), maternal grandparents (John and Elizabeth Honsaker), and paternal grandparents (Carl and Nancy Bechtel). Funeral services were held at Tressler Mennonite Church, Greenwood, Del., Nov. 9, in charge of Millard Benner; interment in Fairview Cemetery, Martinsburg, Pa.

Burkholder, Frank B., son of Joseph and Drilla (Barr) Burkholder, was born in Newville, Pa., May 20, 1891; died at Cumberland Co. Nursing Home, Carlisle, Pa., Oct. 25, 1983; aged 92 y. He was married to Jennie Miller, who died in December 1955. Surviving are one son (Frank Eugene), one daughter (Mary Bowers), 21 grandchildren, 21 great-grandchildren, 13 great-great-grandchildren, and 2 sisters (Lydia and Florence Wagner). He was a member of Diller Mennonite Church. Funeral services were held at Egger Funeral Home on Oct. 28, in charge of Marvin L. Ruth and Marlin Ebersole; interment in Prospect Hill Cemetery, Newville, Pa.

Christman, Jacob, son of Addison and Caroline (Neitig) Christman, was born on Mar. 13, 1892; died at Eastern Mennonite Home, Souderton, Pa., Nov. 5, 1983; aged 91 y. On Sept. 21, 1912, he was married to Edith Bailey, who died on Mar. 3, 1967. Surviving are 3 sons (Robert, James, and Carl), 8 daughters (Anna—Mrs. John Meade, Grace—Mrs. George Miller, Ruth—Mrs. David Moser, Hazel—Mrs. Leroy Gaugler, Margaret—Mrs. William Cavanaugh, Arlene—Mrs. Winfield Sisk, Dorothy—Mrs. Edward Bankers, and Betty—Mrs. Raymond Keeler), 49 grandchildren, 105 great-grandchildren, and 16 great-great-grandchildren. He was preceded in death by 2 sons (David and John). He was a member of Pottstown Mennonite Church. Funeral services were held at the J. Roger Catermole Funeral Home on Nov. 9, in charge of Winfield Ruth, Elmer Kolb, and Paul Glanzer; interment in Vincent Mennonite Cemetery.

Detwiler, Esther B., daughter of Benjamin and Laura Ann (Brubaker) Detwiler, was born at Cherry Box, Mo., Apr. 17, 1897; died at Birch Tree, Mo.,Nov. 5, 1983; aged 86 y. Surviving are 3 brothers (John, Albert, and Milton) and 3 sisters (May Larrew, Mary Detwiler, and Alice Detwiler). She was preceded in death by one brother (Samuel). She was a member of Berea Mennonite Church, where funeral services were held on Nov. 7, in charge of Vernon Yoder and Oney Hathaway; interment in Berea Mennonite Cemetery.

Miller, Lydia, daughter of Christian R. and Annie Bender, was born at Kalona, Iowa, Aug. 22, 1892; died at Gulfport, Miss., Nov. 7, 1983; aged 91 y. She was married to Simon J. Miller, who died on Dec. 14, 1971. Surviving are 4 sons (Claude, Max L., Carl, and Oren), 2 daughters (Ruth—Mrs. Howard Stroup and Dorothy Jane—Mrs. Robert Thomas), 21 grandchildren, 6 great-grandchildren, and 5 sisters (Mrs. Mary Swartzentruber, Mrs. Barbara Hershberger, Fannie Bender, Ellen Bender, and Nettie Miller). She was preceded in death by one son (Ralph Miller) and one brother. She was a member of Gulfhaven Mennonite Church. Funeral services were held at Riemann Memorial Chapel on Nov. 10, in charge of Allen Zook; interment in Gulfhaven Cemetery.

Slaubaugh, Carrie M., daughter of Daniel O. and Salina (Marner) Slaubaugh, was born near Parnell, Iowa, Nov. 30, 1909; died of cancer at her home at Wellman, Iowa, Nov. 7, 1983; aged 73 y. On Feb. 20, 1938, she was married to Lester D. Yoder, who survives. Also surviving are 5 sons (Carroll, Marcus, Wilbur, Milford, and Galen), 12 grandchildren, and one sister (Sarah Detweiler). She was a member of West Union Mennonite Church, where funeral services were held on Nov. 7, in charge of Merv Birky and Emery Hochstetler; interment in West Union Cemetery.

Troyer, Anthony Ray, son of Ray and Loretta (Kauffman) Troyer, was born at Mio, Mich., Apr. 7, 1955; died at Ogemaw Co. Hospital at West Branch, Mich., as a result of an automobile accident on Oct. 31, 1983; aged 28 y. On Dec. 27, 1974, he was married to Darlene Gerber, who survives. Also surviving are one daughter (Corissa Elaine), one son (Bryant Ray), his parents, paternal grandmother (Anna Troyer), maternal grandparents (Harry and Geneva Kauffman), 2 brothers (Arnie and Douglas), and 3 sisters (Cynthia Sweet, Marcia Mahaffey, and Jeanette Breaugh). One daughter (Stacey Colette) died in the same automobile accident. He was a member of Fairview Mennonite Church, where funeral services were held on Nov. 4, in charge of Virgil Hershberger and Cleo Yoder; interment in Fairview Cemetery.

Troyer, Stacey Colette, daughter of Anthony Ray and Darlene Kay (Gerber) Troyer, was born at West Branch, Mich., July 1, 1975; died as a result of an automobile accident at West Branch, Mich., Oct. 31, 1983; aged 8 y. Surviving are her mother, one sister (Carissa Elaine), one brother (Bryant Ray), maternal grandparents (Ben and Fanny Slaubaugh), and paternal grandparents (Ray and Loretta Troyer). Her father died in the same automobile accident. Funeral services were held at Fairview Mennonite Church on Nov. 4, in charge of Virgil Hershberger and Cleo Yoder; interment in Fairview Cemetery.

Yoder, Glen E., son of Nathaniel and Lizzie (Miller) Yoder, was born in Shipshewana, Ind., Feb. 8, 1905; died at Goshen, Ind., Sept. 16, 1983; aged 78 y. On Aug. 25, 1928, he was married to Beulah Yoder, who survives. Also surviving are 3 sons (James D., David E., and Terry L.), 8 grandchildren, 7 great-grandchildren, and 2 sisters (Alpha Buzzard and Edythe Yoder. He was a member of the Forks Mennonite Church.

Yoder, Howard C., son of J. S. and Sadie (Hartzler) Yoder, died of blood clots following knee surgery at Goshen, Ind., Oct. 31, 1983; aged 86 y. He was married to Ethel Good, who survives. Also surviving are one son (John Howard), one daughter (Mary Ellen Moyer), 11 grandchildren, 3 great-grandsons, and one sister (Martha Yoder). He was a member of Oak Grove Mennonite Church, where funeral services were held on Nov. 3, in charge of Peter B. Wiebe; interment in Oak Grove Mennonite Cemetery.

CALENDAR

Indiana-Michigan ministers/elders meeting, Kern Road, South Bend, Ind., Dec. 6-7
New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

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ITEMS AND COMMENTS

U.N. official suggests summit meeting of nations' heads as step to peace

The best way to end wars would be to bring the world's 158 heads of state together for two meetings a year, according to a top United Nations official. "The men at the top in every country have to realize they are partners in solving the world's problems," Robert Muller, U.N. undersecretary general, told an audience of Catholic parish leaders in Huntington, N.Y. "All the nations are dependent upon one another economically or otherwise. The only one that's totally self-sufficient is Switzerland."

The 35-year veteran of U.N. service said he believes most Americans underestimate the world body's value as a communications center where ambassadors of every country have quick behind-scenes communications with one another and then by phone or telex with their own capitals. He estimated that 50 percent of the potential wars of the past 40 years had been prevented by the United Nations.

Meeting told television violence is national public health menace

The rising violence in American life is as much a public health issue as smallpox and tuberculosis were in an earlier era, U.S. Surgeon General C. Everett Koop told a national conference on television violence. "The real world of violence is a nightmare—one from which a victim may never fully awake," Dr. Koop, a Presbyterian elder and pediatric surgeon, said. "How different that is from the fantasy violence on television. On the little screen, one huge man will physically assault another and run away. The second man, the victim, will reappear with a small bandage on his forehead and continue in hot pursuit of his attacker. But in real life, it's very, very different."

George Gerbner of the University of Pennsylvania called violent television programming "a significant national health problem" that "goes beyond the stimulation of violent tendencies." And Edward Donnerstein of the University of Wisconsin said studies there show aggressive behavior toward women is more likely to be triggered by excessive images of violence than by explicitly erotic material.

Americans whose fathers attended called likelier to attend church

Americans are more likely to attend church regularly if their fathers did when they were growing up, according to a sociological researcher at the University of Minnesota. "If you are a child who grew up in a family that went to church, you're more apt to go to church," James Krile told participants in a "Theology in the 80s" program at St. Paul Seminary. "This is especially true if the father went to church." If a father didn't attend church, a person is likely to follow in his footsteps, he said. Mr. Krile suggested that "anything we can do to involve males in the church will have a significant impact on the future generations." He also noted that gender plays an important part in church participation, with women more likely to be active than men. Mr. Krile also said that the primary reason Americans attend church is to participate in a community, not to express their belief in God. For this reason, churches must integrate persons into their communities in order to attract and retain members, he explained.

Poll of evangelicals shows them not in Reagan's pocket for 1984

President Reagan cannot count on the support of evangelical Christians who helped get him into the White House in 1980, reports a survey for a religious New Right group. The poll said that evangelicals like Democratic presidential candidate John Glenn almost as well as they do Mr. Reagan, and actually showed Mr. Glenn leading among those describing themselves as "biblical literalists." Former Vice-President Mondale trailed the president by a wider margin, but not as much as pollsters said they expected. "Reagan has made a surprisingly poor showing among evangelicals, who should be his natural constituency," said Stuart Rothenberg, analyst for the Free Congress Research and Education Foundation, which commissioned the survey taken by Republican pollster Lance Tarrance. "This survey should shake up a few people in the White House, since support among evangelicals is not as solid as Ronald Reagan's advisers assume."

Wildmon scores TV for anti-Christian programs

Procter and Gamble, American Motors, and American Home Products have been named as the leading sponsors of anti-Christian television programs. The report, released by the National Federation for Decency, was based on monitoring prime-time television from January 30 to June 15, 1983. Programs selected for the report featured episodes or comments which mocked or belittled Christianity or Christians.

Donald E. Wildmon, a United Methodist minister who heads the NFD, said the networks continually air anti-Christian programs. "The networks do not allow anti-Semitic programs to be aired," Wildmon said. "That is as it should be. However, they impose a double-standard in regard to Christians. Anti-Christian programs are common on the networks. Anyone trying to produce an anti-Semitic program would be blackballed by the networks and Hollywood. However, those producing anti-Christian programs are welcomed with open arms and paid large sums of money for their services."

A copy of the report can be secured by sending a self-addressed, stamped envelope to NFD, Drawer 2440, Tupelo, MS 38803.

Lesotho church leader berates African churches for timidity

Church leaders in Africa have at times gone out of their way to seek comfortable relationships with political leaders at the expense of their mission, the president of the Lesotho Evangelical Church (LEC), G. L. Sibolla, said in Maseru. Mr. Sibolla, whose remarks were reported in Nairobi, Kenya, by the All Africa Press Service, said the main concern of Africa's churches was not to antagonize governments for fear of being considered subversive and disloyal. He spoke at his own church's 150th anniversary celebration.

"In some cases, church leaders have deliberately failed to adopt a critical approach to state matters and given a blind blessing to every action, even though it may be wrong, and by so doing have failed to frame their witness in terms of the political forms and problems in which they find themselves," Mr. Sibolla said.

Death threats reportedly made against nonsexist Bible panel

A death threat directed against all 10 members of the National Council of Churches' inclusive-language lectionary committee has been received at NCC headquarters in New York. It was reportedly sent by a group calling itself "Vengeance for Hire," which said it was financed by wealthy Catholics and Episcopalians. The group threatened to throw acid in the faces of committee members, put cyanide in their food, and "get their children."

The Federal Bureau of Investigation (FBI) has been asked to investigate the threat, as has New York City's anti-terrorist strike force. Sending death threats by mail is a federal crime.

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Peace, goodwill?

I was not at all certain that I would view "The Day After," the ABC film scheduled for November 20. I don't care for horror stories. I was already firmly opposed to nuclear, as well as other forms of arms, and my scorn for network television is somewhat in a league with Donald Wildmon, chairman of the National Foundation for Decency.

But friends invited us to a group viewing and so I sat through the whole thing along with the discussion which followed. Though there was nothing new in the program, it did provide some cause for reflection.

One impression that remains is the relative banality of ordinary experience. The people caught in the disaster were not engaged in great exploits. Most were going about the ordinary details and experiencing the minor tragedies of ordinary existence. A wedding was pending. One is reminded of Jesus' prediction, "For as in those days before the flood they were eating and drinking, marrying and giving in marriage . . . so will be the coming of the Son of Man" (Mt. 24:38a, 39b).

Another impression that lingers is that, for all its limitations, the film brought some discussion on a much needed topic. For better or worse, the U.S. secretary of state agreed to answer questions before millions of citizens. A panel responded with varying degrees of wisdom. Our own Charles Kraybill was in the audience and was permitted to ask a question. The next morning the emcee on the local morning wake-up program panned the film—but at least he talked about it. The possibility of nuclear destruction is an emotional issue which we don't like to consider, but we should. As Paul R. Ehrlich wrote in the *New York Times*, "Coolness and intellectual understanding are not enough. In too many people's minds in both East and West, fear of the enemy overrides fear of nuclear war. This is the situation that must be changed. . . . " Twenty years of rationality have brought us to where we are. Now it is time for some emotionalism.

A third impression and one of more concern is the film's one-sided emphasis on survival. Although it began and ended with religious music, the film, as may be expected, had no obvious appeal to the grace or love of God, or any concern for the enemy. As an exercise in consciousness-raising, it served to scare people about what could happen to them, without any concern for the lives of their enemies.

We who aim to trust in the mercy of God for our own sins and who believe that the love of God is for our enemies as well as ourselves cannot be satisfied with this one-sided emphasis. Particularly when stereotyping the Russians has become a favorite indoor sport.

The film does little or nothing to counteract this problem. The only observable contact with the Soviet Union is the exchange of missiles: American missiles streaking toward Russia and Russian missiles destroying Kansas City. What is needed more than revulsion against nuclear weapons is love and concern for all mankind. This calls for more imagination than some can muster, particularly when they are fed large doses of stereotyped propaganda.

This concern is highlighted by Anthony Ugolnik of Franklin and Marshall College in Lancaster, Pa., in his article "Stereotyping the Russians" (*Christian Century*, Nov. 9, pp. 1011-1014). Anthony Ugolnik attended the "New Call to Peacemaking" at Elizabethtown College in 1982 and made the same point there that he makes in the article: there are many Christians in the Soviet Union and we ought to think about them when we are told that that country is the modern embodiment of evil.

This is not to ignore the suppression of rights and the persecution of Christians in the Soviet Union. Says Ugolnik, "We must work for full rights for all Christians in Russia even as we mobilize Christians in the United States for peace" (p. 1014). As never before, Christians need to be built up in the faith "so that we may no longer be children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14).

Christians in North America need to be liberated from the false assumptions of their cultures as well as do Christians in the Soviet Union. Liberation waits for us in the words and the way of the one whose birth announcement in Luke 2:14 is accompanied by the words peace and goodwill. These sublime words have never been more needed than today.

This, of course, is an old, old story, somewhat sentimentalized in the gospel song with that title. Yet, as the song says, the story needs repeating, for it is easily forgotten. In this season of silly sentimentality, it is worth remembering that the baby born in the stable grew up and became the man who wept over Jerusalem.

For those who know the truth, the joy of Christmas is always touched with pain, the pain of seeing a vision that never fully comes to pass. Yet we, like Scrooge, are yet alive. The holocaust has not come. For those who will hear it, there is a message of peace and goodwill. At Christmas, pain is also touched by joy.—Daniel Hertzler

December 13, 1983

GOSPEL HERALD

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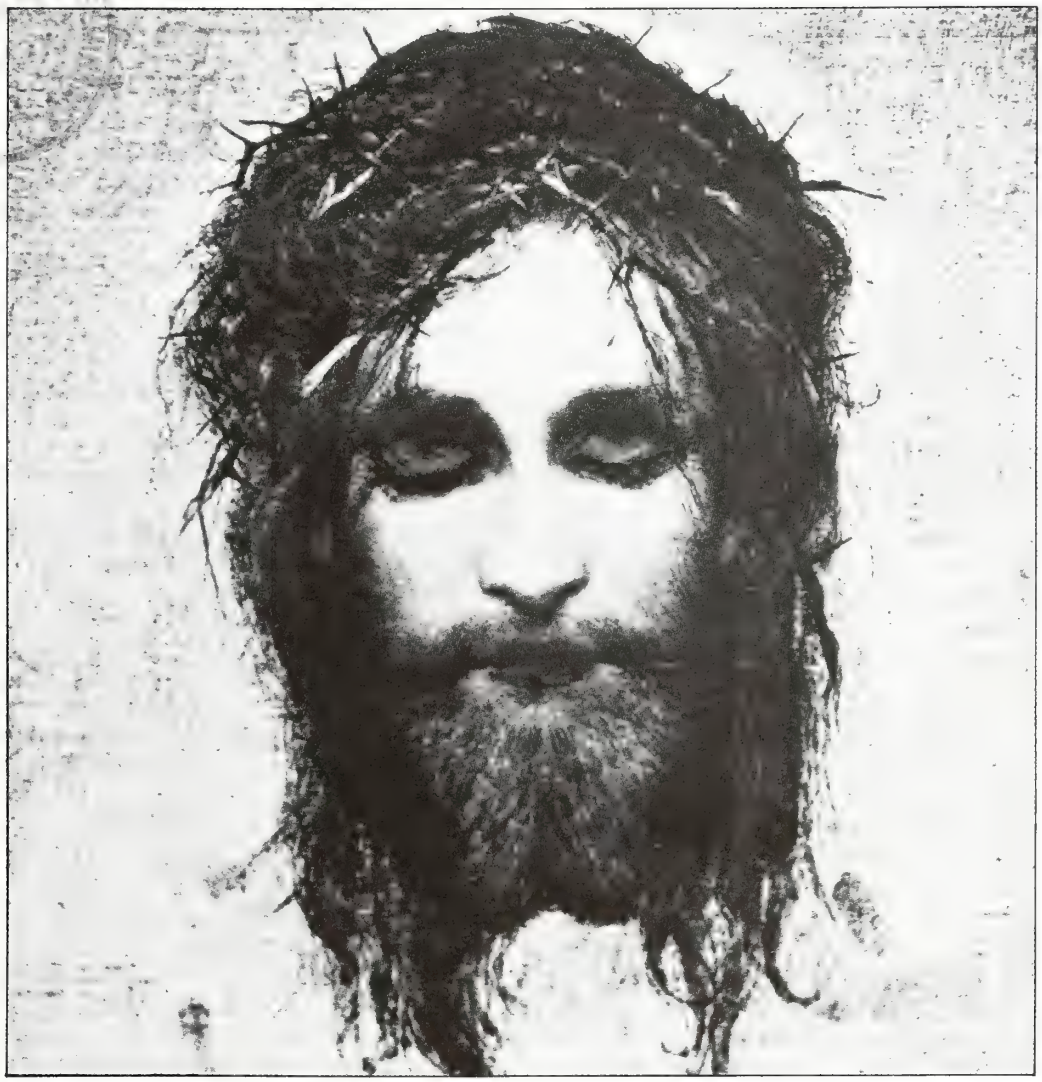

"Head of Christ" by Gabriel Max. The mystery of salvation was not revealed to angels, but communicated to mankind in Jesus himself.

Sister Egeria's Christmas

by Eleanor Kreider

Let us imagine ourselves as religious pilgrims in Jerusalem. The January night is chilly in this year of our Lord 384. We join a torchlit crowd of people, old and young, threading their way to an enormous church on Golgotha Hill. Brilliant illumination from the "incalculable number of lamps, candles, tapers, and candelabra" magnifies the dazzling reflections from lavish decorations of "gold, gems, and silk." Hangings and curtains "made entirely of silk with gold stripes" adorn the side walls, while the entire ceiling and front of

'Wilt thou be made whole?'

Like one more chore or Christmas tree display
I schedule you into my rushing life;
An hour on Sunday, if no friends or strife
Should interrupt; no ice or snow delay
The quick momentum of my busy day.
With children taking lessons, and the wife
Involved in charities, one has to knife
One's little pleasures in between the play
Of need and duty. Oh, your kind eyes chill,
When for a moment by the village crèche
I pause and song unravels through the night.
Of course, it's not a thing of time, but will;
And all the right priorities must mesh
For those who seek the healing of your light.
—Charles A. Waugaman

---

the church sparkle in the brilliancy of gold, mosaics, and marbles. The crowd surges into the church, all agog with the splendor.

After long prayers, much singing, readings, and preaching appropriate to the season, the bishop and his clergy in their shining garments set out at the head of a huge procession. On this first night of the eight-day feast of Epiphany, the crowd "goes with singing" to another holy church called the Anastasis for further celebrations until they are finally dismissed at midday. All through this festal week such rituals and processions are repeated, but each day the destination of the pilgrimage is a different church or holy place in the environs of Jerusalem. Religious tourism in the fourth century seems more exhausting than in our own time!

Through the eyes of a fourth-century tourist nun from France, we have this early description of a Christmas/Epiphany observance. Observing the elaborateness of these full-blown liturgical observances, it is hard for us to believe that even two generations before Egeria's time, Christians did not celebrate the nativity at all. This may seem astounding to us modern Christians, for whom Christmas sometimes seems to take precedence over Easter as the premier festival of the year. Why did several centuries pass before Christians established Christmas/Ephiphany?

The background of the natal festivals reveals evidence of two great struggles: one with pagan worship, the other within the Christian world. In AD 274 Roman sun worshipers had fixed the birthday of the sun on the winter solstice reckoned to be December 25. Only 62 years later, in AD 336 we find Christians at Rome celebrating the birth of Christ on that very day. In combating sun worship, Christians proclaimed Jesus the true Sun, the one who shines throughout all of eternity. Jesus the Son had conquered as Christ the Sun.

Among Christians during this very period there simmered and boiled great arguments over the nature of Christ. The allocation of certain days in proper sequence to commemorate his birth, baptism, miracles, transfiguration, and passion underlined the orthodox doctrine that Christ was fully human at the same time as fully divine.

How did Christians move from no Christmas to what the pious tourists were doing in Jerusalem in 385? What caused the observance to take the resplendent forms which Sister Egeria described for us?

Just before Egeria's time the church found itself in a new relation to the world. It was no longer precarious in unlegalized status, no longer subject to fitful, capricious persecutions. Now the powerful, even the emperor, were on the side of the church. Now was the time to bring the world into the church. What better way than to induce the pagans in with dazzling worship? And so Christian worship became dramatic and ritualized. The cult had to be seen to be believed. It was glorious, mysterious, marvelous. A great influx of religious tourists thronged to Palestine and Jerusalem, huge churches were built at holy sites, miracles abounded where the religious fervor flourished.

In our day that kind of piety has largely faded away. The Christianization of pagan festivities, once so roundly denounced by puritan forebears, has come to its sad end. The Christian overlay on the winter solstice is skeletonized, emptied. The god of neon reigns.

Yet through the ages another liturgical piety has persisted, true to the ancient roots of Christian worship. That piety expresses an integrated faith, one that recognizes the wonder and mystery of God's redemption as a whole.

Earliest Christianity did not mark out, dramatize, and make symbolical the individual events of the gospel story. In the primitive period the church celebrated the saving character of the entire work of Christ. While understanding the impulse of fourth-century Christians to adapt worship in order to educate and draw in the masses, one cannot fail to recognize the fragmentation and diffusion of the gospel in the process.

What does all of this have to do with our modern way of celebrating Christmas? Are we to give up the shopping, the trees, the nativity plays, and the family feasts? Perhaps not. But maybe it is time to strengthen the foundations of our religious observance by returning to the ways of the earliest Christians. Let us remember and celebrate the whole of it: the whole mystery of salvation "not revealed to angels, but manifested and communicated to mankind in Christ Jesus himself."

Eleanor Kreider is a leader at the London (England) Mennonite Fellowship.

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Some marks of a growing church

by Philip E. Jenks

As a layman, I've put in a lot of pew time over the years. My thinking about church growth has taken place down among the groundlings, not in the heady regions where theologians and preachers do their pondering. Even so, I've developed both ideas and prejudices about the marks of a growing church.

A growing church is a worshiping church. The primary reason for the existence of any church is to worship God: God, the Creator of the universe, the Maker of dust. The Nurturer. The one who is both in time and out of time, who is both the giver of life and the meaning of life. God, who by human logic is beyond the comprehension of philosophers, is knowable to all human beings as a daily companion: knowable in the most intimate terms through the Holy Spirit and through Jesus, God's Son, who lived to preach God's kingdom and died to reconcile us sinners to God. Those who can ponder the idea of God without their knees buckling are not thinking about God hard enough. Deep in the souls of all people is the primal instinct to step openmouthed into the holy light, and worship.

A growing church is a fellowshiping church. We need each other desperately. We need each other for mutual support and for mutual admonishment. The church is our place of refuge from the well-publicized age of alienation, where we enjoy the sheer human satisfaction of rubbing shoulders with each other.

A growing church is a biblically intelligent church. The Bible is God's Word—and as with all media of communication with us, the Great Companion wants us to read it, listen to it, understand it, and apply it to our lives. People who read it daily have discovered a lifelong friend. People who study it, dialogue with it, argue with it, and look up ancient meanings in the Hebrew or Greek, may have undertaken a lifelong obsession.

A growing church is a preaching church. This doesn't mean that the preacher needs to have the charisma of Billy Graham or Jean Carter Stapleton, or that the people in the pews listen passively and uncritically to that which is preached. Nor does it mean that the professional preachers do all the preaching, and the pew-sitters do all the sitting. It means the church must *preach*—to each other, with each other, for each other. And the message of that preaching is as ancient as creation, and as new as each day's encounter with God.

A growing church is a witnessing church. The church's witness transcends and envelops both the personal and public needs to hear the prophetic witness of God's people. A church that no longer dares to thrust itself into individual lives with the urgent message of personal salvation is not a growing church. At the same time, a church that is too busy to remind the corrupt institutions of society that God demands justice is not a growing church.

A growing church is a teaching church. A church that has given up learning—that marginalizes its Sunday school and educational program, or hesitates to fund continuing education experiences for its pastor, or fears the fruits of new knowledge, has not only ceased to grow—it will shortly cease to exist.

A growing church is a conservative church. No church prospers that forgets its roots, its grand traditions, its prophecy, its Scripture, its ministry, or its mistakes.

A growing church is a liberal church. No church grows without examining new ideas and considering new approaches to new problems.

A growing church is an emotional church. The degree of emotion will vary from individual to individual and from church to church. But anyone who tells you he or she has once stepped into God's holy light, or felt the chill of being in "the Presence," or knew that deadly sins had been washed away forever through faith in Jesus, and did not feel *something*, has never been in a growing church.

A growing church is an inclusive church. No church will grow that does not take full advantage of all the human resources God has given it: women and men, children and adults, old people and young people, single people, divorced people, widowed people, people of all races and ages and backgrounds. If they are not all given equal chances to be leaders in the church, the church cannot grow.

A growing church is a diverse church. The church that can have in its program a peace fellowship, a prison ministry, a ladies' circle, a "support ERA" group, a hunting club, a singles group, and a family fellowship—and exclude no one from any group nor insist that all members join every group—has a chance for real growth.

Finally, **a growing church doesn't try to be a growing church.** It sets no goals for growth, or Sunday school membership quotas, or targets. It simply engages in its ministry, with trust in God, and with faithfulness to the gospel. And when that happens, growth miraculously follows.

Phil Jenks is editor of *The American Baptist* from which this article is reprinted. Used by permission.

Simple living in the Philippines

by Frank H. Epp

We surprised ourselves by embarking on a four-week trip to Asia with only carry-on luggage. But the trip was just the beginning of a profound lesson in simple living.

In the People's Republic of China, we saw an entire society of coerced simplicity that needs to feed one billion people. (For Mao Tse-tung the first human right was a daily bowl of rice for every man, woman and child; all other rights and privileges were secondary.) He felt the greatest failing of any social-political order was for any of its people to starve while others lived in plenty.

The Chinese can never forget their own imperial families who saw no need to change their lifestyles while famine felled millions of other citizens. Reportedly one empress and her kin dined at 120-course meals at a cost sufficient to feed 1,000 peasant families for a month.

On the island of Hong Kong, we saw several million poor piled high on Kowloon Peninsula in endless rows of apartment blocks, often with as little as 200 square feet per family. In 1997 when the present British lease of this island expires, Hong Kong's 410 square miles and 5.2 million people will return to Chinese administration. Then, at least some of China's egalitarianism will be in store for Hong Kong's rich and poor.

What does it really take to be happy? Perhaps not as much as we thought.

On our trip we also visited our daughter and son-in-law, Esther and Dan Epp-Tiessen, who are working in the Philippines as Mennonite Central Committee country representatives. During the visit we discovered that they had decided to get rid of some Western baggage and live more like the ordinary people of Mindanao. (Mindanao is the southernmost island of the Philippines, where social unrest is great.)

According to Esther and Dan, "There is no substitute for the simple lifestyle. It makes all the difference in the world in relating to the people.

"We try to live simply, but we can hardly say that we have identified with the poor. Our other workers live much more primitively, and we all know Mennonite Central Committee takes care of us. Besides, we can leave after a few years."

For Dan and Esther the decision to live like their Filipino neighbors meant learning to speak the dominant local dialect and resolving never to knowingly do anything that would embarrass them in the presence of the people they had come to serve.

It also meant having a simple wardrobe, a relatively easy task in the Philippines. After all, when clothes are washed every morning, a person needs only one extra set of clothing—perhaps to allow for an extra day of drying on the line in case of rain. Wearing thongs—one pair outside the house, one pair inside—eliminates the need for shoes and stockings.

The climate, of course, helps the simple style. Equatorial temperatures, moderated by the breezes that blow from nearby oceans and hills, remain practically unchanged year-round, day and night.

Epp-Tiessens also resolved to get along without a refrigerator, radio, or television. Their vehicle is a Honda dirt-bike, suitable for negotiating mountain trails and shallow riverbeds.

A diet simple but satisfying. For similar reasons there was no eating out, except at roadside open-air cafes on daylong forays away from home. The diet was simple—rice three times a day, enriched with vegetables and usually fish, and complemented with seasonal fruits. The rice was more satisfying than we had ever imagined, partly because of the Filipino genius for preparing tasty dishes to go with it.

The variety knew no end. Vegetables included several kinds of beans, cabbage, Chinese cabbage, cucumbers, okra, onions, peas, several kinds of peppers, potatoes, squash, and tomatoes. Fresh fruits were also abundant: coconut, guava, jackfruit, mango, papaya, pineapple, and rambutan.

One of the tastiest meals was a bowl of rice covered with a fried mixture of string beans, red peppers, tomatoes, onions, and garlic, and sprinkled with beef so thinly that it was hardly noticeable. For snacks there were bananas: bananas raw, bananas fried, bananas barbecued, bananas baked, or bananas turned into crisp banana chips. Water, the most common beverage, is served at room temperature as is the water they use for laundry or for showers.

The established Roman Catholic Church, which serves 85 percent of the Philippine people, welcomes only foreigners who have the "right orientation."

"The right orientation is everything. More important than the skills of agriculture and medicine on the part of foreign development workers are the basic traits of openness to the people, willingness to learn, the willingness to suffer," explained the rural priest who stopped by Esther and Dan's house during our visit. Foreigners who bring a foreign culture and an overwhelming lifestyle and who claim, at the same time, to be bringing good news really contradict themselves, according to this priest.

Frank H. Epp is a member of the executive committee of Mennonite Central Committee Canada and chairman of the MCC Peace Section.

The missionary enterprise in the Philippines is complex. More than 170 foreign boards, mostly America-based, are registered in the Philippines. When the count includes bookstores, Bible schools, and other religious agencies, the register jumps to over 400. The simple Christian gospel is vastly complicated by the dissonance of the "little Americas" and the multitudes of denominations introduced into the country.

Many *barrios* (villages), now in desperate need of solidarity, are being divided not only by right and left and by Catholic and Protestant, but also by several varieties of Protestants, several varieties of Baptists, and several varieties of fundamentalists. I began to understand why Mao insisted on cutting all the foreign apron strings—including the strings being pulled by foreign mission boards—in order to make Chinese society whole again.

An inappropriate style. The simple lifestyle issue is also directly related to national politics in the Philippines, according to Cardinal Jaime J. Sin, the country's foremost Catholic churchman and archbishop of Manila. In a July speech to the Rotary Club at the Manila Hilton Cardinal Sin criticized President and Mrs. Marcos for spending several million dollars on their daughter's wedding.

Cardinal Sin objected to the wedding costs because the wedding occurred at a time when many Filipinos were hungry. An unprecedented drought and a terrible typhoon had ruined crop prospects in many parts of the Philippines, aggravating existing hunger and malnutrition. We "burned the wires to the United States asking for more supplies," said the cardinal, and "the American government was willing to give more—if the Philippine government were to declare a state of national emergency."

This President Marcos refused to do. Sin explained the reason for the refusal: "The request for a state of emergency was ill-timed since it was made at the height of preparations for the wedding. If, indeed, a state of emergency existed, how could those lavish preparations be justified?"

The indescribable squalor of millions of squatters living in slums hidden from tourists by high walls are overshadowed by First Lady Imelda Marcos' excessive spending on a cultural center and a $10 million film palace.

Her extravagant personal style is a special source of aggravation to Filipinos. When the President and Mrs. Marcos traveled to the United States in 1982, First Lady Imelda needed 300 suitcases, a personal entourage of 40, and millions of dollars to entertain expatriate Filipinos.

Again the words of the cardinal apply: "I can understand the national leadership's desire to project a favorable image abroad, an image showing a happy, smiling people who are completely self-sufficient in food. But I submit that in the face of the harsh realities [here in the Philippines], to do so would be an act of unpardonable deceit at the expense of people, destitute and helpless."

The Filipinos do not need and do not want government leaders whose selfish pursuit of image and privilege knows no bounds. Nor do they need a gospel that comes clothed with 36 barrels of Western refrigerators, waterbeds, television, washing machines, dinnerware, and changes of clothing for every day of the month.

Before the great white throne in heaven, surrounded by the poor of this earth, four weeks of simple living won't be enough.

An Asian paraphrase of one of Jesus' teachings says: "It will be easier for a water buffalo to cross the Pacific Ocean than for Westerners, loaded down with material goods, to enter the kingdom of perpetual happiness."

Paraphrase of Luke 2:8-20 (KJV)

And there were in the same city, a family abiding in the living room, keeping watch over their stockings by night.

And, lo, Santa Claus came upon them, and the glory of his red suit shone round about them, and they were sore afraid.

And Santa Claus said unto them: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people who can afford them."

"For unto you is given this day in the city of Goshen great feasts of turkey, mashed potatoes, candy, and many presents.

"And this shall be a sign unto you; you shall find the presents wrapped in bright, expensive paper, lying beneath the tree adorned with tinsel and colored lights."

And suddenly there was with the family a multitude of relatives and friends, praising Santa and saying:

"Glory to Santa in his sleigh and on earth many presents to all wealthy persons."

And it came to pass, as the relatives and friends were gone away from their homes, the family said one to another: "Let us now go even unto bed and forget this thing which is come to pass, which Santa Claus hath made known unto us."

And they went with haste and found their Rolaids lying in the medicine cabinet.

And when they had taken their Rolaids they made known abroad the saying which had been told them concerning the presents.

And all they that heard it wondered at those things which were told them by the family.

But the mother kept all the wrapping paper and saved it for next year.

And the family returned, glorifying and praising Santa, but ready to take another dose of Rolaids for all the things that they had eaten.—Del Glick

Samuel Gerber: counselor to pastors

by John Longhurst

After 26 years as principal of Bienenberg Bible School in Liestal, Switzerland, Samuel Gerber is retiring to do officially what he has done unofficially for years—serve as a counselor to pastors. Described as an "elder statesman" among European Mennonites Gerber, 62, is widely respected as a writer, radio speaker, Bible teacher, and Anabaptist spokesman. For eight years he also served as full-time principal and pastor; at present he is a member of a four-person pastoral team in the local Mennonite church. He was ordained by the Swiss Mennonite Conference in 1951.

His involvement at the Bible school began in 1954 while studying theology at the University of Basel. After teaching at the school for three years he was invited to become the school's first European principal. "The school had purchased property in Liestal," explains Gerber, "and the board thought a Swiss leader could better represent the school to the local authorities." At present Bienenberg Bible school operates a fully bilingual program for 80 students—18 who study in French while the remainder are taught in German. "It isn't easy to have a full program in two languages," says Gerber, noting that the school meets a need in the French Mennonite communities of Switzerland and France. He himself is fluent in both languages.

While the classroom is very important to Gerber—"I want young people to learn that the Anabaptist brotherhood concept of church really works," he states—it's only a part of his ministry. Over the years many pastors have found their way to his campus office, seeking direction and encouragement. "It's a ministry I didn't expect," he says, adding that it's important that pastors have someone to go to.

In the past Gerber simply hasn't had sufficient time for his ministry to pastors. "Next year I will have more time," he says of the new assignment. Under the supervision of a three-person advisory board Gerber will be free to visit with and encourage church leaders and present Bible seminars in local churches. "He will have a roving church statesman role," says Walter Sawatsky, Mennonite Central Committee Europe secretary and member of the advisory board. "He will be free to accept the many invitations which come to him every year."

Gerber has also accepted a four-month assignment in late 1983 as a resource person for Mennonite Christian Leadership Foundation and Mennonite Central Committee in French-speaking Africa. While there he will give leadership seminars and advise MCC about working relationships with African churches.

He also intends to continue his ministry as speaker on the Mennonite Radio Mission program "Word of Life," a position he has held since 1958. The 15-minute program, broadcast over Radio Luxembourg, was recently moved by the station into a very early 4:45 a.m. slot. "At first we were disappointed," says Gerber, "but then we discovered that the time is excellent for our Soviet listeners. They hear us when preparing for work." The program, he explains, is popular in the Soviet Union because it is a teaching ministry. "It meets a real need in the Soviet Christian community," he notes.

Samuel Gerber, for 26 years principal of Bienenberg Bible School.

Already a prolific author with ten books published and an eleventh underway, Gerber hopes to add to that impressive list by writing a book about the Bible school. At present he has little time to write; "much of my writing has been late-night work," he confesses. Most of the books have been compiled from radio messages he delivered on various biblical themes.

Even though his official ministry will change after the present school year, his hope for European Mennonites will remain the same. "I hope they will strive continually to be real Anabaptist brotherhood congregations," he shares. He also hopes that European Mennonites will make evangelism a top priority: "We must never believe the old story that Europe is a Christian continent," he states. "There is much ignorance about God and the love of Christ here.

John Longhurst recently became a writer for Mennonite Central Committee Canada. This is a Meetinghouse article.

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CHURCH NEWS

Frances Greaser

Marlene Kropf

Wesley Parker

MBCM welcomes new staff persons

Frances Greaser and Marlene Kropf are new members of the staff of the Mennonite Board of Congregational Ministries. They bring the number of MBCM staff persons to about the same level as before the departure of David Helmuth last April.

Frances Greaser is MBCM's coordinator for Family Life Education. Although Dave Helmuth had been giving half-time to this area, Greaser's description is for approximately one-third time. Also because of MBCM's budget limitations, she has agreed to work on a "VS basis" with only a small monthly stipend.

Greaser's responsibilities include: coordinating family life education projects, monitoring family life needs and resources, identifying and promoting resources and events, developing new services and resources, and maintaining correspondence with conference and congregational family life committees.

She is a native of western New York and has had nursing experience in Ethiopia and Haiti. She is a Mennonite Church representative on the Mennonite Central Committee and is on the executive committee of MCC U.S.

Greaser joined the MBCM staff in May. She and her husband, Lawrence, live in Elkhart, Ind.

Marlene Kropf began the half-time assignment as associate secretary for Congregational Education and Literature which David Helmuth concluded last April. Her work includes working with conference nurture committees, shaping philosophy of congregational education, reviewing curriculum needs, overseeing MBCM audiovisuals, writing a column in *Builder* magazine, and arranging teacher-training events.

Kropf is coauthor of two books on congregational education: *Upon These Doorposts* and *Intergenerational Learning in the Church.* She has been a frequent workshop leader in areas of faith development and was a member of the Pacific Coast Conference Christian Education Committee. For the past two years she has served as a member of the Council on Faith, Life, and Strategy for the Mennonite Church.

Kropf joined the MBCM staff in September. In her other half-time she is pursuing seminary studies. The Kropfs moved to Elkhart from Portland, Ore., where Marlene was a high school English teacher.

Wesley Parker of Chicago, Ill., joined the staff of MBCM on Sept. 6 on a short-term assignment. He is coordinator of the Cross-Cultural Youth Convention to be held Aug. 7-10, 1984, at Eastern College in St. Davids, Pa.

Parker was born in Detroit, Mich., and grew up on Chicago's near northwest side. He is the son of Mattie F. Parker and a member of Bethel Mennonite Community Church in Chicago.

Parker's position is half-time. He is responsible for overseeing the entire convention and will be working with a nine-person planning committee. This will be the fourth Cross-Cultural Youth Convention.

Christmas sharing gets prime attention

The Harris Hill congregation of Williamsville, N.J., has taken the Christmas Sharing Fund seriously. This small, 28-member fellowship near Buffalo, has contributed each year since 1979. This year their contribution was the first Christmas sharing gift received at the General Board office. In fact, their check arrived at Lombard in October.

"Anyone giving Christmas gifts that early in the year is a little unusual," said Wayne North, associate secretary of the General Board. "Becoming curious, I called Richard Bender, the pastor, to find out about this interest in Christmas sharing."

North's research revealed that the Harris Hill congregation is about half from Mennonite background. They represent a wide variety of occupations but share a common concern of reaching their community with the gospel. Pastor Bender said, "Mission is important to us. Out of our total budget of about $18,000, we give $12,000 for mission."

But how does the Christmas Sharing Fund fit into mission? Pastor Bender says that several years ago he learned that the Christmas Sharing Fund which was for training leadership among minorities was benefiting people in New York State. "At that point we put the Christmas Sharing Fund in our budget. It also became a part of our mission. We want to support missions near at home as well as far away."

The annual Christmas Sharing Fund is administered by the Mennonite Church General Board at Lombard, Ill. This year's fund goal is $25,000 with $15,000 to be used for growth of minority congregations and the remainder for liquidation of General Board debt.

Contributions to student fund meet initial needs

Almost $11,000 has been contributed to the Mennonite Church's student aid fund for nonregistrants. Of the total received by Nov. 23, congregations contributed $3,554 and individual donors gave $7,415.

The fund was established by the Mennonite Board of Congregational Ministries in August at the direction of the Mennonite Church General Board. The need was occasioned by a new federal law which went into effect July 1. The so-called "Solomon Amendment" prohibits any male student from receiving federal grants or loans who has not complied with requirements to register with the Selective Service system.

Gordon Zook, executive secretary of MBCM, observes that while the General Board and MBCM generally advise young men to register, the boards also affirm those whose conscience does not allow this cooperation. In the spirit of mutual aid, the fund enables brothers and sisters in the church to share some of the cost of conscience with those who

feel the burden at the present time.

Based on fall enrollments, financial aid officers at Eastern Mennonite, Goshen, and Hesston Colleges reported 14 students who were losing federal aid because of their conscience. At least one Mennonite student on another campus has also requested assistance. A number of nonregistrants are not eligible for federal funds because they have sufficient personal or family resources to meet their needs.

According to the usual government formulas, the 15 students would have been eligible for $7,776 in grants and about $30,000 in low-interest loans. Grants to replace the lost $7,776 were disbursed to seven students on November 11. Arrangements are being finalized to replace loan funds by the end of November.

While the student aid fund for nonregistrants is unable to match National Direct Student Loans at 5 percent interest, funds will be offered to match 9 percent Guaranteed Student Loans. Like the federal loan plans, students will pay an origination fee and a guarantee fee up front, but will not pay regular interest until six months after graduation. Also like the federal plan, students may have up to ten years to repay.

Additional contributions will be used to cover (a) costs of interest while students are in school, (b) the difference between prime interest rates and the 9 percent rate charged to students, and (c) costs for administering the fund. If additional donated funds are available, some may be used as principal funds for loans.

EMC&S increases tuition, student aid

Eastern Mennonite College and Seminary will charge students more to attend next year, but more financial assistance will be available to help offset the higher fees.

The EMC&S board of trustees met on Nov. 15 and approved a 10 percent tuition increase for the 1984-85 school year for the college and seminary, but did so with the understanding that an 8 percent increase in total student aid is included in next year's operating budget.

Currently more than 80 percent of EMC's student body is receiving over $3.7 million in financial aid through loans, grants, scholarships, and work-study funds.

The increase will bring tuition, room and board, and activity fees to $6,996 for a full-time EMC student next year. Seminary tuition will be $1,976 for both semesters.

The board also approved the final 1983-84 operating budget of $6,687,750 for EMC&S, up only one percent over last year. The budget is based on a full-time equivalent of 850 students.

In reviewing preliminary budget figures for the 1984-85 fiscal year, the trustees approved a 3 percent increase in salaries and wages for faculty and staff for 1984-85, noting that no increase was provided in this year's operating budget.

The board authorized the administration to proceed with funding plans to insure that the renovation of the EMC administration building into a campus center is completed. The project is part of the school's "Update for Mission" campaign that is seeking to raise $4.5 million dollars by December 1984.

John D. Stahl, director of business affairs, told the board that work on the renovation project is "progressing well" under the direction of the Lead Group, a management construction firm from Elkhart, Ind.

Plans call for the completed center to be occupied by 1985.

Volunteers nail new shingles on the roof of the administration building at Eastern Mennonite College during a "roofing frolic" on Nov. 12. The event attracted approximately 60 volunteers including groups from as far away as Florida. School officials are hoping that volunteers will provide a savings of between $200,000 and $300,000 in the $3 million-plus project.

Oregon business uses radio for advertising and ministry

When KCCS Radio in Salem, Ore., approached Hershberger Motors of nearby Woodburn to sponsor a daily meditation in the afternoon, part-owners Warde and Pat Hershberger called their business partners together to discuss the idea.

"If we're going to do it, let's do it right," Pat said. "Let's use something from Mennonite media."

Since both station personnel and the Hershbergers were aware of the materials available from Media Ministries of Mennonite Board of Missions, a deal was worked out whereby the business would buy time for one *Choice* spot and two commercial spots and in turn receive a free slot for a second *Choice* program.

Currently, the station is airing a one-minute *Choice* spot in the morning, Monday through Friday, followed by a 60-second commercial for Hershberger Motors, and a free *Choice* spot in the afternoon, followed by a paid Hershberger Motors commercial.

Warde reported that "customers say they are hearing our ads and *Choice* on KCCS, and surprisingly, some of the people who appear the least religious express a favorable attitude toward *Choice*."

Hershbergers see the current arrangement as not only ministry, but "good business sense." Since tax laws limit charitable giving by the business to 5 percent, they can write off the cost of the *Choice* spots because they're sponsoring them as a part of business advertising.

Ron Byler, director of English broadcasting for MBM, says Hershbergers are "creatively working at combining business with ministry" and that Hershberger Motors is demonstrating "how MBM's materials can be used."

Hospital chaplains, administrators meet on common concerns

Hospital chaplains and administrators from the Mennonite Health Resources affiliated hospitals met recently in Greensburg, Kan. For the first time since MHR was formed over two years ago, the chaplains had opportunity to share experiences among themselves, and focus upon some issues of common interest with the hospital administrators.

John Duerksen, chaplain at Bob

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Wilson Memorial Hospital, Ulysses, Kan., made a presentation on holistic health care, contrasting it with more traditional medical models. The group was interested in exploring ways in which church-related hospitals can provide more leadership in implementing an effective team effort.

Carl Rudy, chaplain at La Junta Medical Center, La Junta, Colo., shared the results of his reading and study of ethics committees in health-care institutions. With advances in sophisticated medical technology and alarming increases in the cost of health care, professionals and institutions will be increasingly faced with difficult choices. These will involve issues of quality versus quantity of life, concentration of expensive care during the last days and weeks of life, allegations of discrimination against handicapped infants, and other difficult issues.

Historically, physicians and patients' families have struggled with the hard question in isolation. It is now being recognized that institutions need to be more resourceful in defining some guidelines by which such difficult decisions are made.

The group agreed that additional opportunities to consider important issues such as the role of the chaplain on the health-care team would be desirable. Future planning will also consider ways in which members of congregations can be involved in considering holistic health-care issues and ways in which the church can be resourceful in dealing with ethical decisions confronting patients and their families.

Mennonite Health Resources, Inc., provides management resources to designated health institutions and their communities. It is associated with Mennonite Board of Missions and Rocky Mountain and South Central Mennonite conferences.

Delegation tells officials about Philippine violence

Earl Martin, Betsy Byler, Bert Lobe, and Patricia Wagner visited eight U.S. government offices in early November, expressing concern about the rising level of military confrontation in the Philippines. They were on a two-day mission as representatives of Mennonite Central Committee.

Since 1977 MCC volunteers have worked in rural Philippines, particularly on the strife-torn island of Mindanao. In their work, MCC workers have had in-depth encounters with government officials, civil servants, church leaders, members of the legal political opposition, and partisans of the underground opposition group. But the bulk of MCC work and contact has been with ordinary farmers and social action workers of the Philippine churches.

Persons who spoke to U.S. officials about violence in Philippines were (left to right): Earl Martin, Betsy Byler, Bert Lobe, Patty Wagner.

The delegation told those they visited: "Our primary identification lies with the ordinary citizens of the Philippines, rather than with any organized political group. We want to share that perspective with you."

The final appointment was with Deputy Assistant Secretary of State for Asia John Monjo, who had returned only hours before from Manila. The group emphasized to Monjo that while it has become apparent to most Americans that the United States should reevaluate its relationship with the Philippine government since the killing of Benigno Aquino on August 21, it is perhaps more important for Americans to note the rising level of military-related violence in the countryside.

The delegation reminded those it visited that the United States indirectly supports this violence by supplying weapons and military training to the Philippine armed forces. U.S. and Philippine officials negotiated a new five-year agreement in June, granting U.S. military forces continued and unhampered use of Subic Bay Naval Base and the Clark Air Base.

As compensation for use of this Philippine land, the U.S. government agreed to provide the Philippine government with a $900 million aid package that is broken into three parts: $125 million in direct military grants, $300 million in military sales at low treasury interest rates, and $475 million in economic support.

It takes a lot to call Miami pastor

Phil and his church did not know it, but Sunday, Oct. 23, was to be an important day in the life of Phil Sauder and the Iglesia Voz de Salvacion, a Spanish church located in Opa Locka, Fla., a Miami suburb.

For three months the church had been without a pastor. Composed of persons from a variety of Hispanic communities, the coming together of these people was a miracle of grace. For them to stay together for three months without a pastor seemed to be another miracle. Yet there they were, bound together by a common faith in Jesus, a desire to witness effectively, and having

been influenced more or less by a denomination called Mennonite.

At the beginning of the three months the church wanted a pastor, at least an interim one. But the organizational machinery of the Southeast Mennonite Convention sometimes grinds slowly. After one long and exhausting meeting of convention leadership with an impatient group of members, Teofilo Mota, an elder of the congregation, declared, "Today I've learned something about the Mennonites. They walk slowly, but when they do step forward they have good footing!"

Walking slowly, convention leaders considered Philip Sauder. Phil is a member of the congregation; a student at Miami Bible College preparing for pastoral ministry; the son of James and Rhoda Sauder, Eastern Mennonite Board missionaries on a Leadership Training assignment to Central America; and he speaks Spanish well. The convention leadership privately discussed among themselves the possibility that Phil might be interim pastor of the congregation.

Since pastoring Voz de Salvacion seemed to require skills gained best by experience, the convention leaders cautiously decided to say nothing about Phil as a possibility. Ambrosio Encarnacion, the congregation's overseer, and several members of the congregation did talk with Phil about being interim pastor. He agreed to serve if called by the congregation. But these, too, were hesitant because of his youth and decided to say no more about it.

Now, after three months of waiting for action by the slow walking convention, the church met on Oct. 23 to consider their situation. They agreed they needed a pastor immediately. No more waiting was possible. After considering pastors whom they thought might be available, they agreed not to call any of them. Instead, they agreed to choose one of their own number. They would have an election.

"No," said Abraham Zuniga. "That's not the way to do it." Abraham was a Mennonite from Honduras who is married to the daughter of a bishop of the Lancaster Conference. "When Mennonites choose a pastor," Abraham explained, "they use the lot."

This appeared to be a word of wisdom to the assembled brothers and sisters. They named Abraham Zuniga, Phil Sauder, Duvy Alvarez, and Benevido Buret as candidates. They prepared five books. In one book they put a slip of paper with "pastor" written on it. In three books they put blank slips of paper. In the fifth book they put nothing because "if God doesn't like what we're doing he should have some way to tell us," they reasoned.

They prayed. The four chose books. The book with "pastor" written on it was found in the hands of Phil Sauder. The other three men chose books with blank slips of paper in them. The fifth book with no slip in it was left on the table. Iglesia Voz de Salvacion praised God for his answer.

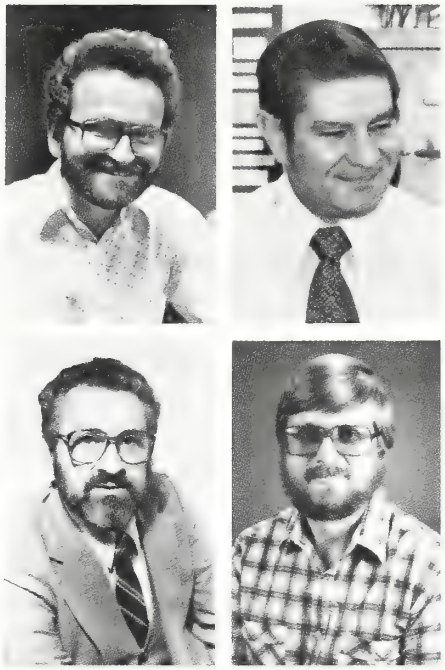
That Phil was called in this manner was a welcome surprise to Southeast Convention leadership. Now that God has spoken in this way, the congregation is rallying around Phil as their pastor, and has asked the convention to commission him for ministry.—Martin W. Lehman

Editorial staff plays musical chairs

J. Lorne Peachey has resigned as editor of *Christian Living* magazine effective on July 1, 1984. He will be moving into two half-time positions, both based at Scottdale, Pa.: director of design at the Mennonite Publishing House and treasurer-manager of Mennonite Scottdale Federal Credit Union. The latter recently received a charter change from the U.S. government enabling it to serve members and employees of the Mennonite Church in all of Pennsylvania.

David E. Hostetler has been appointed as editor of *Christian Living* magazine, succeeding J. Lorne Peachey who has been editor since 1974. Hostetler has been news editor of *Gospel Herald* and editor of *Purpose* magazine since 1971. Before that he served for 14 years in Brazil as a missionary with Mennonite Board of Missions. Between the two assignments he studied journalism for one and one-half years at Syracuse University.

Richard A. Kauffman has been appointed as news editor of *Gospel Herald* to succeed David E. Hostetler. Kauffman has served as associate news editor for the past several months while Hostetler was on a special assignment to develop congregational news sources. Kauffman served as editor of *With* magazine from 1974 to 1983. Editing the news will occupy half his time.



Clockwise, from top left: J. Lorne Peachey, David E. Hostetler, Richard A. Kauffman, Paul M. Schrock

Kauffman also has been appointed theology book editor for Herald Press on a half-time basis. He will be responsible for planning and for fulfilling the needs in the theological area of the Herald Press book publishing program. Paul Schrock will continue to be the Herald Press book editor for all books except the theological books.

Ben Cutrell, publisher, comments: "I

Four-week-old Kathryn Elizabeth Umble became the unofficial mascot for the Board of Directors of Mennonite Board of Missions during its recent quarterly meeting in Elkhart, Ind. She is the daughter of Diane Zimmerman Umble, a member of the Board's Home Ministries Committee. "Since I'm nursing Kathryn, I knew I would have to bring her along if I decided to attend the meeting," Diane said. Father wasn't so sure about all this, but mother and baby flew to Elkhart, arranged for a crib outside the meeting room, and stayed with friends at night. Both mother and daughter survived the experience in good form. Diane, from Hesston, Kan., is a mass communications instructor at Bethel College, North Newton, Kan.

am anticipating renewed enthusiasm as these veteran MPH staff members enter into their new assignments."—Daniel Hertzler

Comedian Steve Allen edits his script during the taping of a one-hour radio special, The Christmas Connection. *It is being sponsored by an ecumenical media called Sand-Castles, which includes Mennonite Board of Missions. Using a telephone to "get in touch," Allen weaves together his own reflections with stories of people from all walks of life as they tell of their Christmases past. Actress Helen Hayes reads the Christmas story from Luke 2.*

U.S. court reverses Schmucker's conviction

A federal appeals court in Cincinnati has overturned the conviction of a 23-year-old Mennonite who refused to register for the draft and ordered a hearing to determine whether he was selectively prosecuted.

Mark Schmucker was convicted in October 1982 of refusal to register for the draft. He was subsequently fined $4,000 and sentenced to three years on probation, including two that he was told to spend working in a home for mentally retarded adults in Marthasville, Mo.

pending the fine while the case was on appeal, District Judge Ann Aldrich refused to order Schmucker to register for military service, saying that such an order would be an "insult of what this court believes to be an honest religious conviction" on his part.

Now a three-judge appeals court has unanimously thrown out Schmucker's conviction and ordered an evidentiary hearing to let him try to prove he was selectively prosecuted.

Schmucker had contended that although hundreds of thousands of young men have not registered for the draft, the government is only prosecuting those who have publicly disagreed with the registration law.

"I think it's good that the government will have to show whether I was selectively prosecuted, based on my First Amendment rights," Schmucker said. "It is a victory."

MENNOSCOPE

Miriam E. Krantz, who has worked in nutrition and community development in Nepal for 20 years, has received the 1983 Robert W. Pierce Award for Christian Service from World Vision International. The award, which includes a check for $10,000, was presented by Dr. Ted W. Engstrom, president of World Vision, during a college assembly on Nov. 16 at Eastern Mennonite College. Krantz, a 1962 graduate of EMC, has been a visiting scholar in residence at the college fall semester. She will return to Nepal in January for another term of service with United Mission to Nepal through Mennonite Board of Missions. In presenting the award, Engstrom cited Krantz for "her compassionate, Christian ministry to the people of Nepal." Krantz accepted the award by recognizing her colleagues from the Mennonite Board of Missions, the United Mission to Nepal, and all levels of government in Nepal who supported her in her work.

Media attention was focused last week on "Witness for Peace," a coalition of Christians (including Mennonites) which is sending rotating teams as a presence to lessen violence along the Honduras-Nicaragua border. *Newsweek* included a full-page article in its Dec. 5 issue. *CBS Morning News* interviewed two members of the first team on its Thursday morning telecast. And several of the network evening news programs were considering features on the coalition. National coordinator of "Witness for Peace" is Yvonne Dilling, author of the forthcoming book, *In Search of Refuge,* an account of her experiences as a volunteer worker in Central America. Luke Hurst, who spent a year with MCC in Honduras, is her associate. Dilling and Hurst are working out of the *Sojourners* offices in Washington, D.C.

Mennonite Mutual Aid's Life Services received 51 applications for life plans during October—the most received in one month since October 1978, reported Life Services manager Steve Herendeen. Twenty-three people applied for the Annually Renewable Term (ART); 20 others for the Youth Plan. Since 1978 the total number of life plans participants has declined slightly each year, until 1983 when the trend began reversing. Since 1982, when ART began, momentum has been building in the area of survivors' aid—and, more specifically, term insurance.

Hesston College students will have three courses in religion to choose from as part of a package of nearly thirty on- and off-campus offerings during Interterm this January. Jim Mininger, academic dean, will be teaching a class entitled "Anabaptist History and Thought." First-year faculty member Ron Guengerich will lead two two-week classes: "Psalms as Prayer" and "Psalms as Worship." Scheduled between the fall and spring terms, Interterm provides a break from the regular full-term routine and allows for an in-depth study of one course for a short time.

Emergency food needs in Lebanon, Guatemala, and Kampuchea has prompted MCC Canada to launch a special 1983-84 Food Drive. The drive, which began on Dec. 1, will last until the end of March 1984. MCC Canada hopes to raise $300,000 toward the purchase of canned meat for Lebanon, beans and corn for Guatemala, and rice for Kampuchea. Contributions to the 1983-84 Food Drive can be sent to MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man., R3T 2C8.

Representatives from most of the 39 congregations of the Atlantic Coast Conference came together to celebrate the Fall Festival of Missions on Nov. 5 at Conestoga Mennonite Church, Morgantown, Pa. Myron S. Augsburger spoke on the "Evangelism of the Whole Person" in three sessions. John and Irene Smucker presented glimpses of new work in Queens, N.Y., while Chuck and Joyce Hostetter spoke of plans for witness in Ocean City, Md. Banners symbolizing mission within the congregations were on display. Food, clothing, and bedding gifts were distributed for needy persons. The children's two-year mission project—Nickels for Neighbors—culminated with representatives carrying the savings in jars, cans, buckets, or checks to the platform for totaling on an adding machine. Adding this year's gifts to those of the previous year amounted to $8,587.75. The Fall Festival of Missions is sponsored by the Evangelism Commission of the conference.

Philhaven Hospital has selected Diehl Snyder, MD, to be that facility's next medical director, effective on Feb. 14, 1984. Dr. Snyder succeeds Charles Neff, MD, who is retiring after twelve years in that post. The new medical director has been a staff psychiatrist at Philhaven since January 1983. A graduate of the University of Maryland School of Medicine, Dr. Snyder completed residencies in Family Practice and Psychiatry at the Milton S. Hershey Medical Center. He is a member of the American Psychiatric Association and is a Diplomate of the American Board of Family Practice. Philhaven is a mental health facility located near Lebanon, Pa.

The Mennonite Your Way Directory IV deadline has been extended to Dec. 14 according to its coeditors, Leon and Nancy Stauffer. "Already we have received 1,800 registrations. People really seem interested and we want to give every opportunity for people to sign up," Nancy said. Persons interested in the Mennonite Your Way program should write im-

mediately for application forms to: Mennonite Your Way, Box 1525, Salunga, PA 17538.

Marlo Kauffman of the Mennonite Mutual Aid staff has been promoted to the position of Retirement Services manager for MMA, effective on Oct. 31, 1984. He is responsible to develop or modify MMA's retirement plans to meet the needs for retirement income among Mennonites. He also supervises the Retirement Services department. Kauffman joined the MMA staff in January 1981, and has served as Retirement Services assistant and Retirement Plans administrator prior to his promotion. Gary Brunson, former Retirement Services manager, continues an ongoing assignment as Life and Retirement Operations manager and has taken new responsibilities as Planning and Projects assistant for MMA's Mutual Aid Services division.

Kauffman

"Publicizing Your Church— A How-to Seminar" will be held the weekend of Jan. 13-15 at the Laurelville Mennonite Church Center. Congregational correspondents, publicity committees, pastors, church secretaries, as well as editors of local, conference, and churchwide publications and newsletters are invited to sharpen their communication skills in publicity. This event will be led by a team of active church editors and writers: David E. Hostetler, Scottdale, Pa., former news editor of *Gospel Herald;* John Bender, Elkhart, Ind., church relations consultant; J. Lorne Peachey, editor and designer of *Christian Living;* and Dorothy Cutrell, editor of the *Provident Book Finder.* For more information about this retreat or to register contact LMCC, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Mennonite Mutual Aid recently received an unusual response to a request to purchase software for its computer operations: Conway Computer Consultants, Inc. of Jackson, Miss., offered to donate the software to MMA. "I have observed firsthand the good works that Mennonite volunteers have done in our area, especially during the devastating flood in 1979, " wrote John A. Conway, Jr., of the Mississippi firm, "and would like to take this opportunity to 'return' some of the aid that was given." Accompanying the letter was a formal license agreement with the fee of $195 marked "waived." Dwight Stoltzfus, MMA president says: "This gift means that if you donated time to MDS (Mennonite Disaster Service), you also donated something to MMA."

Bill and Lyn Taylor of Brisbane, Australia, visited Mennonite Central Committee's SELFHELP Crafts recently to explore the feasibility of starting an importing business similar to SELFHELP Crafts in Australia. Their dream is to help Third World artisans earn a living by selling their creations in a chain of Australian stores that Taylors will establish. The idea for this business was born when Taylors read Ron Sider's book *Rich Christians in an Age of Hunger.* Fascinated with the idea of promoting "trade, not aid" with poorer nations, they called Sider and asked him if he could refer them to any businesses or organizations that were helping Third World nations by trade. Sider directed them to SELFHELP.

Mennonite Publishing House has made its annual complimentary mailing of datebooks to ordained and licensed ministers and members of church-wide boards. The booklets were mailed on Nov. 9. Each year booklets are returned to MPH because of changes of address. Ordinations or appointments may also not have reached us in time for the individuals to be included in the mailing. If you do not receive a booklet and are an ordained or licensed minister or a churchwide board member, contact the Church and Community Service office of the Mennonite Publishing House and a copy will be mailed to you.

Paul M. Leaman was ordained deacon to serve the Welsh Mountain congregation on Nov. 20. Clair B. Eby officiated at the ordination, assisted by Mark M. Leaman. His address is: 415 East Main Street, Terre Hill, PA 17581. Phone: (717) 445-4431.

Jacob M. Klassen, executive director of Mennonite Central Committee (Canada), Winnipeg, Man., was hospitalized for a heart attack which he had Saturday, Dec. 3. At last report he was still in intensive care, but was able to sit up and eat. The doctors are optimistic about continued improvement.

Hesston College has organized three student "Traveling Teams" for worship services and other special presentations. Each team is made up of from 10 to 12 students with an adult leader. One team emphasizes the use of drama in its presentations, while another concentrates on music. The third team offers a mixture of communication methods. The teams are being prepared to appear at church worship services, youth gatherings, and other similar events. The content of their presentation is altered to suit the age-group and can be in a serious or lighter mode. For information about the Traveling Teams, contact Marion Bontrager at the Hesston College Center for Bible Study, Box 3000, Hesston, KS 67062; phone (316) 327-8292.

Association of Evangelical Mennonites (AEM) is a newly formed fellowship group committed to the principles of the divine inspiration and inerrancy of Scriptures. Interested persons are invited to write for their statement of faith and statement of purpose. The address is Box 528, Sugarcreek, OH 44681.

Mennonite Health Resources recently appointed two new persons to its board. Representing South Central Mennonite Conference will be Dale Diener of Lyons, Kan. Dale works as a physician's assistant with Lyons Medical Center. He replaces Cecil Unruh who has completed a term. New appointee to represent Bob Wilson Memorial Hospital in Ulysses, Kan., is Delmar Kinser. Kinser is an engineer with Pioneers Electric Cooperative in Ulysses and serves also as the chairman of the operating board of Bob Wilson Hospital. He replaces Tom Barber of Johnson, Kan., whose term will expire. Elected as treasurer of the MHR Board is Harry Koehn of Greensburg, Kan., who assumes the position formerly held by Tom Barber.

The Black Rock Retreat board of directors recently reorganized, electing the following persons: Eugene R. Witmer, president; Warren Weaver, first vice-president; Clair Hershey, second vice-president; Dale W. Peifer, secretary; R. Clair Sauder, treasurer. Black Rock Retreat is located near Quarryville, Pa. The administrator is Bob Bender.

Jerry Unruh, administrator of Kiowa County Memorial Hospital in Greensburg, Kan., was recently chosen, "Employer of the Year" by the Greensburg Business and Professional Women. Each year, one person from the community is selected from candidates who are managers or employers striving to improve the opportunities for working women. The selection was made on the basis of a personal interview and on letters of recommendation from members of the employee group. Kiowa County Memorial Hospital is affiliated with Mennonite Health Resources.

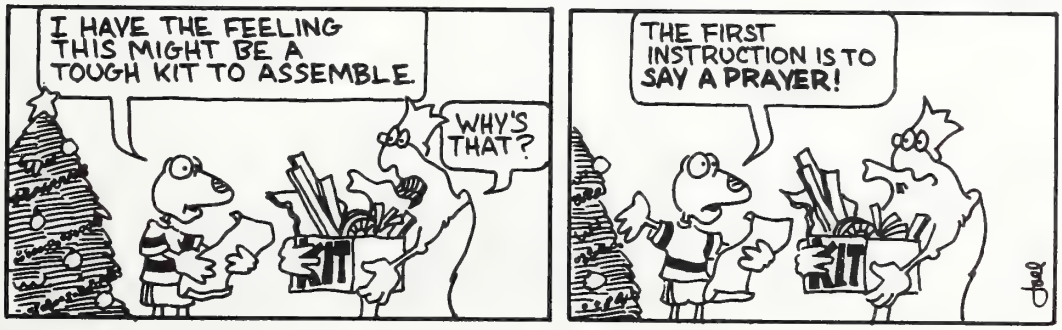
Thanksgiving week at Conrad Grebel College involved several days of activities around the theme "Share Your Thanksgiving." Students were invited to join a one day fast. The college contributed the money saved in food costs during the fast to the student chapel fund. Throughout the fast students spent meal hours in prayer and reflection in the chapel. In addition, students shared times of service to the larger community, including singing at a local nursing home or helping in a classroom for handicapped children. In total, offerings from the fast and personal contributions by students raised $720 which was contributed for relief efforts in the Philippines.

New members by baptism and confession of faith: Metamora, Ill.: Eric Bachman, Tim Allshouse, Heidi Thomas, Jill Schertz, Kevin Unzicker, Keith Unzicker, Donna Egli, Kathy Scherer, and Mel Fischer. Scottdale, Pa.: Don Neiderhiser. First Mennonite, Iowa City, Iowa: David and Rhonda Schoenmaker by confession of faith. Christ the King, Crewe, Va.: Alfred Bowles, Martha Bowles, Jane Cyrus, Mary Donovan, Paul Fox, Diane Fox, William Markle, Mimi Markle, Carolyn Johnson, Vincent Taylor, and Patricia Taylor. Rockhill, Telford, Pa.: Julie Anders and Amy Moyer.

Change of address: Harvey Chupp from Shipshewana, Ind., to 60751 SR 15, Goshen, IN 46526. Darrel Hostetler from Mbabane, Swaziland, to P.O. Box 503, Manzini, Swaziland.

Pontius

Joel Kauffmann



BIRTHS

Baisden, John and Ivy (DeVoe), Rittman, Ohio, second son, David Charles, Oct. 15.

Frisbie, Bill and Carol (Graber), Goshen, Ind., first child, Shawna Marie, Nov. 24.

Kolb, Aaron and Mary (Hoover), Williamsport, Pa., fourth child, second son, Michael Paul, Nov. 15.

McDonald, David and Elaine (Schulz), Walsenburg, Colo., third child, first daughter, Megan Marie, Sept. 16.

Mays, John and Lynn (Blosser), Florence, Ky., second daughter, Sara Meaghan, Nov. 12.

Nance, Brad and Carolyn (Plett), Lancaster, Pa., first child, Lindsay Plett, Nov. 5.

Shaw, Robert and Pamela (Mullett), Nappanee, Ind., first child, Dustin Robert, Nov. 11.

Steiner, John and Kris (Amstutz), Dalton, Ohio, third son, Travis Jay, Nov. 13.

Taylor, Ed and Joyce (Neuenschwander), Kidron, Ohio, third child, second daughter, Christa Joy, Nov. 22.

Yoder, Tom and Judy (Weaver), Goshen, Ind., first child, Mark Thomas, Nov. 22.

MARRIAGES

Becker — Weber. — Byron Becker, Goshen, Ind., Peace cong., and Ann Weber, New Hamburg, Ont., Nith Valley cong., by Amzie Brubacher, Oct. 15.

Burckhart — Slabaugh. —Larry Burckhart, Jr., Melbourne, Fla., and Corinne Slabaugh, Nappanee, Ind., both of North Main Street cong., by John C. King, Nov. 19.

Burkholder — Surbaugh. —Kenton Lamar Burkholder, Bridgewater, Va., Park View cong., and Jennifer Rae Surbaugh, Dayton, Va., by David F. Miller, Sept. 3.

Fox — Chupp. — Ed Fox, Sarasota, Fla., and Susie Chupp, Sarasota, Fla., Ashton cong., by Kenneth E. Nauman, Nov. 19.

Martin — Martin. — Calvin Martin and Pauline Martin, St. Jacobs, Ont., St. Jacobs cong., by Richard Yordy, Nov. 5.

Moyer—Montanari.—R. Kirk Moyer, Souderton, Pa., Blooming Glen cong., and Donna Montanari, Wildwood Crest, N.J., Catholic Church, Nov. 12.

Peachey — Boll. — John S. Peachey, Lancaster, Pa., Beth-el cong., and Anita R. Boll, Holtwood, Pa., Rawlinsville cong., by David N. Thomas, Nov. 19.

Wenger — Feucht. — Laverne Wenger, Orrville, Ohio, Chestnut Ridge cong., and Kelly Feucht, Dalton, Ohio, Presbyterian Church, by Glenn Steiner and Walter Kime, Nov. 12.

Witmer — Hess. — John Charles Witmer, New Covenant Mennonite Fellowship, Witmer, Pa., and Lucille Marie Hess, Mount Joy cong., Mt. Joy, Pa., by Nathan Hege, Nov. 5.

OBITUARIES

Blosser, Oliver, son of Joel and Mary (Moyer) Blosser, was born at Columbiana, Ohio, Jan. 8, 1890; died at Orrville, Ohio, Oct. 29, 1983; aged 93 y. On Feb. 12, 1919, he was married to Mary Liechty, who died in 1972. Surviving are 2 daughters (Emma—Mrs. Robert Hartzler and Ruth—Mrs. Paul Kauffman), 8 grandchildren, 11 great-grandchildren, 3 brothers (Clinton, Harvey, and Stelvin), and one sister (Emma Rice). He was a member of Smithville Mennonite Church. Funeral services were held at Gresser Funeral Home on Oct. 31, in charge of Herman F. Myers; interment in Oak Grove Mennonite Church Cemetery.

Boshart, Cora, was born in Milford, Neb., Feb. 14, 1893; died at Colorado Springs, Colo., Oct. 3, 1983; aged 90 y. She was married to William Boshart, who died in 1965. Surviving are one son (Clarence), 2 daughters (Vera Hochstetler and Dorothy Stauffer), 10 grandchildren, 22 great-grandchildren, and 5 great-great-grandchildren. She was a member of First Mennonite Church, Colorado Springs. Funeral services were held at Blunt Mortuary, in charge of LeRoy E. Redding and Gerald Grimes; interment in Evergreen Cemetery.

Deter, Daniel S., son of Daniel H. and Elsie (Steiner) Deter, was born in Ralston, Iowa, June 2, 1895; died at Resthaven Nursing Home, Morrison, Ill., Nov. 15, 1983; aged 88 y. On Dec. 31, 1919, he was married to Violetta Nice, who preceded him in death. Surviving are one daughter (Savilla), 3 sons (William, Melvin, and Clayton), 10 grandchildren, 6 great-grandchildren, one sister (Esther Nice), and 2 brothers (Adam and Ira). He was preceded in death by one daughter, one grandson, one sister, and 3 brothers. He was a member of Morrison Mennonite Church, where funeral services were held on Nov. 19, in charge of Aaron Nice; interment in the church cemetery.

Gehman, Edna R., daughter of John and Clara (Rikert) Detweiler, was born in West Rockhill Twp., Pa., Jan. 15, 1907; died of a heart attack at Souderton, Pa., Nov. 10, 1983; aged 76 y. She was married to Irvin A. Gehman, who died on Mar. 23, 1980. Surviving are one son (Walton D. Gehman), 3 daughters (Arlene D.—Mrs. Elam L. Summers, Wanda D. Freed, and Beatrice D.—Mrs. Lawrence A. Mack), 11 grandchildren, and 3 great-grandchildren. She was a member of Rockhill Mennonite Church. Funeral services were held at Eastern Mennonite Home and Rockhill Mennonite Church on Nov. 13, in charge of Paul J. Glanzer, Henry L. Ruth, and Russell M. Detweiler; interment in Rockhill Church Cemetery.

Gingrich, John Edmund, son of Enoch and Rebecca (Witmer) Gingrich, was born at Preston, Ont., Oct. 7, 1900; died of a cardiac arrest in Denver, Colo., Nov. 16, 1983; aged 83 y. On Sept. 14, 1927, he was married to Mary Mabel Weaver, who died on Mar. 29, 1963. On Sept. 20, 1969, he was married to Grace A. Hunsperger, who survives. Also surviving are one daughter (Carolyn Kay Lehman) and 2 grandsons. He was preceded in death by one daughter (Beatrice Jeanette). He was ordained as a minister on Dec. 10, 1933, and served congregations in Indiana, Pennsylvania, and Colorado. He was also ordained to the office of bishop. He was a member of Glennon Heights Mennonite Church. Funeral services were held in Denver, Colo., Nov. 19, in charge of David McDonald; interment in Littleton (Colo.) Cemetery.

Horner, Ada, daughter of Simon and Emma (Musser) Burkholder, was born at Smithville, Ohio, June 8, 1888; died at Dunlap Hospital, Orrville, Ohio, Nov. 14, 1983; aged 95 y. On Jan. 23, 1917, she was married to Adam Horner, who died in 1975. Surviving are 2 sons (Russell and Lester), 2 daughters (Ruth—Mrs. Clair Hofstetter and Mrs. Twyla Carson), 14 grandchildren, 17 great-grandchildren, 2 brothers (Roy and Guy Burkholder), and 3 sisters (Nora—Mrs. Raymond Hartzler, Grace Lehman, and Zora—Mrs. Leland Yoder. She was a member of Smithville Mennonite Church, where funeral services were held on Nov. 16, in charge of Herman F. Myers; interment in Smithville Church Cemetery.

Horning, Anna M., daughter of Elmer N. and Clara (Martin) Metzler, was born at Ephrata, Pa., July 31, 1922; died at her home at Ephrata, Pa., Oct. 26, 1983; aged 61 y. On Jan. 28, 1942, she was married to G. Sylvan Horning, who survives. Also surviving are 6 sons (David, Donald, James, John, Jay Paul, and Reuben), 4 daughters (Anna Mary Allgyer, Rhoda Denlinger, Rachel Long, and Jennie Horning), 23 grandchildren, her stepmother (Anna L. Metzler), one brother (Luke M. Metzler), and 5 sisters (Ruth Bowman, Mary Hershey, Emma Martin, Nora Herr, and Jane Zimmerman). She was a member of Metzler Mennonite Church, where funeral services were held on Oct. 31, in charge of Amos H. Sauder, Roy B. Martin, and Richard E. Buch; interment in Metzler Mennonite Cemetery.

Hostetler, Verda, daughter of David and Mary Ann (Beckler) Hostetler, was born near Wood River, Neb., Mar. 24, 1909; died in a Grand Island, Neb., hospital on Nov. 13, 1983; aged 74 y. On Nov. 29, 1934, she was married to Jacob Hostetler. Surviving are 5 sons (Raymond, Ervin, Delmer, Jacob, Jr., and Arlan), one daughter (Fern Jantzi), 25 grandchildren, 5 great-grandchildren, and one brother (Ira Stutzman). She was preceded in death by 4 sisters and 7 brothers. She was a member of Wood River Mennonite Church, where funeral services were held on Nov. 16, in charge of Irvin Nussbaum and Cloy Roth; interment in the church cemetery.

Hunsberger, Earl H., son of Jonas and Kathryn (Heacock) Hunsberger, was born in Hilltown Twp., Pa., Apr. 9, 1895; died at Sellersville, Pa., Nov. 14, 1983; aged 88 y. He was married to Estella Detweiler, who died in 1934. On Aug. 8, 1936, he was married to Sara Hackman Detweiler, who died on July 24, 1980. Surviving are one daughter (Kathryn Fulmer) and 3 sons (Earl, Jr., Harold, and Willard). He was a member of Blooming Glen Mennonite Church, where funeral services were held on Nov. 17, in charge of Mark M. and David F. Derstine; interment in Blooming Glen Mennonite Cemetery.

Weber, Estella Luanna, daughter of Allen and Abbie (Snyder) Weber, was born in Bloomingdale, Ont., June 5, 1903; died at New Hamburg, Ont., Nov. 9, 1983; aged 80 y. Surviving is one sister (Eileen—Mrs. Ivan Kinzie). She was a member of Stirling Avenue Mennonite Church, where funeral services were held on Nov. 12, in charge of Mary Mae Schwartzentruber and Vernon Leis; interment in First Mennonite Cemetery, Kitchener.

Yoder, Clemence Peter, son of David S. and Malinda (Smucker) Yoder, was born in Wayne Co., Ohio, Sept. 24, 1896; died of a heart attack at Newport News, Va., Nov. 9, 1983; aged 87 y. He was married to Elizabeth Burleson, who died in March 1943. In October 1944, he was married to Izzeta Bowers, who survives. Also surviving are 3 daughters (Lois—Mrs. Hobert Yoder, Jewell—Mrs. Donald Shenk, and Evangeline Yoder), one stepson (Roscoe H. Bowers), and one sister (Effie Schmucker). He was a member of Providence Mennonite Church. Funeral services were held at Peninsula Funeral Home, Newport News on Nov. 12, in charge of Ernest M. Godshall and Lloyd Weaver, Jr.; interment in Providence Mennonite Church Cemetery.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

P. 870 by Cindy Sprunger; p. 871 (upper left) by David Hiebert; p. 871 (bottom) by Joy Frailey; p. 872 by Archie Hamilton

ITEMS AND COMMENTS

ACLU plans major church campaign in new effort to halt executions

Concerned about growing pressure to execute hundreds of death-row inmates in U.S. prisons, the American Civil Liberties Union plans a major campaign among American churches and religious groups, which ACLU staffers regard as followers rather than leaders of the drive to ban capital punishment. In an internal report to the ACLU's foundation board, executive vice-president Ira Glasser said recently that despite expected increases in the number of executions in this country, "churches as a group have not reflected a sufficient commitment on this issue . . . I believe that the effort to create such a commitment ought to dominate what we do during the coming period."

Southern Baptist associations reject women clergy in Oklahoma, California

Southern Baptist associations in Oklahoma and California have refused to seat messengers, or representatives, from congregations that have ordained women. Baptist Press, the Nashville-based news service of the Southern Baptist Convention, said the actions had been taken by the Capital Baptist Association in Oklahoma City and the Redwood Empire Baptist Association in Vallejo, Calif. The Oklahoma City controversy arose in January, when the congregation of the First Baptist Church voted to permit the ordination of women deacons. The action was subsequently criticized by the Capital Baptist Association, but did not deter the congregation from ordaining three women. While the association could not order First Baptist Church not to ordain the women, it could—and did, in a vote—refuse to seat the church's representatives. But the congregation didn't send any to this year's meeting, to try to avoid a debate on the matter.

Graham celebrates 65th birthday in city of his first big success

Billy Graham returned to the site of his first major crusade and preached part of the same sermon he delivered then, warning that America must repent of its sin or face the judgment of God. Smiling and sun-tanned, the evangelist came to Los Angeles to celebrate his 65th birthday and "Billy Graham Day" on Nov. 7. A plaque was unveiled at the spot where his tent revival meetings in 1949 launched the farm-reared evangelist into international orbit as one of the world's most famous men. The tent crusade, at the corner of Washington Boulevard and Hill Street, caught the attention of newspaper publisher William Randolph Hearst. Soon, worldwide media coverage of Mr. Graham made evangelism respectable and the young, flashy "Gabriel in gaberdine" became a celebrity almost overnight.

Largest white Afrikaaner church takes first steps against racism

The largest of the three Afrikaans churches in South Africa—the Nederduits Gereformeerde Kerk (NGK)—has taken the first steps to distance itself from apartheid and racism. The three churches, which have traditionally backed South African government policies, were stung last year when the World Alliance of Reformed Churches declared in Ottawa that the policies of apartheid were a heresy. They were particularly hurt by the fact that the World Alliance's decision followed similar action taken by the Nederduits Gereformeerde Sendingkerk (literally, the Dutch Reformed Mission Church), which the NGK had set up for so-called "colored" (mixed race) people—and that one of the Sendingkerk leaders, Dr. Allan Boesak, was elected president of the alliance. The most dramatic and far-reaching decision came in the Western Cape, a traditionally more liberal area in the southern extreme of the African continent. After a short debate, the Western Cape Synod called on its members to end all racial discrimination against anyone. It is also decided that church councils "must ensure that no person who in good faith wishes to worship—regardless of language or racial group—will be prevented from attending a service."

Minnesota survey shows wide use of alcohol and drugs by the young

A study which discovered wide use of alcohol and other chemicals by Minnesota's eighth, tenth, and twelfth graders had one encouraging finding, according to the Catholic priest who heads the Chemical People/Minnesota project. John E. Forliti said it was discovered that the more active youth are in religious youth groups, the more frequently they attend worship and the greater importance they give to religion, the more unlikely it is that they will use drugs. Father Forliti, a staff member of Search Institute, Minneapolis, which conducted the study, said the degree to which parents become upset if they discover that their child has been drinking also influences use. The study found that only slight differences exist between public and non-public school students in the percentage who report using alcohol once or more. A higher percentage of non-public eighth graders have tried alcohol than public eighth graders. In the 10th and 12th graders, the pattern is reversed.

Immigration and conversion make Islam 3rd largest American faith

The growth of Islam in North America over the last two decades has been so steady that the ancient religion espoused by the prophet Mohammed has now become the third largest on the continent in numbers of believers. Islamic leaders say the 2.2 million Muslims now living in the United States reflect a rising immigration from the Middle East, North Africa, and Asia as well as a growing number of American native converts, most of them black.

As recently as the early 1960s, the number of U.S. Muslims was thought to be too few to be worth counting. But North America is seen now as a fertile mission field for Islam, which is second only to Christianity in the number of followers it has among the world's religions.

Religious and charity groups open new drive against postal increases

Representatives of missionary and charitable groups opened a new campaign here against rising postal rates, asserting that the Reagan administration's rate hikes for nonprofit mailers work against its call for private-sector initiatives to help the poor. About 100 fund-raisers for religious and secular social service agencies across the nation joined to develop strategy and "protest with one voice the insensitivity of the Reagan administration," declared one conference speaker, Richard K. Knuge, of The Marianist Mission in Dayton, Ohio. He said rate hikes have forced the mission to cut direct-mail appeals and, in turn, services to the needy.

George T. Holloway, executive director of the National Catholic Development Conference, called direct mail the "lifeblood of religious fund-raising." He said in an interview: "Contrary to popular belief, most nonprofits don't have large constituencies that go door to door. They all depend on the mail. And if the raises continue, they won't be able to use the mail. Ronald Reagan is saying the government should move out of social services and give it back to the private sector," Mr. Holloway continued. "So what does he do? He pulls the rug out from under nonprofits by cutting the preferred rate."

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The spirit of Christmas

"As we have opportunity, let us do good to all . . . and especially to those who are of the household of faith" (Gal. 6:10).

Christmas may be the most cliché-ridden holiday of the year. No doubt this is because there is loaded upon it more than any holiday could bear. Easter has its share of nonsense too, but there are extenuating circumstances, at least in the northern hemisphere where spring is on the way.

Indeed to get to the real spirit of Christmas one might do well to experience the holiday in various cultures and climates in order to strip off some of the cultural and climatic overlays. Many of the secular Christmas carols would make no sense in a tropical climate where people have no concept of a "white Christmas."

In the northern hemisphere Christmas comes not only at the end of the calendar year, but at the time of the winter solstice when the days are the shortest. It is generally understood that the Christmas celebration came in as an alternative to the intemperance involved with the pagan celebration of the winter solstice. Though we may not recognize it, we need certain pauses in routine—a day or a week—to vary the regular routine, to reflect on our failures and accomplishments and consider our opportunities. Christmas can provide a context for this. Christmas is a time for remembering—a point of reference for events in the past. Dickens' Scrooge had such an experience and it changed his life.

Most of us, reflecting on Christmas, recall family experiences, for although Christmas greetings and celebrations reach out toward friends, neighbors, and business associates, the most intense Christmas focus is on family matters. Christmas memories take me back to the family.

I remember the year my father and I traveled more than 300 miles for Christmas, the rest of the family having gone on ahead to grandfather's house. I recall that my youngest sister was born a year or two later ten days before Christmas and, at my suggestion, if I recall correctly, her middle name is Carol. I remember too when my brother and I got in a squabble over the stuffed animals and one of them had to be repaired.

More recently I recall what seems on reflection as a simpler time than now: when a local radio station presented a sequence of Christmas stories on Christmas Eve. They were the same stories year after year, but the boys seemed to enjoy them. Then as the evening wound down everyone else went to bed and I would listen to Christmas music—the Messiah perhaps—which was available almost anywhere on the radio dial.

Christmas is with us and we might as well accept it. But we do not need to accept the secularized, commercialized interpretations. Some are ready to lead in other directions. One such group is "Alternatives" of Forest Park, Georgia, an organization which promotes simpler lifestyles, sharing, and better celebrations. This year Alternatives has taken on Santa Claus and provided a "Christmas without Santa Claus" kit. "An alternative Christmas doesn't necessarily mean no gift-giving," said Milo Shannon-Thornberry, director of Alternatives. "But it could mean more personal gifts, handmade gifts, giving of time, giving to the poor, giving of self, scaling down expenses."

An alternative Christmas program in our denomination is the Christmas Sharing Fund. This fund has been around for a number of years and we may be in danger of taking it for granted. An ad in last week's *Herald* makes a very modest appeal for funds. Wouldn't this be a good year to oversubscribe the Christmas Sharing Fund?

How would we decide how much to give? One suggestion for starters would be to calculate how much we spend on family Christmas gifts and give an equal amount to the Christmas Sharing Fund. Of course there are many good causes seeking our support at this time of the year. But here is one sponsored by and for our own church. It is our opportunity to do good in our own household of faith. Designate your gift through your congregational treasurer. Or use the coupon in last week's *Herald*.—Daniel Hertzler

December 20, 1983

GOSPEL HERALD

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Gift list

The amaryllis bulb is not complete
Until in March it juggles
Billowing blooms of red and
Ivory delight.

Nor has the sculptured soup tureen
In bright, hand-colored clay
Achieved its value destitute of broth
And circling company.

The brooch unworn, the record void of sound,
The volume left unread and, unwound,
The music box for all its clockwork joy
Remain imperfect gifts.

And the boy scratched in nostalgic hay
We faithfully, upon his natal morn
Accept and view, only to turn
And wearily slip away.

—Charles A. Waugaman

The gospel of the cow shed

by Stephen F. Dintaman

Author's note: 1983 is the 500th anniversary year of Martin Luther's birth. While we as Mennonites may have some reservations about aspects of Luther's theology and influence, we can still enrich our own tradition and our own understanding of the gospel by keeping alive the memory of his remarkable contributions to the church. This article is written partly as an expression of what Luther has meant to me, and also to illustrate that Luther continues to speak to Mennonites.

Martin Luther is remembered by history first of all as the personal and theological dynamo behind the Reformation. Perhaps less well known are his remarkable gifts as a preacher. For Luther worship was no longer to be a priestly reenactment of the mass which was passively observed by the people. For him the sermon became the center of Christian worship. And in his view it was not enough that the sermon merely report the facts or pass along correct doctrines. The sermon becomes a true act of proclamation only when it goes beyond this and reaches into the hearts and lives of the listeners.

The nativity of Jesus, according to Luther, was a human event. Who would have recognized the Son of God?

In his understanding, the sermon is truly "heard" only when the individual hears not simply the words of the preacher, but hears as well the living Word of God and realizes not simply that God is gracious, but that God is even gracious to *me*. The sermon is the means by which God reaches out to claim the heart of the believer.

Luther was a tireless preacher and delivered as many as three or four sermons a week. But he seems to have taken special delight in the Christmas story and preached dozens of sermons from it. He believed that this simple story, that any child can understand, expresses perfectly the utter simplicity of the gospel. In fact he believed that the simple truth which it presents, that God has come in utter weakness and humility to freely justify sinners, is so surprising to us that it is literally unbelievable and can never be understood or accepted by mere human reason. For Luther the Christmas story represents both the joyous simplicity and the utter scandal of the gospel. So whenever Luther preaches on the Christmas story he is in fact preaching on the only thing that he felt was a worthy topic for a sermon; the cross.

Luther's concern in preaching on the nativity is to present it as a human event. It is not a somewhat unreal religious something-or-other that happened in a remote age where people wore halos. His Mary is not the smiling queen of heaven depicted in medieval Catholic art (or on modern Christmas cards). The Mary he shows us is a frightened 15-year-old girl who has just gone through labor and delivery alone, in a cold, dark cow shed.

His Jesus is not a chubby, smiling 6-month-old, but a naked, ignorant, and helpless newborn who needed to be bathed and diapered.

No glory seen in the cow shed. Luther's point is not only to show us the human reality of these events but to depict the scene in the cow shed as one in which no glory whatsoever is to be seen. The lot of Mary and Jesus is consistently one of weakness, humility, and degradation. This then is the first miracle of Christmas for Luther: that God's visitation among us is in a manner totally opposite of all human expectations. This utter lack of glory and majesty in the Messiah's appearance is what the gospel is all about. God took upon himself the form of a baby and hides the glory and majesty of deity behind the weakness of an infant. It is only in this form that God is approachable by us sinners. Luther says, "Let us, then, meditate upon the Nativity just as we see it happening in our own babies. I would not have you contemplate the deity of Christ, the majesty of Christ, but rather his flesh. Look upon the baby Jesus. Divinity may terrify man. Inexpressible majesty will crush him. That is why Christ took on our humanity, save for sins, that he should not terrify us but rather that with love and favor he should console and confirm."

This hiddenness of God in the weakness of a baby

Stephen F. Dintaman is an instructor in religion and philosophy at Eastern Mennonite College, Harrisonburg, Va. The quotations from Martin Luther are from *The Martin Luther Christmas Book*. Translated and arranged by Roland H. Bainton, Fortress Press, 1948.

GOSPEL HERALD Volume 76 Number 51

Editor: **Daniel Hertzler** News Editor: **Richard A. Kauffman**

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"The Flight into Egypt" by Abraham Bloemaert (Dutch, 1564-1651)

means for Luther that we in our blindness and hardness of heart simply cannot recognize what God is doing in the cow shed in Bethlehem. We are blinded by the light of our own power and learning and righteousness so we see nothing but degradation and darkness and close our hearts to Mary and the babe. Luther depicts the wise men as being greatly disappointed when they arrive and no one even knows about the birth of a king: "Everyone is so cold and unfriendly that no one offers to go with us and show us the child. They do not believe themselves that to them a king is born, and shall we come and find him? How desolate for the birth of a king! One of our shepherds makes more fuss over the birth of a lamb, and when a cow calves more people know about it than have heard of this king."

Using a bit of poetic license, Luther sees the human situation perfectly described in the contrast between those in the inn and the miserable family out in the barn: "When now they were come to Bethlehem . . . they were, of all, the lowest and most despised, and must make way for everyone until they were shoved into the stable to make a common lodging with the cattle, while many cutthroats lounged like lords in the inn. They did not recognize what God was doing in the stable. With all their eating, drinking, and finery, God left them empty, and this comfort and treasure was hidden from them. Oh, what a dark night it was in Bethlehem that the light should not have been seen. Thus God shows that he has no regard for what the world is and has and does. And the world shows that it has no regard for what God is and has and does."

Luther uses the misery of this scene to incite the pity of his audience. He appeals to the women: "Think, women, there was no one there to bathe the baby. No warm water, or even cold. No fire, no light. The mother was herself midwife and maid. The cold manger was the bed and the bathtub. Who showed the poor girl what to do? She had never had a baby before. I am amazed that the little one did not freeze. Do not make of Mary a stone."

But Luther does not allow his hearers to enjoy their self-righteous pity for long. He turns the accusing finger toward them and toward us: "There are many in this congregation who think to yourselves: 'If only I had been there! How quick I would have been to help the baby! I would have washed his linen. . . .' Yes, you would! You say that because you know how great Christ is, but if you had been there at that time you would have done no better than the people of Bethlehem. Childish and silly thoughts are these! Why don't you do it now? You have Christ in your neighbor. You ought to serve him, for what you do to your neighbor in need you do to the Lord Christ himself."

The second miracle: faith. For Luther this hiddenness of God in the manger means that there is a second miracle of Christmas, a miracle that is in its own way just as incredible as the first. The second miracle is that some people *do* have faith. Some people come to the cow shed and adore the baby. For Luther faith is a miracle of the Holy Spirit performed in the believer's heart. In the Christmas story that is the role of the angels. They appear to the shepherds and point them to the manger.

The heavenly glory of the angels illuminates the darkness of the scene in the cow shed and shows us our Savior. It is significant to Luther that the angels appear to humble, hardworking shepherds. The lowliness and simple faith of the shepherds (and of Mary) are the models Luther urges his congregation to emulate: "They were pure in heart and content with their work, not aspiring to be townsmen or nobles, nor envious of the mighty. Next to faith this is the highest art—to be content with the calling in which God has placed you. I have not learned it yet."

The wise men, too, are pointed out as models of faith. Even though the cow shed was not what they had expected, they believed the word of God and humbled themselves before the babe. Luther says, "If we Christians would join the wise men, we must close our eyes to all that glitters before the world and look rather on the despised and foolish things, help the poor, comfort the despised, and aid the neighbor in need . . . since the kingdom of Christ is to be found among the lowly and the despised in persecution, misery, and the holy cross. Those who seek Christ anywhere else find him not."

Luther's sermons continue to speak to us today, especially in his rejection of what he calls a "theology of glory." A theology of glory is one that in the process of exalting Christ also finds some subtle way to exalt *our* righteousness, or *our* spirituality as well. Or, it may stress the special privileges the believer has, or even suggest that the believer is immune from the common failings and suffering of the human race. Luther, at his best, calls us to live not in glory, but at the foot of the cross. It is there with the broken, humiliated Christ that we see the real glory of God and find spiritual healing and renewal. It is there that we see that faith does not lift us out of the world into a realm of supernatural blessings, but rather turns us toward serving Christ by serving the weak and powerless in our world.

My friend, Jesus

by Bob Bowen

As someone who has worked with mentally retarded persons for the past 10 years, I sometimes lose sight of the fact that prior to being a houseparent in a group home, I had never really "seen" a retarded person. I may have stood next to one in a grocery store, or sat next to a handicapped person on the bus, but I never saw them. Jesus could have said to me "I was thirsty, and hungry, and you gave me nothing," and I honestly wouldn't have remembered seeing him. The line in "Amazing Grace" comes to mind: "Was blind, but now I see."

The process of going from blindness to sight was a long one for me, and I believe that the process is not yet over. I would like to share how my eyes were opened.

Christmas is a family time even for people who are mentally retarded, but some had no family to visit. One Christmas it was my turn to work, and on Christmas eve, one of my clients brought out his photograph album, and asked if I wanted to see his friends. He opened the book, and began to turn the pages, reciting names. "This is my friend Bill, and Paul, and these two I don't remember, and this is Cathy, and this is Jesus, and this is Jim. . . ." Now, I'd been struggling with faith at that time, but my struggles were "theological," and there were questions of doctrine, and it never occurred to me that Jesus could be the kind of friend whose picture would be in my photograph album. That's where the pictures of my real friends go, where the memories lie, printed on Kodak paper so they will never fade.

The image of Jesus as being so real that his picture can be in a picture album has stuck with me. Christianity had been a set of doctrines, of values that I could internalize, a way of looking at the world, a way of justifying pacifism, a way of alleviating my guilt through confession and salvation, but it had never been a relationship with my friend Jesus until that Christmas, when someone showed me his friend.

After that experience, and many others like it, I have come to appreciate the gift of fellowship God has granted me. Not only can I teach my clients skills, and provide them with counsel, they can teach me about honesty in relationships, about saying what you mean, about the joy of each day of life. We spend so much time talking "professionally" about the necessity of concrete communications to the retarded, of making our words simple and understandable to them, that we lose sight of the fact that concrete, simple, understandable communication is what we all need. As "normal" people, we have developed elaborate defense mechanisms to hide our flaws, fears, and hopes from those around us. We speak of normalization and deinstitutionalization, and "least restrictive environment." These are all good terms and goals, but the end goal of services in these models is to make the retarded more like us.

"The Flight into Egypt" by David Teniers the younger (Flemish, 1610-1690).

I believe that we, as a society and a church, have much to learn from people who are retarded. We need to learn how to be open, vulnerable, and to accept the concreteness of those ideas we have elevated to the abstract and unknowable. We sing "What a Friend We Have in Jesus," but I didn't *really* believe that until I saw his picture in a photograph album.

One of my duties at work is to coordinate church activities for our clients, and I had been having a difficult time finding a church that was physically accessible to clients in a group home for multiply handicapped individuals. Finally, after about three months of trying, a Lutheran church agreed to take on this group home as part of its mission program. When I explained to the clients that they had a church to go to, one of them used a language board to say "Church, happy, thank you." This became a liturgy for the worship service, a way of confirming the church's decision to go into mission with this group home. More than this, it was a way to remind all of us present at that service that church was something to say "thank you."

To become aware, to see, is only the first step in establishing a relationship. My only sorrow is that it took me so long to see Jesus as being real enough to have a place in my picture book.

Bob Bowen is a member of the Cedar Falls (Iowa) Mennonite Fellowship.

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Alternative Christmas

by Margaret Foth

I like to work crossword puzzles. Even in the pre-Christmas hurry, I relax for a few minutes with the daily puzzle. Recently, I was stopped by the clue "Wilson's Plan." By filling in some of the other squares, I remembered "Wilson's Fourteen Points." Oh, yes—that was the name given to President Woodrow Wilson's plan to make the world peaceful following World War I.

My mind wandered: How many plans have been made for peace? How many wars have been fought to allow peace? How many weapons are we building to insure peace? All since Wilson's time, about sixty years.

It seems ironic. The message today is that more missiles and nuclear weapons are necessary to *keep* peace. But the message of Christmas is that a baby's birth was the promise of peace on earth and good will to all humankind.

I know that many people are sincere in their conviction that only superior arms will force our enemies to respect us and so keep peace. I can't change the minds of those who make national and international decisions, but I do look for ways to work toward peace.

One simple choice is to learn to know people from other countries; in our community we have a number of foreign students attending college and university. Our family contacted the university and we were given the names of two young men from India who were also interested in multiracial friendships.

We first invited them to our home during Christmas vacation. (The dorms are very lonely, and at some colleges *closed*, during holidays!) That Christmas our gifts included beautiful silk scarves from India. I don't remember what gifts we gave them, but I remember the fun of sharing our traditional Christmas dinner and talking about the customs and the Christmas story. I also remember that they invited us to celebrate their traditional New Year, and that was fun. We've also had friends from Japan and China, and Austria and Chile.

These friendships seem like a drop in the bucket when we think of world peace. But learning to know individuals from other countries can help us realize that peace is more than security for just our country.

A friend was in Russia for an international publishers convention at the time the Korean airliner was shot down. He said that he saw the people there—Russian citizens—shocked and saddened at the news. That's a very different picture from what the official leaders of both governments give. We need increased good will if we hope for peace.

Whatever we can do to share our good will, our bounty of resources, our hopes for peace—that's an alternative plan for Christmas giving in 1983. One group, calling themselves "Alternatives," has gathered a number of ideas for celebrating Christmas by sharing with those in need.*

Some ideas include volunteering time to work with social agencies or planning to give 25 percent of your Christmas gift money to those who have real need. Groups can plan together to make larger gifts to meet a continuing need in your community, such as providing food, shelter, tutoring, or transportation.

Each year I begin the holiday season with thinking, "I'm going to celebrate Christmas differently this year. I'm not going to get caught with last-minute rushes, and I'm going to take time to enjoy my family and friends, and I'm going to try to make Christmas brighter for someone else." Sound familiar?

But, unless I begin to plan early, I slip into old ruts. Our Christmas shopping habits are encouraged with millions of dollars of advertising. All kinds of traditions of eating and decorating entice me to make Christmas sumptuous and festive. Only a few reminders say that Christ's birthday should be celebrated by helping those who are needy.

If Christmas is the celebration of the birth of Christ, we should look for ways to give gifts to those he cared for—the poor, the homeless, the hungry, prisoners, those who are lonely.

As individuals we can volunteer to visit people in prison. Homes for the mentally ill, shelters for homeless persons, and retirement homes are also places where people are not only lonely at Christmas, but all year long.

If we can retreat from the commercialization and sentimentality of Christmas, we can find new joy. Christmas doesn't have to leave us with the overspent, overworked, day-after blues. In fact, Christmas can be a time which brings new awareness of our own blessings and what we have to give.

Margaret Foth is speaker on *Your Time*, a radio program sponsored by Mennonite Board of Missions Media Ministries.

*"Alternative Christmas Resources," a free leaflet available from Alternatives, P.O. Box 1707, Forest Park, GA 30051.

READERS SAY

Verna L. Guengerich, Glenwood Springs, Colo. In response to Dorothy Yoder Nyce (Oct. 4) I believe that Yahweh has placed the woman in a position where she is the glory of Yahweh's glory (1 Cor. 11), and besides that she is "seated with him in the heavenlies" (Eph. 2:4-7). What could be more wonderful? Why Yahweh has not given the woman authority in his chain of authority as given in 1 Corinthians 11:3 (and confirmed in 1 Pet. 3), we do not know nor do we need to question it (Rom. 9:20-21).

However, the man can and does mistreat the woman because the man, for the most part, does not willingly submit to his Head and love the woman as the Messiah loves the church and is the Savior of the body (Eph. 5:23). But man cannot put the woman down by mistreating her. In her spirit she rises even higher as she stays in the place Yahweh has put her (far above principalities and powers) knowing that her unbelieving husband is "sanctified by the believing wife" (1 Cor. 7:10-17). (The Bible defines disobedience as unbelief. See verses like Deut. 1:32; 2 Kings 17:14-15; Num. 14:11; Heb. 4:2.)

I think the woman is pretty much proving to herself (and to the man) that she can not elevate her position, nor change the man's treatment of her, by leaving the principles laid down in the Word. She has tried: by cutting her hair like her sisters in the world, then by deciding to no longer wear the covering as the symbol Yahweh gave that there is a chain of authority for happiness in the home and for a witness to the world of how much Yahweh loves the world. Then soon she felt comfortable in attire designed after that worn by the man. Now the woman feels surely if she were given more authority in the home, and/or the church, she would be happy, and fulfilled. Have men and women grown up under the teaching of his Word? To me, there is way too much time and space given to the symptoms, while the cause is being neglected.

A. P. Adams says of 1 Corinthians 11:3, "Notice the sequence in the headship.... This is not an arrangement to show gradation—high or lower, less or more, but to reveal how God (Yahweh) will lift all humanity to equality with himself, and the woman's place is doubly glorious for she is the glory of God (Yahweh)."

Adams' article really helped me to want to obey his command in 1 Corinthians 11 and I have no difficulty keeping my hair uncut and covered at all times. Yahweh's Word will not return unto him void, and if one man is spoken to by the symbol commanded by Yahweh and will take his rightful place under his head it will glorify the Father—which should be the purpose of all we do. (Col. 3:23; 1 Cor. 10:31). And besides I have met the condition for praying and giving forth his word as a woman. (If we are to pray without ceasing and always be ready to give an answer to every man that asketh, the reason of the hope that is in us with meekness and fear, then I need my head covered to remind me, too, that mankind must be kept out of sight so that the Messiah might be manifested. It is wonderful to believe that he can even use a "weaker vessel" in his kingdom.)

Thanks for your prayers. As a woman, I also have a big place to fill in making the gospel of the kingdom known so our Messiah can return for his perfect church and together reign with him until he hath put all enemies under his feet (Mt. 24:14 and 1 Cor. 15:20-28). And let's all pray that the apostles, prophets, evangelists, preachers, and teachers will all come forth boldly with his Word so that the saints may be perfected for their ministry so that every joint is able to supply that which only it can supply for the "increase of the body unto the edifying of itself in love."

Lois Good, Commission on Aging Coordinator, Lancaster, Pa. I have noted and appreciated the lead article of the Nov. 15, 1983, *Gospel Herald* entitled "The Ministry of the Aged." Thank you to Paul Miller for this writing about the biblical view of aging. As a Mennonite community we have much to learn from our older members and need to grow in our appreciation of our elderly. God's love is imparted to all persons young and old. Should not the church receive, honor, and give opportunities for persons of all ages to participate and feel needed?

Kathy Kauffmann, De Kalb, Illinois. The lead article in the November 22, 1983, issue of *Gospel Herald* entitled "The Mennonite Family in the 80s" by Maurice Martin was very thought-provoking. Indeed, the "traditional" Mennonite family is changing, and in some ways, it may be seen as a reflection of societal change. We as Mennonites seem to be very concerned with the loss of our ethnicity, and with some good reason. However, I think it is important to keep this concern within a clear perspective. Just as stability is not always positive, change is not always negative.

I feel the key to the article is the following statement by the author: "When there are no more secrets, we are prodded to rethink our attitudes and beliefs as they affect Mennonite family life." Sometimes it seems to me that our emphasis in the Mennonite Church is weighted much more to a maintenance of the way things have been, whether or not that was necessarily healthy for the persons involved. As painful as a marital breakup is for the persons involved and their families, would not our focus be more helpful if it was on healing and forgiveness? With counseling and guidance, should not a divorced person have a second chance with a marriage supported by his/her community?

It is not easy to look at those issues which are emotional and divisive in the church. But when we fail to do that as a community of believers, we leave the hurting persons to find their own way, outside the community which they need to love and support them. It is my belief, as a student of Family Social Services, that the church could and should do much more in the area of family problems. It is a risk; our own hurts, our own feelings, may be laid bare. But by making ourselves vulnerable to each other and with each other, we would be better following Christ's example of healing and forgiveness than if we just hope the problems will right themselves. They won't. It is up to us as a community of believers to help right them.

Stan Smucker, La Junta, Colo. I'm pleased to see that Duane Beachey, Spencer, Oklahoma, was the recipient of the Oklahoma Non-Violent Action Award and that *Gospel Herald* reported it. One additional credit that Duane and Gloria should have, I think, is that they have spent nine years in voluntary service in the Oklahoma City community rather than seven. Duane and Gloria spent two years in M.V.S. (General Conference) in Oklahoma City from 1975 to 77 helping to get the Home Repair program started there, and it is still going today as "Menno House Repair." Nine years in VS with a family must be some kind of record! Thanks, Duane and Gloria!

Thanks for J. Denny Weaver's "Whither the Anabaptist Vision?" I have long felt some discomfort about the "finishedness" of the "Anabaptist vision" as has been shown in some teachings in the past. I appreciate our sixteenth-century forefathers and foremothers much more from the perspective of being "on the ground beside us" rather than on the pedestals. I do also appreciate the more recent teachers who in their great determination to make some sense out of the Anabaptist puzzle might have inadvertently put Brothers Conrad, Felix, and others on a pedestal they didn't intend. I also am grateful for Bethlehem 83—and for the realities of pluralism in our Mennonite movement.

After Bethlehem '83, new historical vistas

The Historical Committee of the Mennonite Church gathered in Goshen, Ind., for its annual meeting, Nov. 9 to 11. The time was spent in review of the committee's work, as well as reflections upon future directions and goals.

On Thursday evening the committee met with the Goshen-Elkhart Mennonite Historical Society to reflect on Bethlehem 83 and its implications for the future work of historians. Leonard Gross and James Mininger of the committee introduced the topic and John A. Lapp, president of the Mennonite Historical Society, led the discussion which followed. Participants pointed out the need for the research and interpretation of Mennonite confessions of faith and also encouraged further cooperative steps between the Mennonite Church and the General Conference Mennonite Church—a theme considered as well in Historical Committee discussions.

The Mennonite Encyclopedia revision, a current inter-Mennonite project, was affirmed by the committee. It hopes to continue to participate actively in the project, along with the Institute of Mennonite Studies and other research centers and groups.

Executive Secretary Leonard Gross, in his report to the committee, noted areas of change that are affecting the Historical Committee work:

- Archives are becoming increasingly vital for Anabaptist historiography and Mennonite interpretation. In the past, researchers leaned heavily on German library sources in their studies. Currently, scholars have begun to rely more on archival materials as they attempt to interpret post-sixteenth-century Mennonite history. The archives are a rich source of materials for this entire period.
- With the recent changes in the *Bylaws of the Mennonite Church*, the Historical Committee has received the mandate to relate closely to other centers of research. The Historical Committee needs to create new avenues, allowing for closer cooperation among these many centers.
- The archives staff is also going through some changes. The Historical Committee needs to look to younger staff persons to take on more responsibility. Training a new generation for this work takes years of exposure and experience.

Staff reports included a review of the Historical Committee's involvement in the planning for Bethlehem 83, and a look at current archival collections that are being processed for scholars' use. The Historical Committee discussed the microfilming of materials to save space at the archives location. The committee accepted a proposal to microfilm a block of material in order to assess the cost and labor involved.

A large portion of the committee's time was devoted to reflecting on upcoming issues and future historical celebrations. The Historical Committee has a concern for the Hispanic groups within the church. In view of our church's history as a minority group and the growing Hispanic membership, the committee underscored the urgent need for historical research and interpretive writing in the area of Latin concerns, including the interpretive charting of current Latin developments for the whole of American society.

The Historical Committee is looking forward to 1986 in planning for three major anniversaries—Menno Simons' conversion (1536-1986), Jacob Hutter's death (1536-1986), and the Canadian Mennonite Bicentennial (1786-1986).

The elections held at the General Assembly at Bethlehem created a change in the Committee membership, adding two new members: Merle Good, Lancaster, Pa., and Daniel Perez, Immokalee, Fla. James Mininger (Hesston, Kan.) is the new chairperson, Gerald Studer (Lansdale, Pa.), vice-chairperson, and Lorraine Roth (Kitchener, Ont.), recording secretary.

I. Merle Good, center, is one of two new members on the Historical Committee of the Mennonite Church. The other new member, not pictured, is Daniel Perez.

Los Angeles area Mennonites sponsor African refugees

Three black Mennonite congregations in the Los Angeles area are now in their second month of ministering to refugees. The refugees, from Ethiopia and Eritrea, have been placed by Church World Service. In all, 159 have found homes throughout the U.S., with 20 being settled in the Los Angeles area.

Eight of these men, all in their twenties, were placed in the Inglewood section of the city. They are being sponsored by a newly formed Coalition for Sponsorship of African Refugees, of which Hubert Brown, pastor of Calvary Mennonite Church, is a member. Support comes from various sources, including Calvary Mennonite Church, Family Mennonite Church, and Los Angeles Mennonite Fellowship.

With assistance from Church World Service and Mennonite Central Committee, the refugees were given initial subsistence help and deposits on housing. The local congregations supplied clothing, bedding, dishes, and other necessities.

Brown oriented the men to the city, and through the Calvary congregation bus passes were provided so that the young men would have transportation to possible job sites and social services.

The continued need for these men, which will need to come from individuals and congregations, is for rent subsidy and employment.—Hubert Brown

DECEMBER 1983 vol 7 no 6

A Mennonite Central Committee publication

contact

Greg Bowman

Reading comes alive in the Bayou

Sugarcane workers learn to read

It was twilight as Mennonite Central Committee U.S. volunteer Bill Chambers drove up to a Franklin, Louisiana house. He knocked, and a voice invited him in.

In the light of a single bulb hanging from the ceiling he saw the figures of Joseph and Mammie Jones in the bare but clean room.

Joseph and Mammie are black sugarcane workers whom Chambers has been tutoring in basic reading and writing with materials he has written through the Plantation Education Program. Started in 1978 by Sister Alice Macmurdo of Baton Rouge, the program now reaches over 100 adults in an area where estimates of illiteracy run as high as 30 percent.

Before Chambers began writing for the program, the literacy materials were oriented toward middle class whites and were far removed from the bayous and cane fields of southern Louisiana. Sister Macmurdo asked Chambers of Great Falls, Mont., to write stories that deal with life on the sugar cane farms.

The stories Chambers produced depict fishing in the bayou, harvesting cane and singing at church. Many of them came from the workers themselves, told to Chambers as he visited them in their homes. Other stories give advice on diet during pregnancy or on buying a used car.

"Writing these stories was more difficult than I expected," says Chambers, a former high school English teacher. "We're dealing with students who have very limited reading vocabularies, and

(continued page 2)

MCCers are scattered around the world teaching math, giving injections, designing water pumps. Others help refugees grow food in their new environment or work for the rights of the poor.

These MCCers leave their home towns and join others in their work for a better life—a life with abundant food, good health, freedom from discrimination, a job, a stable government and money for their children's education.

Sometimes the obstacles faced seem insurmountable and deeply rooted in century-old traditions. Sometimes MCCers serve best simply by standing with those who suffer.

Other times the obstacles faced are smaller and can be overcome with a new technology or an improvement in the old ways.

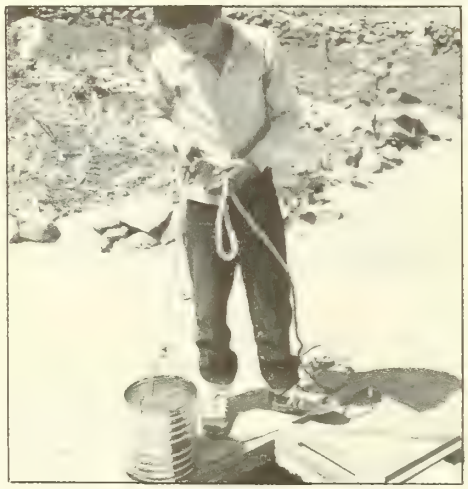
Solutions are never the same. Obstacles vary from country to country, from town to town. In this issue of *Contact* you will meet people struggling together to find a better life.

CDB

75 families gain access to water

MCC helps West Bank farmers collect and store water

Judith Dick



Mahmoud Mohammed Jaber draws water from the cistern that MCC helped his family repair.

Mahmoud Mohammed Jabar, 14, draws water from his family's cistern to irrigate their olive seedlings and vegetables.

In the past Mahmoud and his family had to haul their drinking and irrigation water by donkey from Hussan, a village four kilometers (2.4 miles) from their farm. This year the task is easier.

Mennonite Central Committee helped his family and 74 other West Bank families clean, repair or construct water cisterns this year as part of its rural development work. The farmers removed the rubble and dirt that had fallen into unused cisterns on their lands and rebuilt them; some constructed new ones. MCC provided them with the cement they needed to line the cisterns.

Each family spent an average of $600 to $900 for their cistern; MCC spent between $200 and $300 for the cement for each cistern.

"Our water cistern work is one of our most important and popular projects," notes Adla Issa, MCC West Bank staff person. "We have lots of families asking us to help them repair or build a cistern. If more money were available, we could easily expand the project."

The land where Mahmoud and his family live and farm is not a desert. But the 600 millimeters (24 inches) of rain that falls on the West Bank each year, falls only during the winter. Farmers must collect and store this winter rain, if they want to have water in the summer when no rain falls.

In ancient times, the Romans collected and stored the winter rains in underground cisterns at the bottom of the valleys. These 10-by-7-by-7 meter (33-by-23-by-23 feet) cisterns held approximately 490 cubic meters (637 cubic yards) of water. Most of these ancient Roman cisterns still exist today. It is these cisterns that MCC has helped Mahmoud's family and others repair.

West Bank farmers living today rely on these ancient cisterns because Israeli military orders strictly limit the number of modern wells that can be drilled. Israel has occupied the West Bank since 1967.

Reading (continued from page 1)

I had a pool of only several hundred words which they know to draw from. The wording had to be simple without making the stories simplistic. New words were introduced carefully, and then repeated often enough so the student learns to recognize them. Above all, the stories needed to be interesting so the students will discover that reading is fun."

The Joneses are typical of the people the program reaches. Since childhood their lives have revolved around the yearly cycle of planting, cultivating and harvesting cane, and they have had little chance for formal education. Now they say they want to learn to read so they can "read the Bible and maybe look for other work."

"They're making good progress," says Chambers whose term of service with MCC U.S. ended in September. "Especially Mammie. A year and a half ago when I started with them neither one could read more than a few words. [When my assignment was nearly complete] Mammie could read at the third-grade level. One day she was reading to me out of a Bible story book. Joseph wasn't that far along, but he's coming."

Chambers wrote stories to accompany the lessons of the first three books of the Laubach Literacy series. (There are five books in all.) Sister Macmurdo says she hopes to get the stories published so others working with the rural poor can use them.

She says: "I don't know of anyone else that's doing this sort of thing, and neither did Laubach Literacy when I talked to them. In a small way, I guess, Bill and we are pioneers ourselves."

For Chambers the rewards came elsewhere.

"Tutoring was satisfying work," he says. "Farmworkers without education have few options, and many of them feel victimized and trapped. Education is an important way out for them. After you tutor for awhile, you see their worlds expand and realize they're becoming more free. You realize the part you've played in it, and you feel pretty good."

Barry Stoner
MCC Louisiana

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K'ekchi villagers build water turbine for new village corn mill

In a beautiful green valley between the steep mountainsides of northern Guatemala, lies the quiet K'ekchi Indian village of Campat. The scene is peaceful and removed from the hustle and bustle of the larger cities and the political unrest plaguing many other Guatemalan mountain communities. But life in Campat is not easy.

Women spend two hours every day grinding corn for tortillas, a staple in the K'ekchi diet. They also tend the gardens and small animals near their houses, and haul water from mountain streams.

This spring Manuel, a Mennonite church and community leader, asked Philip Risser, Mennonite Central Committee agriculturist originally from Greencastle, Pa., if the building that once housed MCC workers could be used for a village corn-grinding mill. A village mill would save hours of tedious labor for the women.

MCC photo

Jacob Schiere watches water run through the sluice and move the turbine which powers a corn mill for K'ekchi village women. The men who helped with the project watch from above.

Manuel then requested MCC to loan money for the purchase of a diesel motor to run the new mill. Risser pointed out that a $2,000 diesel motor would be very expensive for the villagers, and that fuel to run the motor would be difficult to carry in the one-hour hike to the small valley and that maintenance could be expensive.

Risser investigated the alternative of using water power as an energy source for the much-needed corn mill. After finding a good waterfall, he contacted another MCCer, Ken Ekstrom from Tuscon, Ariz., who works in appropriate technology. Together they surveyed the site.

Risser discussed a new plan for powering the mill with the village men. Although the idea of using water power was foreign to them, they were willing to work on the new project.

Risser envisioned the project as a joint-community project in which the whole community could participate and eventually benefit.

However, many of the villagers objected to community ownership—another foreign idea. "No one takes the responsibility for upkeep and repairs when it is community-owned," they observed. Although there was a community-owned water faucet, it had needed repair for months and women now walked long distances to get their water. Risser was disappointed by the lack of community cooperation.

But the 10 most interested men established a private cooperative to get a village mill constructed. The cooperative first acquired a $388 loan from MCC for purchase of the mill. The 10 men also equally divided the work hours needed to build the water turbine and housing for the mill.

With help from Ekstrom and MCCer Jacob Schiere from Den Haag, The Netherlands, they spent a week laying out the water raceway and constructing a wooden water turbine. All work was done by hand using only locally available materials. Risser served as project coordinator and interpreter for the MCCers and the K'ekchi workers.

Accuracy was essential in building a water turbine that would convert the power of the running water into energy to turn the mill. But building a sophisticated turbine with farmers who had never handled a screwdriver was challenging for Schiere.

Building a raceway also held its challenges. It required a straight, evenly-sloped course with a degree of accuracy that was foreign to Ekstrom's helpers.

After several days of work on the turbine and mill, the workers tested the project. After several attempts they gave up, since the water from the raceway splashed on the belt that powered the mill making it slip. Risser reports that they went to bed that night on the wooden church benches "totally licked."

He continues: "The next morning as we were eating breakfast in one of the homes, the man told me he was afraid we might get discouraged. I shared that I was afraid that they rather would be the ones losing heart because our ideas weren't working. He said no, they were used to discouragement. They have a lot of experience with that but that we gringos always accomplish what we set out to do so we may not be able to deal with disappointment. That gave me something to think about."

The next day Ekstrom came up with an idea to straighten out the last kinks in the turbine. They had to dismantle much of the construction, but by the afternoon they had it all put back together and the mill was grinding without a hitch. The official opening

(continued page 5)

How will children who live far from a school learn their reading, writing and arithmetic? Like mothers and fathers around the world, parents in the rural lowlands of Bolivia want their children to get a good education. But what can they do if their village has no school?

A village must have 25 school-age children in order to qualify for a government-funded school and teacher. Many rural communities are too small to have a school or other public services.

Virginia Hostelter, author of this story, is a free-lance writer from Harrisonburg, Va. She visited Bolivia in 1982.

Auxiliary teachers— a new concept

In a new auxiliary teacher program women and men are chosen by the their communities to teach the basics of education to village children. Since they do not have formal teachers' training, they spend a month in an intensive training course taught by Mennonite Central Committee workers before beginning their work. Because they have had little schooling, they spend time brushing up on arithmetic, reading and writing skills. MCCers instruct them in teaching methods and give direction in preparing and using curriculum.

Zenobia is one such auxiliary teacher. When Zenobia returned home from the training course she began teaching in the newly completed schoolhouse in the village of La Cancha de Yantata. Each morning she leaves her three children in the care of her farmer husband, Felipe, and walks 45 minutes to school. There she teaches 13 first and second graders between the ages of six and twelve.

Wooden slats separate Zenobia's class from the other room in the mud building where volunteer Evelyn Peters of Steinbach, Man., teaches the upper grades. Teaching materials are simple so that teachers do not become dependent on elaborate foreign teaching materials. She uses a small homemade blackboard and simple mimeographed reading books. The children provide their own notebooks and use wooden desks built by their fathers.

Zenobia's supervisor is MCC worker Susan Peacock of Lancaster, Pa., who lives in La Cancha. Zenobia receives regular feedback and suggestions from Peacock on her teaching methods and content. Zenobia also participates in regular in-service training sessions in Santa Cruz.

Peacock explains that many of Zenobia's students come to school knowing only Quechua, the Indian language spoken in their homes. "She has a real gift for interacting with the children since she can talk to them in Quechua," says Peacock. Parents want the school to teach the children Spanish, because that is the language that will give their children job possibilities in the future. "Our program tries to value the Quechua language," says Peacock, but at the same time teachers gradually move the children from Quechua to Spanish.

Zenobia's salary is paid jointly by the local parents' group and MCC. As the community becomes more stable and her teaching skills improve, she may be employed by the Bolivian national educational system.

The goal of MCC's auxiliary teacher program is to provide educational services for small communities on an interim basis. Meanwhile program directors maintain ties with the Bolivian Department of Education with the hope that the schools will be incorporated into the national educational system, with teachers supplied and paid for by the government.

Getting an auxiliary teacher is just one step in the process of a community's development. Erecting a school building and selecting a teacher are often some of the first group efforts of the newly formed villages.

The communities become more stable as residents learn to work together and are able to feel good about the quality of life there. In time they may become interested in other types of non-formal education which MCC can provide—adult literacy classes, for example, or programs in health and agriculture.

Through these programs and the auxiliary teacher program, MCC is meeting immediate needs and is attempting to "work itself out of a job" by enabling local people to provide for the needs of their own community.

David Shelley

K'ekchi *(continued from page 3)*

for the new water turbine and corn mill was set for the coming Saturday.

Robert Kreider of North Newton, Kan., who was attending Mennonite World Conference meetings, was present for the opening ceremony in July and wrote: "The steep, verdant tropical mountainsides planted with corn, beans, sugarcane and sisal closed in on us from all sides. A mountain stream roared below us. At two in the afternoon the sluice was opened and the water coursed down the causeway and the turbine turned and the first corn was ground, soon to be baked into tortillas. To celebrate the achievement we walked down a quarter of a mile to the village of Campat, where in the local Mennonite church we were served a feast of chicken, rice and tortillas. The Indian partners in this cooperative all bowed their heads for an interminably long prayer of gratitude."

The K'ekchi women were thankful, too.

non-formal education

Susan Peacock, left, observes Zenobia, an auxiliary teacher, teaching reading to her first and second graders.

resources

A new brightly colored cardboard bank called *The Giving House* is now available from MCC for groups that are interested in raising money for MCC projects. For your bank, write or call the MCC office nearest you.

In January MCC will release a new record titled *I Can Make Peace*. The record, produced for children ages five to 10, contains songs and stories about making peace. This record will be sold at church-related bookstores and some MCC shops. For information about record purchasing, contact MCC, 21 South 12th St., Akron, PA 17501.

A Time to Heal and to Help, a new study packet about Southeast Asia, is now available from MCC. The packet contains firsthand stories about life in Kampuchea, Laos, Vietnam and Thailand, as well as a history of the region and information about refugees, the Christian churches there and MCC's Southeast Asia programs. For your copy of the Southeast Asia study packet, write or call: MCC, 21 South 12th St., Akron, PA 17501, (717) 859-1151; or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, Man. R3T 2C8, (204) 475-3550.

Helping people use limited space more effectively

MCC works with Bengali women in home gardens

In Selima Khatun's garden, cucumber, gourd and pumpkin vines grow over bamboo trellises in the shade of banana and papaya trees. Beneath the vines grow greens and tubers. Other vegetables crowd around the doorway of her house.

Selima's garden is of special interest to the team of four women working with Mennonite Central Committee's homesite project in southern Bangladesh. The women, under the supervision of MCC volunteer Karen Martens, are working with Bengali women in the gardens that surround their homes.

This is the first time MCC has undertaken a year-round agricultural project with Bengali women. Past efforts have concentrated on the work of the Bengali men in rice, lentil and mustard-seed crops. But Bengali women grow a great deal of their food in home enclosures.

The MCC workers are spending the first year observing the women of 15 households at work in their small plots of land. They observe gardening methods, livestock husbandry, food processing and diet.

Rachel Hessmaust

Mashuda Khatun, Assistant Homesite Project Coordinator, right, discusses gardening with Selima Khatun, a project participant.

Mashuda Khatun, the project's assistant coordinator, explains, "Our goal is to improve the nutritional level and economic resources of village families." This goal will be achieved by helping the families use the land around their homes more effectively.

Land is scarce in Bangladesh, a nation the size of Wisconsin with a population of 94 million. Up to 80 percent of the population live in rural homes that have a small amount of land around them.

Selima's home is typical. It is on a quarter acre plot of land that is slightly higher than the surrounding rice fields encircled by an assortment of fruit and firewood trees.

Two houses face each other in the middle of the homesite. Selima lives in one with six of her children. Her eldest son and his family live in the other.

In the open areas of the homesite, chickens and ducks forage for food, rice and seeds are dried, and neighbors congregate to visit.

The village women have learned to trust the homesite staff. They have also begun to understand the purpose of the project. At first some of the women participated because they expected immediate cash benefits.

Says staff member Loki Rani, "We say, if we give cash, it is a short-term benefit, while advice can last a lifetime. But some women want both cash and advice."

The visits and surveys allow MCC to see how the women work and use their gardens before implementing new projects.

Martens says: "My biggest concern is to identify what is really needed. Sometimes we think we're introducing a new idea when actually the people are already doing it."

The project does not attempt to introduce Western-style home gardens. But team members do not hesitate to make suggestions for improvements. When they observed problems in cultivation and garden maintenance, the team taught and demonstrated cultivation practices.

The project is designed for families with regular but inadequate incomes. While free from the immediate crises of the very poor, they nevertheless have only marginal economic security. These women have shown the most interest in the homesite project.

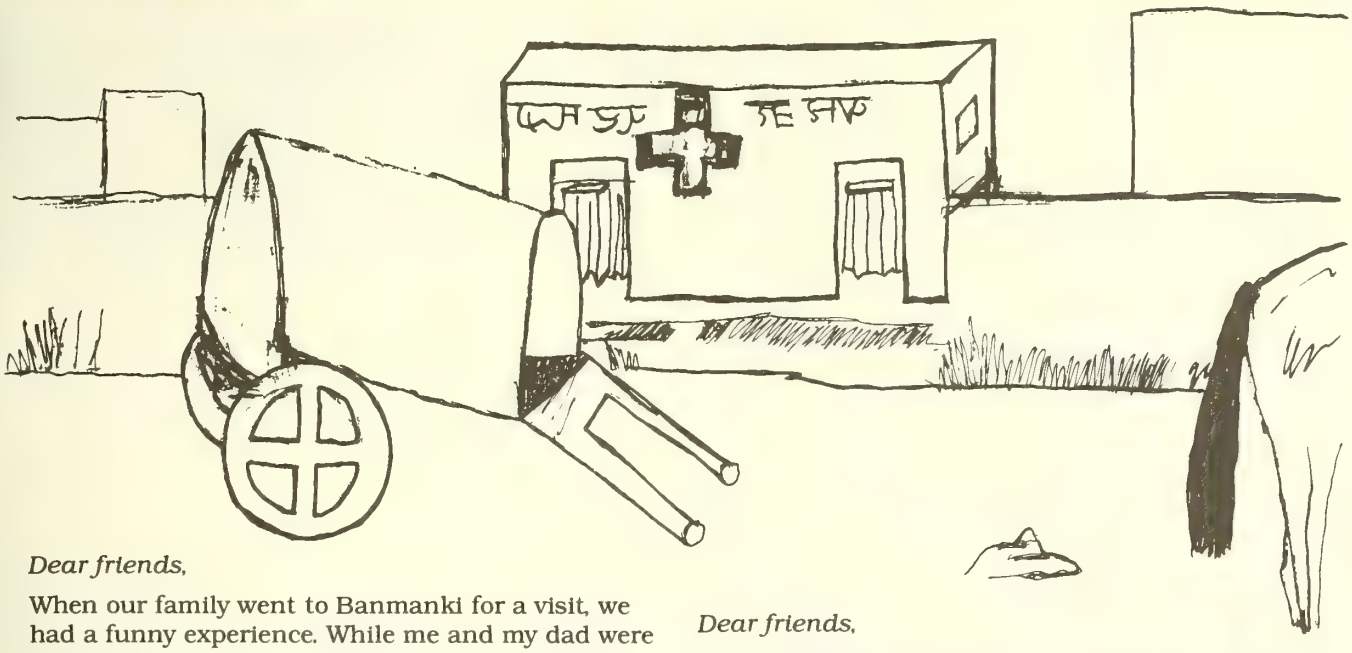
Sometimes cultural factors hinder participation in the program. When the homesite team invited village women to attend nutrition classes in the project's village field office, only a few came. For some women the distance was too great. Others were concerned about what their neighbors would say if they left the respectable seclusion of their homes.

Gardening is a starting point. Martens says, "Rural women in Bangladesh know how to garden, so it's something we can work with right away." The future may see a tree planting project to increase fruit production and combat chronic fuel shortages. The team will also continue to teach nutrition and sanitation.

Attention: Canadian readers

The February issue of *Contact*, which will feature the MCC and MCC U.S. annual reports, will not be mailed to Canadian readers. The MCC and MCC Canada annual reports will be printed in the MCC Canada *Report to the Churches*.

A child's view



Drawing by Susan Doerksen

Dear friends,

When our family went to Banmanki for a visit, we had a funny experience. While me and my dad were cycling a man called us and stopped us to say a baby was about to be born in an ox cart. My dad ran to get my mom, but by the time they got there the baby was born. We took the lady and baby into a little clinic. Linda Epp-Heise got the book, *Where There is no Doctor,* and we did what it said.

The baby was a girl but the father did not want her. It was hard to believe. It was such a cute girl and nobody wanted her.

After the doctor came, he gave the mother and baby their shots so we all left.

Then I got out the cycle and rode some more and the rest of the day went O.K!

Alison Doerksen, MCC India
11 years old

Dear friends,

It all happened when my dad and sister rode by an ox cart and was told a baby was going to be born. My mom, Linda (Epp-Heise), Alison and I went to see it. It was interesting. I saw the placenta and I watched Linda cut the umbilical cord and tie it with dental floss. It was the first time I had seen it happen.

The baby was a cute, healthy girl but the parents did not want her. The father didn't even look at her! They wanted a boy. I almost wished we could keep her. That was the sad part.

Susan Doerksen, MCC India
12½ years old

Linda Wiens

Village health

Peg Groff, left, talks with a family during a health clinic at the village of Elani Abeyu in southeastern Ethiopia in a mobile health clinic, treating about 180 people daily. Twenty-one MCCers serve in Africa as health workers.

December roses

T U G - O F - W A R

I delighted in the new—

banana fringes lacing the sunset,
the moon's kalulu silvering peeling trunks of stately eucalyptus,
December roses and satin wax of frangi-pani furls,
the rainbowed mist of "the smoke that thunders,"
new friends, new rhythms, and avocados in my backyard;

but corners of my heart
clung with fierce nostalgia
to the old—

the kiss of falling snow and romping summer storms,
October sidewalks' orange-red crunch and rustle,
familiar stars, familiar songs in four-part harmony,
apples, cheese and chocolate chips.

Returning
I embrace once more

the shining clarity of cold,
gold crocus bells announcing spring through snow,
smooth roads, green velvet lawns and early morning fogs,
the man-in-the-moon;

but my so-fickle heart
yearns for the jacaranda.

Diane Payne, former MCC Zambia

CASH PROJECTS

(January) Home repair crew, Kentucky: In Letcher County, Kentucky, Mennonite Central Committee U.S. operates a home repair crew. The crew insulates, rewires and does other home improvements so that homes are warm, safe and dry. $300 insulates one home. $100 rewires one home. Please include project number USP2801 with your contribution.

(February) School kits, Bangladesh: Many children in Bangladesh cannot go to school because they cannot afford to buy the textbooks and supplies needed. To help these students, MCC workers in Bangladesh buy the textbooks, pens and other supplies required and then assemble school kits for individual children.

In 1984 MCC wants to help 10,000 children in grades 4, 5, 6 and 7 go to school. You can provide one school kit by sending $5 to MCC. $50 buys 10 kits. Please include project number BN 3601 with your contribution.

MATERIAL AID PROJECTS

(January) Sewing kits: In many countries good quality sewing materials are not readily available and are often very expensive. Sending an MCC sewing kit enables our overseas neighbors to sew and mend their clothing. MCCers also use the kits when teaching people of all ages to sew.

Each kit should include: a *metric* tape measure, 2 spools of no. 50 white thread, 2 spools of no. 50 black thread, 1 thimble, 1 pair good quality scissors, 1 package of needles, 1 package straight pins, 1 package of hooks and eyes, several safety pins and snap fasteners. Enclose contents in a cloth 8- by 10-inch drawstring bag.

(February) Laundry soap: MCC receives requests from MCCers serving overseas for tons of homemade laundry soap, which is then distributed to hospitals, orphanages, schools and clinics around the world. The blocks of soap you send to MCC for sharing with others should be dry and cut into neat pieces approximately 4 by 4 by 4 inches. (Other sizes are acceptable.)

Small milk containers that children receive in school could be used as forms. When the soap has dried sufficiently, peel away and discard the container. Contact local meat markets for contributions of fat that would otherwise be discarded.

Please include the following information with all contributions for *Contact* cash projects:

Name of project: _____ Project no.: _____

Your name: _____ Conference or church affiliation: _____

Address: _____

Women learn to sew at the new sewing center begun this fall in Tyre, Lebanon.

Income-generating skills taught in Southern Lebanon

For many Lebanese people peace seems far away. Bullets continue to fly through the air in Tripoli, Beirut, the Shouf Mountains, and Southern Lebanon.

Yet a small group of people in Southern Lebanon are preparing for a better future at three recently opened Mennonite Central Committee income-generating projects: a sewing center, a carpentry center, and a vocational training school.

In Tyre 35 young Palestinian women have begun a one-year sewing course that will enable them to support their families as seamstresses. "Young women here usually do not have as much opportunity as men to learn a trade," explains Dan Friesen, who helped establish the sewing center.

The women come to the center, which opened on Sept. 5, every day for four hours. They started by learning to embroider and do hand sewing. Eventually the women will learn to use sewing machines.

Five carpenters are also being helped to establish a jointly run business in Mashouq—a busy district of Tyre. A band saw and two electric, multi-function woodworking machines are provided for the carpenters to use. The carpenters themselves have purchased the necessary hand tools and accessories for the large machines. They also pay the monthly rent for the building.

In Sidon the local YMCA has cooperated in starting a vocational training center on the edge of Ein el Helwe, a Palestinian refugee camp. Here young men between the ages of 18 and 25 learn either plumbing, electrical, or carpentry skills.

The three-month courses, taught by local instructors, are a combination of bookwork with practical application. The last weeks of the course, the students help poor families in the camp and town repair faulty plumbing, build new walls, or rewire unsafe houses.

The first class of 50 students, who graduated on Aug. 30, helped 20 families repair their homes. The families bought the materials needed for the job; the students provided the labor free of charge. Another 50 began studying on Sept. 1.

Hesston students examine urban life

Eleven Hesston College students discovered firsthand the problems and issues of urban life on a recent weekend field trip to Chicago, Ill.

The eleven were members of the college's Peace and Service group, an organization concerned with issues of peace, justice, and discipleship. Their weekend learning experience was coordinated by the Urban Life Center, a learning center operated by thirteen cooperating colleges, including Hesston.

Highlights of the trip included tours of various city neighborhoods, such as the Loop, Uptown, Chinatown, and Newtown; a visit to the Jesus People U.S.A. community, home of the popular Christian rock group Resurrection Band; and attendance at a Saturday morning rally of People United to Serve Humanity, a social/political organization headed by politician Jesse Jackson.

At the rally, the students met with the Ed Riddick, vice-president of P.U.S.H., who updated them on current events within the organization and held a question-and-answer session.

The students also spent time with Urban Life Center staffers Arvis Averette, instructor in social work and urban issues, and Gene Stoltzfus, director of the Center.

Ray Lesher, one of the students on the trip, commented, "When I came back I had more questions than when I left. Although some of my ignorance was removed, I was made aware that there was much more that I don't know about city life than I realized." Lesher is a sophomore from Newville, Pa.

Another member of the group, freshman Brian Ebersole of Mt. Joy, Pa., said, "Cities don't have unique problems—they just magnify social problems that can be found anywhere—even in a town like Hesston."

Sixteen Hesston College students have enrolled in an interterm course to be held at the Center. The course, entitled "Urban Culture Experience: Chicago," is described as "an intensive experience with many facets of the city—its people, social structure, political complex, hurts, and triumphs."

Kratz appointed executive vice-president by MMA board

James Kratz was appointed executive vice-president of Mennonite Mutual Aid at a meeting of the MMA Board of Directors, Nov. 18. In related action, the board reappointed Dwight Stoltzfus to a third term as president of MMA.

Kratz, in his new assignment, will have responsiblility for the direction of the programs and activities of the organization's three divisions — administrative, financial, and mutual aid services.

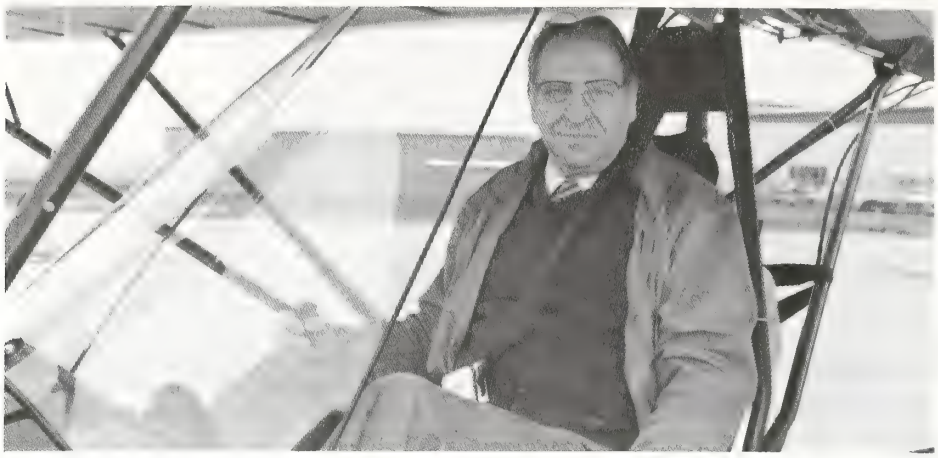
Kratz began employment with MMA in 1974 and for the past six years served as vice-president of the administrative services division. Prior to coming to MMA, he served with Mennonite Board of Missions for 14 years.

Stoltzfus, who has served as MMA president since 1977, will continue in that position for an additional two-year term beginning in May of 1984. He will give primary attention to setting overall direction for the organization and maintaining relationships with denominations, conferences, and other organizations tied to the work of MMA.

Stoltzfus joined the MMA staff in 1971, serving six years as director of field services before being named president. The board's action is a step in preparation for Stoltzfus' retirement; he will be 66 years old at the end of his third term as president.

In further action, the board approved 1984 budgets and goals. Budgets approved by the board include tenure and performance raises, but no cost-of-living raise, for the staff; funding to begin a major revamping of computer systems for MMA's medical and life plans; a new program within the Mutual Aid Sharing Fund (Funding Opportunities for Congregations United in Sharing—FOCUS); and construction of an addition to the office facility.

After reviewing facility plans and progress, the board took action to begin the bidding process; they will review bids and approve future steps at the next meeting of the board committees in February. Plans to construct the office addition next summer and move into the new structure late in 1984 are on schedule, reported Kratz.



J. Lawrence Burkholder, president of Goshen College, finds flying an ultralight plane a welcome relief from the duties of administration.

GC president takes flying lightly

Today's air travel industry places a premium on high speed, high altitude, high tech, and high safety, all of which today's air travelers demand in exchange for high prices.

For J. Lawrence Burkholder, however, the freedom and exhilaration of piloting an ultralight aircraft are well worth the sacrifice of altitude, speed, sophisticated technology, and, some warn him, the safety offered by conventional air travel.

The Goshen College president has been fascinated with flying since he took his first lessons in high school. Since then he has flown models ranging from the older OX-5 Challenger, to a Piper Aztec, DC-3s, and other multi-engine planes.

But his latest love is a return to the simple pleasure of low power flight. An ultralight is so named because it weighs 254 pounds or less. The ultralight Burkholder co-owns and pilots cruises at 50-60 miles per hour, uses a gallon of gasoline per hour, and can reach an altitude of 10,000 feet. He almost always flies at 500 feet.

"The fun in flying is the contact with the ground—seeing houses, farms, horses, and people from a different perspective," he said. "You can feel the air. Since the plane is so light, it responds to wind currents and, on rough days, can be rather rough flying."

Rated as a multi-engine pilot, Burkholder said he has never been in an air accident and feels perfectly safe in the ultralight. He admitted, however, that a novice could get into trouble. In particular, the low altitude makes ground objects hazardous, while low speed makes the craft vulnerable to other air traffic.

For safety reasons, he prefers flying in the country. "I did fly over a Notre Dame football game once," he said, "but I didn't stay too long. There was too much other air traffic." He skims over the Goshen College campus frequently, sometimes observing soccer games from his aerial perspective.

The ultralight may be his "big toy," but 40 years ago flying was serious business for Burkholder. From 1944 to 1948, he directed the relief efforts of Church World Service in China. As a part of his duties, he co-piloted DC-3 flights to evacuate refugees from Shanghai City and carried food and clothing over the country's mountainous region.

Now he dreams of ultralighting over the Pennsylvania or Virginia mountains. For now, his schedule limits him to short evening flights once or twice a week.

"I find ultralight flying very relaxing and get a lot of fun out of it," Burkholder says. "If I had the time I'd fly every day. I guess some people just don't grow up."

Cheyenne Indians, Mennonites share peaceful tradition

There are many similarities between Cheyenne Indians and Mennonites, according to Lawrence Hart, a leader in both groups.

The head of the Cheyenne Cultural Center, Inc., of Clinton, Okla., Hart spoke at Eastern Mennonite College on Nov. 21 on "The Cheyenne Peace Tradition."

Hart, who is a member of the council of 44 "peace chiefs" who govern the Cheyenne tribe, told of several 19th-century chiefs who refused to retaliate when attacked by U.S. troops.

In 1864 the unarmed chief Lean Bear was shot while trying to prevent a confrontation between troops and a group of Cheyenne, Hart said. Fighting did break out after Lean Bear's murder but another chief, Black Kettle, stopped the battle even though the Cheyenne outnumbered the troops.

Later that year a Cheyenne village was attacked without provocation in the "Sand Creek Massacre." Black Kettle again refused to take revenge, Hart said.

Black Kettle was killed in 1868 when Gen. George Armstrong Custer attacked the village where he was staying. At the time, Black Kettle's lodge was flying a U.S. flag presented to him by government officials, Hart noted.

Even today, peace chiefs must take a vow of nonviolence, Hart said. "Do not take revenge," the vow states, even if "you see your wife, mother, or children being molested or harmed."

During his presentation, Hart wore a blue and orange ceremonial robe and a "peace medal" similar to those given by U.S. officials to Lean Bear and Black Kettle.

An ordained minister in the General Conference Mennonite Church, Hart sees Cheyenne and Mennonites as both being "minorities within minorities." Mennonites are one of many Christian groups and the Cheyenne are a tribe among many American Indian tribes.

Cheyenne and Mennonites also share a history of having been "driven and persecuted," and each group sees itself as a people, Hart said. Each group is struggling to maintain its identity within the wider society, he observed.

Hart grew up near Hammon, Okla. His father was converted by Mennonite missionaries at the age of 17 and became first an interpreter for worship services, then a lay worker and occasional preacher.

Hart is a member of the Oklahoma state human rights commission and a former member of the executive committee of Mennonite Central Committee. He is currently collaborating on a book about the Cheyenne peace tradition.

Urban outreach the focus of El Paso seminar

Jesus weeping over the city of Jerusalem was the striking image used by Joe Trull to open an Urban Pastors Training Seminar, Oct. 31 to Nov. 4. It was held in El Paso, Texas, possible sight of a new church planting effort by Rocky Mountain Mennonite Conference and the Mennonite Board of Missions.

"We must reach the cities with the gospel or we will lose this generation," Trull told the group of urban workers and ministers from the Rocky Mountain Conference and the Western District of the General Conference. Trull said that

News commentary: The Grenada invasion viewed from Venezuela

If Ronald Reagan succeeds in removing all American troops from Grenada by Christmas, he will have considerable popular support here in Venezuela. But it will be a support which is clouded by disapproval of the invasion itself.

Aside from the personal tragedy of over 100 Cubans, Grenadians, and North Americans losing their lives, what can we learn from this invasion?

First, the U.S. is a world interventionist power. Since the Vietnam War years, it is easy to view the U.S. as a hobbled giant who stays at home. The Russians might invade Afghanistan and shoot down commercial airliners, but the U.S. no longer engages in this type of brute force. Such behavior seemed as anachronistic as the electric chair.

Grenada has changed that view. The invasion reminds us that this is the same U.S. which had occupying troops in Nicaragua from 1926 to 1933; that with the CIA, helped topple the Jacobo Arbenz government in Guatemala in 1954; and whose troops invaded the Dominican Republic in 1965.

The Venezuelan government condemned the invasion because of the principle of self-determination or nonintervention. However, it was a muted condemnation and not strident with the emotion one heard in the Venezuelan defense of Argentina during the Malvinas (Falklands) War.

With Venezuelan oil shipping lanes under the nose of Grenada's coast, there is considerable national interest in having a stable and friendly government in St. George's. But is that interest strong enough to warrant sending in foreign troops to try to insure it? Most here would say no.

Criticism of the invasion is softened here in part because the Cuban social model is not widely admired. It is an open secret that Cuba is in many ways a puppet state of the Soviet Union (people here remember Castro's defense of Afghanistan), a country which is unable to feed itself.

A surprise to me has been that one of the most admired aspects of the U.S. is not its movies, money, or military. People here are amazed at its agriculture.

How, they ask me, is your country able to feed itself and also the Russians? For a country such as Venezuela which imports over 60 percent of its foodstuffs, the ability to feed itself is a most admired trait.

Food is, after all, more basic than guns. The U.S. is feared for its guns but admired for its food.

That the Cuban construction workers turned out to be quite able soldiers did not surprise many people here. It is not incidental that during the week that I write this the Venezuelan government is receiving delivery of 24 F-16 fighter jets from the U.S.

There is some fear that the U.S. will attempt a similar invasion in Nicaragua. Such an operation would be a tragedy to many human lives as well as a much more difficult assignment militarily.

Furthermore, the belief is widely held here that Nicaragua has had a popular revolution. It should be supported so that it does not move further into a hardened Marxism.

Finally, there is a personal response to the Grenada invasion. One of my Catholic neighbors with whom I have had many discussions on pacificism came to me the morning after to congratulate me—as though I were an ambassador of the U.S. He was happy that my government does not follow my beliefs and had quite sharply spanked (his term) one of its wayward children in the Caribbean.

Another young person came to me several days later with a copy of a Karl Marx book under his arm. He is a member of our church youth group but he is not an Anabaptist. His worst suspicions of the U.S. had been fulfilled again. What did I have to say about it? he wondered.

In these conversations I was reminded again that there is not a specifically Christian social order in the world. There was a demonic power at work in the Maurice Bishop Marxist regime in Grenada which led to his own death. There is a demonic element in the U.S. bombing of this tiny island which I am told was done to the music of Wagner's "Ride of the Valkyries."

Christians do well to follow Jesus and the prophetic example of denouncing injustice, but without baptizing any social order. The Christian social order is the church.

Second, I still believe it is Jesus' teaching and example that we do not engage in violent force. Christians with a radical faith in Jesus Christ have no arms to bear and call on other Christians to follow Jesus' example.

This belief is not based on some dated leftist idea that Cuba is a gentle little garden which falls short of the Hebrew Jubilee kingdom only because of its bully neighbor to the north. Cuba is a totalitarian communist state and Grenada was on its way to becoming a similar state.

Neither is this view based on the U.S. being a civilized giant which is too humane to make war and kill natives on a small Caribbean island. The U.S. is a militaristic capitalist power, whose guns and bombs shoot to kill.

But this absolutist view of arms and violence should not keep us from advocating less violence rather than more. It seems quite appropriate for North American Christians to advocate restraint by their government in its use of force and violence.

Let us pray for peace and a more just government in Grenada. Let us also advocate a policy of restraint to our lawmakers.—Levi Miller, Caracas, Venezuela

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the need for nurture gives the church an opportunity for outreach in an urban culture that often emphasizes self-fulfillment and individual autonomy. He is pastor of El Paso's First Baptist Church.

Walt Friesen, pastor of Denver First Mennonite Church, Denver, Colo., led participants in consideration of outreach to alienated church people. Friesen took the group through a series of exercises describing alienated persons, exploring unspoken assumptions that may create barriers to communication, and revealing how spiritual and psychological developmental patterns affect alienation.

Leonard Wiebe of Newton, Kan., outlined a strategy for church planters and emphasized rooting the work in prayer. Ed Taylor of Cleveland, Ohio, called for people-centered rather than program-centered work. Mike Woods of El Paso's Vista Hills Baptist Church preached an example of a sermon to nurture a congregation biblically. A weekend Friendship Evangelism seminar was squeezed into two evenings by Don Yoder, Tempe, Ariz.

Cross-cultural resources were provided by Willard Gingerich's presentation on Mexican culture and the border region and by a trip across the border to Juarez to visit several evangelical ministries to the poor and the people in a nearby village. There was also time to look at the resources available from Mennonite Board of Missions, Rocky Mountain Conference, and the Western District of the General Conference.

The seminar was punctuated with devotional meditations, the sharing of personal stories, impromptu gospel quartets, and trading of experiences and ideas over meals. Tim Detweiler of Palmer Lake, Colo., brought the sessions to a close with personal sharing around a communion table. The table was a symbol of the foundation of all urban ministry on Jesus Christ.—John Linscheid, Lawrence, Kan.

MENNOSCOPE

During the ordination of a preacher in Guitry, Ivory Coast, guests of honor David and Wilma Shank observe a special time of prayer. This outdoor service of the Harrist Church began and ended with a processional of worshipers, preachers, and musicians, and included "laying on of hands" for the newly ordained preacher and his wife. Shanks represent Mennonite Board of Missions in Ivory Coast, where they make themselves available to the Harrists and other African independent churches through Bible teaching and lectures on William Wade Harris, the African founder of the Harrist Church. Shanks have served with MBM in Ivory Coast and Belgium for 30 years. They are natives of Ohio and members of Assembly Mennonite Church, Goshen, Ind.

Associated Mennonite Biblical Seminaries seek applications for the position of director of field education, beginning July 1, 1984. Duties include equipping pastors for the supervision of ministry students. Apply with résumé to Jacob Elias, Dean, 3003 Benham Ave., Elkhart, IN 46517.

Goshen College solicits nominations/applications for the position of dean of the college. Desired qualifications include commitment to the Christian faith, support of Mennonite higher education, teaching and administrative experience, and the doctorate. The position is available as early as March 1, 1984, and as late as July 1, 1984. A complete application includes vita, references, and transcript. The application deadline is Feb. 15, 1984. Women and minority candidates are invited. Please address all inquiries to president-elect Victor Stoltzfus, Goshen College, Goshen, IN 46526.

Eastern Mennonite College is seeking a qualified instructor in special education (LD, MR, or ED) for a one-year appointment beginning Aug. 1984. Applicants should have a minimum of a master's degree and five years' teaching experience. Send résumé to Albert N. Keim, Dean, Eastern Mennonite College, Harrisonburg, VA 22801.

Mennonite Disaster Service (MDS) annual meetings will be held in Upland, Calif., Feb. 10 and 11 at the Brethren in Christ church. The meetings will include reports from the MDS regions and units as well as presentations by guest speakers Dr. Henry Schmidt of Fresno, Calif., who teaches at the Mennonite Brethren Biblical Seminary in Fresno, and Don Bengston, director of the Coalinga (Calif.) Christian Disaster Relief Committee. The public is invited to attend all of the sessions. Region IV MDS and the Southern California MDS Committee will co-host the meetings.

Mennonite Central Committee U.S. Peace Section has announced plans for a staff position that will combine draft counseling and minority peace education concerns. The new staff person will develop educational materials, work with contact people in minority churches, and lead workshops and other youth events. The person will actively promote alternatives to military service, such as alternate career training programs, for members of the minority community. MCC is seeking applications for the new draft/minority peace counseling position, which will begin July 1984. Applications should be sent to MCC U.S. Peace Section, Akron, PA 17501, by March 1. Minority candidates are especially encouraged to apply.

The Franconia Mennonite Conference has an administrative staff position open of Mission Secretary. Desired qualifications include: commitment to the mission of the church, biblical/theological training, cross-cultural and/or urban experience, and administrative abilities. For more information and description of duties write to James C. Longacre, Franconia Conference Coordinator, Box 116, Souderton, PA 18964.

Belleville Mennonite School Board of Trustees will continue to take applications until Jan. 10 for the chief administrator's position effective 1984-85. Persons interested in this position should contact Ray L. Yoder, Board Chairman, Belleville Mennonite School, P.O. Box 847, Belleville, PA 17004; (717) 935-5352.

"The Church Addresses Ethical Issues" will be the theme of the annual Ministers' Week program at Eastern Mennonite Seminary, Jan. 16-19, 1984. The program will feature a classroom format, with 14 courses offered twice daily on subjects related to the main theme. In addition, afternoon workshops have been planned on such topics as church growth, conflict management, and men and women in congregational life. Other highlights will include morning Bible studies in Corinthians led by Willard M. Swartley, associate professor of New Testament at Goshen Biblical Seminary, Elkhart, Ind., and three evening lectures on "discerning the will of God" by Arthur Climenhaga, general secretary of the Brethren in Christ Church. A program folder with preregistration form is available by contacting Norman Derstine at EMS or calling (703) 433-2771, ext. 260.

A new study packet about Southeast Asia, "A Time to Heal and to Help," is now available from Mennonite Central Committee. The packet contains first-hand stories about life in Vietnam, Kampuchea, Laos, and Thailand. It also contains a short history of the region's conflicts and information about refugees and the Christian churches in Southeast Asia. It is recommended for Sunday school classes, house churches, small groups, high school and college classes, and others interested in learning more about Southeast Asia. For copies of the packet, contact MCC, Akron, PA 17501, (717) 859-1151; or MCC Canada, 201-1483 Pembina Hwy., Winnipeg, MB R3T 2C8; (204) 475-3550.

Eunice Sowazi, general secretary for the Council of Swaziland Churches, visited Mennonite Central Committee headquarters on Nov. 16 and 17. She is the first woman in Africa to hold this position in the church. Sowazi was in Akron as part of a general North American church familiarization and fund-raising trip for the council. MCC works closely with the Council of Swaziland Churches in development projects.

The annual meeting and 75th-anniversary celebration of Millersville Youth Village will take place on June 15 and 16, 1984. Millersville Youth Village is a nonprofit organization which has been providing services to troubled youth since 1909 when it was incorporated as the Mennonite Children's Home Association. The Village's program services male adolescents between 13 and 17 years referred by county children and youth Agencies, probation and parole departments, and other community services and programs. The Village provides a residential group program based on a treatment philosophy known as Positive Peer Culture. Under professional guidance Positive Peer Culture is designed to "turn around" negative youth and mobilize the power of the peer group in a productive manner. Since the founding of the organization more than 1,700 children and youth have been served by the Village's program.

Goshen College's oldest alumna, Ida Hertzler Powell of Wellman, Iowa, died on Nov. 23 at the age of 104. A member of the class of 1908, she and her husband, Lewis, a 1907 Goshen Academy graduate, were lifelong friends and benefactors of the college. Lewis died in 1972. The Powells met when she was studying education and he was studying commerce at Goshen and were married in 1910. He founded a hardware and implement business in South English, Iowa, in 1909, and a funeral home there in 1923. In 1943 they purchased the Wellman Funeral Home, and in 1946 they founded a furniture store there. She is survived by two sons, two daughters, and a brother.

The governing boards of the Mennonite Hospital Association and Brokaw Health Care, Inc., recently announced the adoption of a resolution of intent to consolidate the two organizations. The action by the boards is the culmination of more than a year's effort by administration and board committees, and follows a long history of cooperation between the organizations. The plan which has been endorsed by the two boards is being referred to the ownership congregations of both organizations. The Mennonite Hospital Association is owned and controlled by 64 Mennonite and other denominational congregations, primarily in Central Illinois.

Sixty-five persons met at Salunga, Pa., for Peace/Service Counselors' banquet Nov. 12 to review the significant role they fill in a time of increased international tension. Sponsored by the Discipleship Ministries department of the Eastern Mennonite Board of Missions and the Peace and Social Concerns Commission of the Lancaster Mennonite Conference, the banquet is an annual event to update the counselors on current issues relating to peace and service. Personnel recruiter for Discipleship Ministries Mary Yunginger said the Peace/Service Counselor network is being revitalized because of the important role counselors have in linking mission board and conference offices with the youth in their congregations or districts.

A. Willard Shertzer of Lancaster, Pa., has been named associate director of development for Eastern Mennonite College and Seminary, effective Jan. 1. He will represent the college and seminary from his home in Lancaster. In his new position, Shertzer will provide counsel to individuals and congregations in the areas of deferred giving, annuities, trusts, wills, estate plan-

ning, and insurance. Currently the district sales manager for Nationwide Insurance in Lancaster, Shertzer has worked in insurance sales and training nearly 20 years. He has also taught at Mennonite high schools in Pennsylvania and Ohio and was pastor of congregations in both states. He graduated from EMC in 1963.

Shertzer

Hooley

Marsha Hooley was named to head a new Group Health Department at Mennonite Mutual Aid, beginning Nov. 14. The main objective of her new assignment, Hooley explains, is "to set up processes and systems to meet the unique needs of congregations and Mennonite institutions. We are changing some of the services we provide—adding new services—not changing the medical plans themselves." Routine reporting and claims administration for congregations and Mennonite institutions with high deductible plans are two specific responsibilities of the new assignment. Hooley comes to the new position with five years of experience as manager of MMA's Health Claims Department. She is a native of Shipshewana, Ind.

Ohio Conference installations: Clarence Sutter, Peoria, Ill., was installed as pastor of Northside Mennonite Church, Lima, Ohio, Oct. 2. Dr. Wayne Sutter, brother of Clarence, brought the message; Wilmer Hartman, conference minister, led the Sutters and congregation in a covenant of installation. Randy Ray, a graduating Bible major at EMC from Dayton, Ohio, was licensed to the ministry at Gilead Mennonite Church, Fredericktown, Ohio, Nov. 6. He will assist pastor Murray Krabill. Ken Benner, overseer, and Wilmer Hartman, conference minister, were in charge of the service. Ernest Hershberger, former youth minister at Hartville Mennonite, was installed as pastor of Crown Hill Mennonite Church, Rittman, Ohio, Nov. 20. Herman Myers, overseer, and Wilmer Hartman, conference minister, officiated. Paul J. Hilty, a member of the Sonnenberg congregation, Apple Creek, Ohio, was licensed to a chaplaincy ministry on Nov. 20. He will serve primarily in the local prison and nursing homes. S. David Garber, pastor of the congregation, preached the sermon. Wilmer Hartman, conference minister, led the congregation and the Hiltys in a mutual covenant of support. David Byer was installed as intern pastor at the Midway congregation, Columbiana, Ohio, on Oct. 23. He was licensed for a two-year term. Ernest Martin and Leonard Hershey led the service.

John Koppenhaver will continue to serve as Ohio Conference minister of evangelism during 1984. Koppenhaver's address is 1117 Frost Road, Apt. 201, Streetsboro, OH 44240; (216) 626-4604.

Herman Ropp was recognized on Nov. 18 at Iowa Mennonite School's appreciation banquet. Ropp, a faculty member at IMS from 1952-70, is currently chaplain for Virginia Mennonite Retirement Center in Harrisonburg, Va. Over 325 persons were present at the school's ninth annual banquet, which is a time to recognize and thank those who have been supportive of the school.

Back copies of the *Gospel Herald* are available from Paul H. Yoder, R. 1, Box 139, Grantsville, MD 51232. Though not complete, the file goes back to *The Gospel Witness*, which preceded the *Herald*. Anyone who can use these extra copies should contact Paul at the address above.

BIRTHS

Bitikofer, Lyle and Carolyn (Davidhizer), Hesston, Kan., second son, Steven Jon, Sept. 16.

Brenneman, Fred and Janice (Ridgway), Gainesville, Fla., second son, Daniel Paul; born on July 19, adopted on Oct. 6.

Burkholder, Galen and Marie (Landis), Landisville, Pa., Jed Daniel, Oct. 20.

Chandler, Mike and Linda (Bartels), Goshen, Ind., second child, first son, Nathanael Aaron, Nov. 27.

Henderson, Eric and Marilyn (Miller), Goshen, Ind., third son, Joel Michael, Oct. 17.

Hershberger, Michael and Theresa (Weaver), Sugarcreek, Ohio, first child, Evan Michael, Nov. 24.

Felpel, Doug and Tricia (Patches), Ephrata, Pa., second son, Kevin Douglas, Oct. 29.

Gascho, Arlis and Marilyn (Thoman), West Liberty, Ohio, second daughter, LeAnn Michelle, Nov. 2.

Holdsworth, Michael and Teresa (Mast), Bolivar, Ohio, second daughter, Hannah Michelle, Nov. 16.

Hunsberger, Merle and Ruth (Wenger), West Liberty, Ohio, third daughter, Michelle Lynn, Sept. 7.

Horst, John and Phyllis (Kaufmann), Tiskilwa, Ill., second son, Brian Andrew, Nov. 28.

King, Marvin Wayne and Carolyn (Taylor), Cochranville, Pa., first child, Laura Nicole, Nov. 19.

Mansfield, Bob and Kathy, Wauseon, Ohio, first child, Jason Robert, Nov. 17.

Peachey, Lowell and Rita (Eash), Muscatine, Iowa, second daughter, Andrea Lyne, Nov. 26.

Rohrer, Don and Rebecca (Nussbaum), Akron, Pa., second daughter, Sarah Alicia, Oct. 4.

Rutt, Kenneth S. and Karen Sue (Frank), Lancaster, Pa., first child, Kattie Sue, Nov. 19.

Shenk, James and Donna (Mack), Maputo, Mozambique, second child, first son, Justin Michael, Nov. 28.

Shetler, Dean and Sue (Gingerich), Shipshewana, Ind., first child, Sara Marie, Sept. 21.

Smoker, Ronald and Diane (Ryan), Coatesville, Pa., first child, Grant Vincent, Nov. 15.

Smucker, John and Myrna (Hershberger), Bird-in-Hand, Pa., first child, John Elam III, Oct. 19.

Swartzentruber, Fred and Jan (Swartzendruber), Gaborone, Botswana, first child, Sybil Caterine, Nov. 3.

MARRIAGES

Ashline — Mast. — John Ashline, Lancaster, Pa., Catholic Church and Phyllis Mast, Lancaster, Pa., Forest Hills cong., by J. Lester Graybill, Nov. 19.

Bayne — Brost. — Michael Bayne, Protection, Kan., Protection cong., and Suze Brost, Alzada, Mont., Lutheran Church, by Robert Troyer, Nov. 19.

Becker — Weber. — Byron Becker, Richmond, B.C., Peace cong., and Ann Weber, New Hamburg, Ont., Nith Valley cong., Oct. 15.

Bevins — Stoltzfus. — Nathan Bevins, Conowingo, Md., and Brenda Stoltzfus, Kinzer, Pa., Forest Hills cong., by J. Lester Graybill, Nov. 5.

Bohn—Grieser.—Carl A. Bohn, Manson, Iowa, Manson cong., and Leila Grieser, Dresden, Kan., United Methodist Church, by John E. Boyle, Sept. 4.

Glick—Miller.—John Glick, Quarryville, Pa., and Lois Miller, Elizabethtown, Pa., both of Sunnyside cong., by Harold B. Shultz, Nov. 26.

Fletcher — Fultz. — Kevin Richard Fletcher, Greenville, Va., Lynside cong., and Michele D. Fultz, Greenville, Va., Methodist Church, by Eldon R. Brydge, Oct. 28.

Martin—Fenninger.—Eugene Martin, East Earl, Pa., Forest Hills cong., and Cheryl Fenninger, Smoketown, Pa., Calvary Monument Church, by J. Lester Graybill, Nov. 24.

Piper—Bunte.—James Piper and Mary Bunte, both from First Mennonite, Iowa City, Iowa, by Wilbur Nachtigall, Nov. 25.

Ranck—Nolt.—Parke Ranck, Jr., Ronks, Pa., and Sheila Nolt, Ephrata, Pa., both of Strasburg cong., by Charles E. Good and Stephen Martin, Nov. 5.

Ranck — Rohrer. — Merle Ranck, Gap, Pa., and Charlene Rohrer, Cochranville, Pa., both of Andrews Bridge Mennonite Fellowship, by Edwin Ranck, May 7.

Rutt—Smucker.—Scott Rutt, Wooster, Ohio, Central Christian Church, and Lynette Smucker, Smithville, Ohio, Smithville cong., by James A. Steiner, grandfather of the bride, Paul E. Kerr and Herman Myers, Aug. 13.

Stuckey — Short. — Gary Stuckey, Stryker, Ohio, United Methodist Church, and Sandra Short, Archbold, Ohio, Central cong., by Charles H. Gautsche, Nov. 26.

Yoder — Bachmann. — Atlee Yoder, Kalona, Iowa, Lower Deer Creek cong., and Carolyn Bachmann, Kalona, Iowa, Kalona cong., by Robert K. Yoder, Nov. 7.

Pontius

Joel Kauffmann

OBITUARIES

Bontreger, Betty, daughter of Nathan and Masa (Hershberger) Schrock, was born in Holmes County, Ohio, July 12, 1921; died of cancer at Farmerstown, Ohio, Nov. 10, 1983; aged 62 y. On Sept. 17, 1945, she was married to Sam Bontreger, who survives. Also surviving are 2 sons (Gordon and Sheldon), 2 daughters (Karen—Mrs. Jim Fleming and Debra—Mrs. William Gilbert), 4 grandchildren, 4 brothers (Paul, Howard, Noland, and Robert), and 5 sisters (Mrs. Katherine Shrock, Mrs. Mary Oswald, Dorothy—Mrs. Ben Beachy, Esther—Mrs. Weldon Gerber, and Anna Jean—Mrs. Abe Troyer). She was preceded in death by one daughter and 2 brothers. She was a member of Walnut Creek Mennonite Church, where funeral services were held on Nov. 14 in charge of Alvin Kanagy and Paul R. Miller; interment in the church cemetery.

Disbrow, Estella, daughter of Menno and Elizabeth (Sauder) Grieser, was born at Archbold, Ohio, Feb. 10, 1907; died at Fulton County Health Center, Wauseon, Ohio, Nov. 22, 1983; aged 76 y. On June 25, 1939, she was married to Caleb Disbrow, who survives. Also surviving are 2 daughters (Elizabeth—Mrs. John Uphoff and Shirley—Mrs. Richard Stuckey), 2 sons (Kenneth and Ernest), and 3 sisters (Alberta Grieser, Ida Grieser and Mrs. Gladys Stuckey). She was a member of Central Mennonite Church, where funeral services were held on Nov. 25, in charge of Charles H. Gautsche and Keith Leinbach; interment in Pettisville Cemetery.

Gingerich, Ralph, son of John and Lydia (Reber) Gingerich, was born in Johnson Co., Iowa, July 22, 1904; died of heart failure at Mercy Hospital, Iowa City, Iowa, Nov. 24, 1983; aged 79 y. On Nov. 26, 1925, he was married to Gertrude Miller, who survives. Also surviving are 3 daughters (Mildred—Mrs. Emerson Swartzendruber, Imogene—Mrs. Emil Schlabaugh, and Shirley—Mrs. James Conrad), one son (Dale Keith), 14 grandchildren, 7 great-grandchildren, and one sister (Fannie Smucker). He was preceded in death by one brother (Melvin) and 2 sisters (Mary Marner and Alta Kauffman). He was a member of Lower Deer Creek Mennonite Church, where funeral services were held on Nov. 27, in charge of Dean Swartzendruber and Orie Wenger, interment in Lower Deer Creek Cemetery.

Groff, Lester W., son of Elias B. and Amelia (Witmer) Groff Metzler, was born on Apr. 25, 1918; died at Lock Haven, Pa., Nov. 26, 1983; aged 65 y. He was married to Mildred Wanger, who died in 1970. Surviving are 4 daughters (Lucille G.—Mrs. John R. Huber, Joan R.—Mrs. Lowell Amand, Carol F.—Mrs. Donald Horning, and Lynn L. Groff), 10 grandchildren, 2 brothers (Witmer and Earl), 3 sisters (Martha—Mrs. Morris Schnupp, Miriam—Mrs. Ralph H. Nissley, and Alma—Mrs. Norman W. Gerhardt), 2 stepsisters (Susanna—Mrs. Irvin B. Keller and Elsie—Mrs. Ivan Smoker), and one step-brother (Christian Metzler). He was a member of Neffsville Mennonite Church, where funeral services were held on Nov. 29, in charge of G. Edwin Bontrager; interment in Hernley Mennonite Cemetery.

Hartman, Grace L., daughter of Lewis P. and Fannie (Jones) Good, was born near Waynesboro, Va., Mar. 22, 1897; died at her home near Harrisonburg, Va., Nov. 22, 1983; aged 86 y. In 1919 she was married to Lewis S. Hartman, who died in 1970. Surviving are 3 daughters (Ruth Weaver, Anna Mae Hostetler, and Rosalie Eshleman), 2 sons (Harold F. and Paul S.), 17 grandchildren, 21 great-grandchildren, one sister, and 3 brothers. She was preceded in death by one son (Lewis P.). She was a member of Mt. Clinton Mennonite Church. Funeral services were held at Weavers Mennonite Church on Nov. 25, in charge of Wilmer R. Lehman, Orval Shank, and Harold Eshleman; interment in Weavers Cemetery.

Heebner, Abram L., was born in Montgomery Co., Pa., Mar. 3, 1891; died at Grand View Hospital, Sellersville, Pa., Nov. 24, 1983; aged 92 y. On June 12, 1913, he was married to Susie N. Freed, who survives. Also surviving are one son (Steward F.), 3 daughters (Margaret H.—Mrs. Elwyn L. Moyer, Susie H.—Mrs. Howard W. Moyer, and Virginia H.—Mrs. Chester R. Bergey), 19 grandchildren, 48 great-grandchildren, one great-great-granddaughter, and one brother (Daniel C.). He was preceded in death by one son (Earl). He was a member of Rockhill Mennonite Church, where funeral services were held on Nov. 28, in charge of Russell M. Detweiler, Henry L. Ruth, and John E. Lapp; interment in Franconia Mennonite Church Cemetery.

Hunsberger, George J., son of Jacob M. and Emma Jane (Jones) Hunsberger, was born at Skippack, Pa., Dec. 26, 1887; died at Eastern Mennonite Home, Souderton, Pa., Nov. 22, 1983; aged 95 y. He was married to Emma Good, who died in 1955. Surviving are one son (Jacob G.), 2 daughters (Irene Hunsberger and Mary—Mrs. Daniel Boyle), one foster son (Lloyd R. Beyer), 12 grandchildren, 12 foster grandchildren, 3 great-grandchildren, and 2 brothers (Abram J. and William J.). He was a member of Vincent Mennonite Church. Funeral services were held at Eastern Mennonite Home and at Vincent Mennonite Church on Nov. 26, in charge of Elmer Kolb, Karl Glick, Norman Kolb, and Jacob Kolb; interment in Vincent Mennonite Cemetery.

Hunsberger, Shirley, daughter of William and Gladys (Salzman) Ramseyer, was born at Kitchener, Ont., Oct. 15, 1935; died of cancer at K-W. Hospital, Kitchener, Ont., Nov. 25, 1983; aged 48 y. On Oct. 2, 1954, she was married to Willis Hunsberger, who died on Mar. 4, 1968. Surviving are 2 daughters (Debrah and Kathryn), 5 sons (David, Steve, Kevin, Jeffrey, and Keith), one grandchild, her parents, and 4 brothers (Woodrow, Donald, Clare, and Robert). She was a member of Shantz Mennonite Church. Memorial services were held at Steinmann Mennonite Church Nov. 28, in charge of Edward Kauffman; interment in Shantz Cemetery.

Kipfer, Bertha, daughter of John C. and Magdelina (Zimmer) Birky, was born near Oberlin, Kan., Sept. 4, 1890; died at Good Samaritan Home, Manson, Iowa, Nov. 20, 1983; aged 93 y. In 1915, she was married to Noah Kipfer, who died on Apr. 29, 1964. Surviving are 3 daughters (Lorene Hanson, Evelyn Hansen, and Fern Funk), 2 sons (Eldridge and Ervin), 11 grandchildren, and 7 great-grandchildren. She was a member of Manson Mennonite Church, where funeral services were held on Nov. 23, in charge of Scott Swartzendruber; interment in Rose Hill Cemetery.

Kissel, Ella Mae, daughter of Harvey W. and Alice (Clemmer) Nyce, was born in Montgomery Co., Pa., Aug. 23, 1907; died at Eastern Mennonite Home, Souderton, Pa., Nov. 22, 1983; aged 76 y. Surviving are 2 daughters (Mrs. Grace A. Bailey and Dorothy N.—Mrs. Claude Y. Barndt), 2 grandchildren, and 3 great-grandchildren. She was preceded in death by 2 sons (Jacob and Paul). She was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on Nov. 26, in charge of Gerald A. Clemmer and Glenn Egli; interment in Souderton Mennonite Cemetery.

Krupp, Henry H., son of Benjamin and Martha (Hendricks) Krupp, was born in Montgomery Co., Pa., Nov. 5, 1893; died at Eastern Mennonite Home, Souderton, Pa., Nov. 12, 1983; aged 90 y. He was married to Mabel Moyer, who preceded him in death. Surviving are 3 daughters (Marion—Mrs. Marvin Landis, Grace—Mrs. Harvey Nyce, and Catherine—Mrs. Lyle Kramer), one son (Paul Krupp), 5 grandchildren, 11 great-grandchildren, and 2 sisters (Elizabeth Derstine and Katie Detweiler). He was a member of Souderton Mennonite Church. Funeral services were held at Eastern Mennonite Home on Nov. 17, in charge of Glenn Egli and Paul J. Glanzer; interment in Souderton Mennonite Cemetery.

Powell, Ida Edith, daughter of Levi and Katharine (Stoltzfus) Hertzler, was born at Concord, Tenn., Jan. 11, 1879; died at Wellman, Iowa, Nov. 23, 1983; aged 104 y. On June 29, 1911, she was married to Lewis J. Powell, who died in 1972. Surviving are 2 sons (John J. and Lewis J.), 2 daughters (Mary Helen—Mrs. Richard Culp and Dorothy—Mrs. Russell Schaeffer), 9 grandchildren, 15 great-grandchildren, and one brother (Milford Hertzler). She was preceded in death by one grandson, one sister, and 3 brothers. She was a member of Wellman Mennonite Church, where funeral services were held on Nov. 26 in charge of Ron Kennel; interment in Wellman Mennonite Cemetery.

Whetstine, Ina Flora, daughter of David and Hannah (Clanin) Glandon, was born at South English, Iowa, Apr. 27, 1899; died at Wellman, Iowa, Nov. 7, 1983; aged 84 y. On May 2, 1914, she was married to Hal Whetstine, who died in 1974. Surviving are 3 sons (George, Art, and James), 4 daughters (Dorothy—Mrs. Gabriel Drozd, Francis—Mrs. Ernest Leatherman, Phyllis—Mrs. Glenn Hershberger, and Marcia—Mrs. Orlo McArtor), 27 grandchildren, 21 great-grandchildren, and one great-great-grandchild. She was preceded in death by an infant son, one daughter (Irene), 4 grandchildren, one brother, and 2 sisters. She was a member of Wellman Mennonite Church, where funeral services were held on Nov. 10, in charge of Ron Kennel; interment in Wellman Cemetery.

Yoder, Paul D., son of Dan and Fannie Kathrine (Zook) Yoder, was born at Greenwood, Del., Apr. 23, 1918; died at his home in Greenwood, Del., Nov. 19, 1983; aged 65 y. In 1947 he was married to Caroline Swartzentruber, who survives. Also surviving are 4 sons (Max Brian, Larry, Garry, and Chester), 3 daughters (Berdella Gibbs, Patricia Sekkema, and Teresa), 7 grandchildren, and one sister (Mrs. Amelia Guengerich). Funeral services were held in the Greenwood Mennonite Church on Nov. 22, in charge of John F. Mishler and Charles Baker; interment in the church cemetery.

Correction: In the obituary of Wanona Anna Lais in the Nov. 8 issue, the names of 2 surviving daughters were omitted. They are Mrs. Dennis Kauffman and Janice Lais.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

P. 884 by Jan Gleysteen; p. 885 by Dan Friesen

ITEMS AND COMMENTS

Saying that prison will stop crime is 'fraud,' declares ex-Nixon aide

When a politician promises you he is going to stop crime by putting people in prison, you have the permission of Charles Colson to throw a hymnbook at the person. Such a promise is a "fraud," says the man who once was special counsel to President Nixon and who went to prison for seven months for his involvement in the Watergate coverup.

Not only are prisons enormously costly but they don't rehabilitate. Mr. Colson told a thousand Minnesota Christians who turned out on a weekday morning to hear the "born again" lawyer speak at Mount Olivet Lutheran Church in Minneapolis. There is no correlation between the rate of imprisonment and the rate of crime, insisted Mr. Colson, who wrote some of Mr. Nixon's toughest "law and order" speeches advocating longer sentences for criminals. He said that the number of inmates in the United States is increasing 15 times as fast as the general population—the highest per capita rate of any country except the Soviet Union and South Africa.

John Paul marks Luther anniversary with praise for Protestant reformer

Pope John Paul II, in the first papal statement on the subject since 1521, has called for a reevaluation of Martin Luther and praised the leader of the Protestant Reformation for his "profound religiousness. For the Catholic Church the name of Martin Luther has been linked through the centuries to the memory of a painful period and in particular to the experience of profound ecclesiastical divisions," the pope said in a letter marking the 500th anniversary of Luther's birth on Nov. 10, 1483. "The time has come for us to distance ourselves from historic events so that they can be better understood and evoked.... Guilt, wherever it exists, must be recognized, on whatever side it is found."

NCC postpones action on homosexual church

The National Council of Churches' refusal to act on the membership application of a predominantly homosexual denomination illustrates a dilemma faced by mainline churches. On the one hand, Scripture and tradition support a theological stance in opposition to the practice of homosexuality. But on the other hand, churches that oppose discrimination against gays in society are targeted as inconsistent or hypocritical if they refuse to provide full rights for gays in their own memberships.

The National Council had been debating the issue since September 1981, when it initially received a membership application from the Universal Fellowship of Metropolitan Community Churches. The 27,000-member denomination was founded in 1968 by a former Pentecostal pastor as a haven for gay Christians who did not find acceptance in their denominations.

By a vote of 116-94, the governing board decided in early November to postpone action on the matter indefinitely. It said there is an "unresolved debate" about homosexuality in its 31 member churches, and that the NCC "cannot sustain the disruption to Christian unity" that a vote on the membership application would produce.

Moon church launches evangelism crusade

The Unification Church has embarked on a U.S. national evangelistic crusade, combining a quest for new members with a fervently anticommunist message. Sun Myung Moon, founder and leader of the controversial church, got the idea in March to blanket the nation with Unification Church teams, said spokesperson Joy Garratt in New York. Under a plan outlined by Mr. Moon, international teams of his followers will rotate from city to city at three-week intervals for the next three years.

The campaign began with teams in Denver, Los Angeles, and Columbus, Ohio, Mrs. Garratt said. There are now 50 teams of from 25 to 50 members each, who are holding crusades in the major U.S. cities, she said. By the end of 1984, the church hopes to have 250 evangelistic teams which will be able to reach almost every city in the nation.

Pope calls on scientists of world to refuse to engage in war research

Pope John Paul II called on the world's scientists to abandon "the laboratories and factories of death" and prevent scientific discoveries from being "placed at the service of war, tyranny, and terror." In one of his strongest attacks to date against military research, the pope told the members of the Pontifical Academy of Sciences on Nov. 14 that the "only war that must be fought" was "the war against hunger, disease, and the death of millions of human beings whose quality and dignity of life could be helped and promoted with 7 percent of the amount spent each year for the incessant and threatening rearmament of the richest nations."

"The scientist can exercise his freedom to choose the field of his own research," John Paul said. "By refusing certain fields of research, inevitably destined, in the concrete historical circumstances, for deadly purposes, the scientists of the whole world ought to be united in a common readiness to disarm science and to arm a providential force for peace." At several points in his 10-page discourse, the pontiff denounced "evil powers" which he said often "manipulated" scientific discoveries.

United Pentecostals aim to double U.S. membership in next 10 years

Banking on the appeal of strict religious teaching, the United Pentecostal Church International has set for itself the ambitious target of doubling its American membership from about 500,000 to one million in the next 10 years. Such goals were discussed enthusiastically by church members recently at the denomination's 59th annual general conference in Louisville. The week-long series of meetings attracted an estimated 20,000 United Pentecostals from some 3,300 domestic churches, as well as representatives from overseas branches.

The United Pentecostals recently received attention for their support of the Soviet Pentecostalists who were allowed to leave their country after taking refuge for almost five years in the United States embassy in Moscow. Members of the Vashchenko family were on hand to thank the church members for their lobbying efforts, which were aimed at persuading Soviet authorities to allow them and another family to emigrate.

Italian Jesuit calls for abolition of boxing; calls it morally illicit

An Italian Jesuit theologian has joined medical and sports critics who call for the abolition of boxing, saying it violates the biblical commandment against killing other human beings. "The way boxing is conducted inevitably causes alterations in the health of the athletes," wrote the Rev. Armando Guidetti in the Italian monthly, Prospettive nel Mondo. "Therefore, if the sport is not radically modified, it ought to be condemned on moral grounds and should gradually be abolished."

Father Guidetti praised the World Medical Association for recently recommending that boxing be outlawed. At its annual assembly held in Venice in October, the association described boxing as a "dangerous sport which, unlike other disciplines, has the fundamental aim of doing physical harm to the adversary."

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Joseph: an unlikely hero

It is not surprising that the Christian movement is occasionally seen as subversive. It has a way of flying in the face of conventions and of bringing to the fore people who would otherwise be ignored. In the words of Mary's song:

> [God] has put down the mighty from their thrones,
> and exalted those of low degree;
> he has filled the hungry with good things,
> and the rich he has sent empty away (Lk. 1:52, 53).

When they stop to consider them, words like these tend to make the rich and the mighty suspicious. Especially so when the times are uneasy. Somebody must be trying to get away with something. Off with his head!

Consider how uneasy are the times in which we live. In the U.S. there is said to be a financial recovery, unemployment is down, and merchants expect a good Christmas season. But at the same time it is reported that more than 2 million people are homeless, many of the employed have only part-time jobs and some of the unemployed have become so discouraged they are no longer looking for work and so are lost from the statistics.

News from many other countries is even worse. It is estimated that over half the children of Africa are undernourished and that each year on that continent 17 million under five die from diarrhea. From Central America come repeated stories of the most vicious repression: people forced to kill their own family members and neighbors.

Several years ago Barbara Tuchman wrote *A Distant Mirror*, a history of the 14th century, the century of the great plague, of wars, and other disasters. She has suggested that no such disastrous century has appeared in Western history since then until the 20th. She also has noted what is obvious when we stop to think of it, that the news is generally negative. "After absorbing the news of today, one expects to face a world consisting entirely of strikes, crimes, power failures, broken water mains, stalled trains, school shutdowns, muggers, drug addicts, neo-Nazis, and rapists. The fact is that one can come home in the evening—on a lucky day—without having encountered more than one or two of these phenomena" (p. xviii).

Indeed, at the same time all the violence gets into the news, a majority of citizens is tending to the business of ordinary life and not being noticed. But sometimes what some of them are doing is significant. Take Joseph, for example, a carpenter from Nazareth in Galilee, a carpenter with a problem.

According to Matthew 1:18-25 Joseph was betrothed to Mary but learned (from the village gossips?) that his intended was already pregnant. (Betrothed was the second stage in the Jewish wedding ritual and could be broken only by divorce.) The character of Joseph is revealed in that he was "unwilling to put her to shame," and "resolved to divorce her quietly." According to Deuteronomy 22:23, 24, the penalty should have been to stone both the betrothed and her abductor, "the young woman because she did not cry for help . . . and the man because he violated his neighbor's wife."

Joseph would call for none of this, but would simply separate from Mary in the proper fashion and go on his way. But through a dream (a form of revelation which we have pretty well lost contact with) he got a better message and so "he took his wife, but knew her not until she had borne a son; and he called his name Jesus" (Mt. 1:24b, 25).

Because of the usual crisis factor, the Joseph types are generally overlooked. In addition to the violent who beat their wives—or worse—we generally hear most from the people who clamor for their rights. Often it is hard to deny that they deserve what they are calling for. Joseph too might have been expected to say that he deserved better than he got. We are given to understand that he was an honorable man and that he was coming to marriage in the proper manner. Why should he be asked for this extra sacrifice?

It was, we are told, a special calling, the particular contribution of Joseph to the redemption story. Why should Joseph be picked on for special service? Come to think of it, who of us aspires to be a hero, given the choice? Are not heroics thrust upon the unwilling—confronted suddenly with the opportunity to perform an urgent task?

Not that everyone responds. Many persons in Joseph's situation would have failed. The test that confronted them would have seemed too great. They would have backed away into the shadows of easy conformity to the times. There were two reasonable options for Joseph: stone her or put her away. Joseph refused these reasonable options and for this we honor him.

While we are at it let us say a word not only for Joseph, but for all other ordinary people who live, as Jesus himself would say some 30 years later, "not to be served but to serve" (Mk. 10:45). Most of the time this is a lonely, grubby, overlooked assigment. Joseph could not have known that two millennia later his story would still be told. Certainly he didn't choose his course with that in mind. No real hero does.—Daniel Hertzler

GOSPEL HERALD

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The after-Christmas blues

by Kenneth L. Gibble

I call it the after-Christmas blues. Have you begun to feel the first gnawings of them, the grim return of life unadorned by candlelight, holly, and Christmas cheer?

But maybe you've never had such feelings. I'm not at all sure they are a universal thing. My introduction to this sense of foreboding grew out of my boyhood days. It was a weekly phenomenon especially acute in those years when I hated school. The high point of my week was Friday afternoon at dismissal time. The rest of that day, all day Saturday and the first half of Sunday, were great fun. How I enjoyed the freedom from the four walls of the schoolhouse.

But sometime around late afternoon on Sunday that enjoyment began to fade. Try as I might, I could not keep from falling into a sense of helplessness, of dread, even of terror as the darkness of a winter Sunday evening approached. I knew it was ridiculous to feel as I did. "School isn't all that bad," I kept telling myself. But no amount of rationalizing could drive the feeling away. And what I suffered near the close of the Christmas holidays is beyond telling.

It is fashionable among adults, especially at this time of year, to think of childhood as a time of innocence and fun, as a period in a person's life free from the heavy responsibilities and anxieties of adulthood. I do not share that view. As difficult as the world of grown-ups sometimes is, there is nothing in it as terrifying as a child's fears—when one's sense of powerlessness in the face of the unknown is symbolized perfectly by the irreversible lengthening darkness of the weekend drawing to a close.

It is this remembrance that nudges me on the days that follow Christmas. For the days ahead will be the proving ground of the promise.

It's the same ground to be tread when a new president is elected, when a new pastor comes to the church, when a mother brings the baby home from the hospital, when the couple returns from the honeymoon. The moments of celebration are over; now it is time to learn if the bright promise will develop.

What difference does it make? If ever there is a time when doubt confronts us, it is in the days which loom ahead. And so in the middle of Christmas bills to be paid, of youngsters underfoot and bored to near-distraction, of news reports which reveal that nations are far from putting into practice the angels' message of peace on earth, we may wonder what the birthday of Christmas was all about anyhow. What difference does it make—really—now that he has come?

That same question must have haunted Mary and Joseph as they made their way to Jerusalem to present their new son to the Lord. Their trip to the temple was in keeping with Jewish law; they brought with them two common doves as the proper offering. In this they were no different from other couples who brought their first-born sons for dedication.

But the thoughts that kept troubling Mary and Joseph were not shared by other parents. The carpenter and his wife had been visited by heavenly messengers who had promised wonderful things about this little child. The angel had told Mary that her baby would be called "the Son of the Most High," that the Lord God would give him "the throne of his father David," that of his kingdom "there will be no end." A glorious promise indeed!

The months had passed quickly, and the child was born. And then the strange sight of shepherds visiting in the night, and later on visitors from the East with their wonderful gifts. Surely the hand of God was in these things.

The gift that God offers on the days after Christmas is the assurance that victory will come in God's own time.

But now, more than a month later, the strange happenings seemed long past. There had been no more angel voices, no more visits by strangers with gifts. Everything had gone back to normal, and perhaps the parents were beginning to wonder why God was remaining so silent. If this child was to be what the angel had said, then why was he apparently no different from other babies? He cried just as much as they, he demanded just as much attention, and he had the very same need to be changed—often!

Just like you and me, Joseph and Mary must have wondered how life could move so swiftly from the sublime to the commonplace. They had entered the proving ground of the promise.

So they came to the temple and suddenly this old man approached them. He took the child in his arms, rejoiced that God's promise to Israel had been fulfilled, and then said something that must have greatly troubled Mary and Joseph. "This child is chosen by God for the destruction and the salvation of many in Israel. He will be a sign from God which many people will speak against and so reveal their secret thoughts. And sorrow, like a sharp sword, will break your own heart" (Lk. 2:34-35, TEV). This too is what life is to be, now that he has come. Not only joyous celebration by heavenly choirs, not only the fatiguing routine of day-by-day necessity, but the possibility of genuine evil—evil deadly enough to break a mother's heart. And out there in the unknown years-to-be Mary felt rather than saw the shadow of a cross on a lonely hill.

And if this is true, if—now that the Savior is born—life will contain great stretches of life routinely lived, to be broken occasionally by overwhelming joy and overpowering sorrow, then what has changed? Has not life ever been thus? What difference does it make, now that he has come?

What difference it makes. Let me tell you, as simply and plainly as I can, what difference it makes.

Now that he has come, we know that God lives up to his promises. We know because Jesus is the living evidence of God's trustworthiness.

Now that he has come, we know that God stands with us in every season of our lives. We know because Jesus lived life just as you and I do. He was not a celestial foreigner who just dropped in for a casual visit. He was a human being who worked long and hard, faced temptation, knew joy and sorrow.

Now that he has come, we know we are not alone when we face the terrors of our existence . . . loneliness, pain, and death. We know because Jesus faced each of them in turn and suffered the full measure of their power.

Now that he has come, we know that nothing the future holds can overcome the love God has for us. We know because God raised Jesus from the tomb, and through him gives us the promise of eternal life.

It *does* matter that he has come. For people of faith, the future is the same unknown quantity as it is to people with no faith at all. Bright Sunday afternoons lengthening into dark, cold Sunday evenings may still trigger a remembrance of childhood fears.

But there is something else. It is the assurance that God holds the future in his loving, powerful hands. It is the assurance that victory over all that threatens us—a victory begun in Jesus Christ—will be completed in God's own good time.

This is the gift God offers on the days *after* Christmas, a gift that is given new every day of a new year, a gift which none other than God can give.

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Learning new tricks

by Katie Funk Wiebe

Art Buchwald wrote recently that the computer companies were laying a guilt trip on parents through TV commercials. Any parents who didn't buy their children a computer were cheating them out of a chance to make it in life.

He forgot to include the guilt trip being laid on their grandparents for not entering the world of high tech (notice I said high tech, not high technology, to indicate my willingness to begin the struggle). We, who began grade school never dreaming of ever using, let alone owning, even a typewriter, are now forced to face a computer and computerese.

We, who belonged to the stubby pencil brigade, are now supposed to join the computer age with the same finesse as those who grew up in it. We were not permitted pens until about grade three or four. Inkwells that spilled, pen nibs that broke or accidentally got poked into a neighbor's arm, were the obstacles to joining the next level of written communication.

A few grades later on, we were allowed fountain pens—the kind with little rubber tubes inside for ink. We felt we had arrived. And then, in adult life, we learned to use the typewriter and the ball point pen—which could write underwater—although I don't know why. We were set for life. Now I'm supposed to learn to use a computer.

"Katie," says my salesman friend. "You can't let yourself get much older without learning to use a computer. It'll only get harder to learn."

"But my parents and their parents before them lived to a ripe old age without learning to use a computer. Why do I have to?"

"If you want a headstart into old age, you've got to have a computer. Old age and computers are a compatible team. Can't you see yourself in your apartment—you're old, you're making doorstops out of catalogs—but with a computer you could have fun playing games—Mystery Sermon, Adventure in Mennoland, Board Strategy, and so forth."

"I can also see myself with a scrambled mind trying to learn all these new commands. When I was learning to write, the teacher only talked about curves, straight lines, and whether to write above or below the line. Now with a computer I'd have to learn about word wrap and soft hyphen entries and booting the system. You can't teach an old dog new tricks."

"Old, nothing. Why I've heard of people of 95 sitting in front of a computer keyboard and mastering it in a matter of hours. Nothing to it. . . ."

"If there's nothing to it, how come some of my computer friends are growing extra fingers in their desperation to reach all the keys? They try to hide their hands in their laps, and never shake hands any more, but I've seen them. . . ."

"You're exaggerating. Using a computer has never yet harmed anyone's health. You'll soon find the keyboard exercises excellent for your arthritis—nothing like it. What is more, you'll be an excellent model for your grandchildren. Think of how they'll admire you sitting at your personal computer, writing letters, balancing your checkbook, logging into daily financial reports from New York and other places to find out how your investments are doing."

"But I'm already drowning in information, and what if I haven't got any investments? Why should I watch these daily financial reports?"

"Well, think of other advantages. You could have your name put on a waiting list for admittance into a retirement home, and every day you could check on the list to see if your name was getting near the top."

"But a computer in the house scares me. Furnaces scare me, car engines scare me. Even the insides of a bicycle spilled over the street sends me rushing for air to the other side. I could never deal with a computer that started talking back to me. I'm sure I'd break down and cry. I don't think I could sleep nights, wondering if the computer was plotting against me for having changed the logged disk drive when it wanted to abandon file without saving."

"Listen, you could take a computer to bed with you and it wouldn't hurt you. Not a bit. They're tame as a kitten. They're like a pet, in fact. Before long, you'll find yourself saying good-night to the computer every evening. It'll become your friend, your adviser, even your guide to the pearly gates."

"You mean a computer can help me spiritually?"

"Why, certainly. Surely you've heard. You'll soon value your personal computer next to your Bible, because it puts you in closer touch with that big computer in the sky which has instructions as to which people go where."

"But I can't afford one—they cost too much."

"Never let money stand in your way. You don't want to enter old age with all its hazards without a computer at your side. If you haven't got one before you hit sixty, I can see you becoming a bag lady on the streets of Hillsboro, gathering discarded scraps of printouts for something to read. No, don't let lack of money stand in your way."

Me, a bag lady? I bought a computer. This dog is learning new tricks.

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Martin Luther and 20th-century Mennonites

by John S. Oyer

Martin Luther: He chose the most strictly disciplined monastic order in his neighborhood but it failed to bring him peace of mind.

1983 is Luther year, the 500th anniversary of Martin Luther's birth. Christians of all persuasions, including Mennonites, should take time to pay tribute to his work, and to ask what this religious genius might have to say to us now. We may begin with a brief explanation of the religious and psychological temper of Europe in Luther's time.

The 16th-century humans were anxious, fearful, and filled with despair, more than we are despite the threat of nuclear war. Why?

(1) The Turks threatened Europe. We see early 16th-century Europeans pushing out in geographical expansion which culminated in their 19th-century domination and control over the rest of the world. But Europeans of the time were conscious of a shrinking Europe, of likely, even probable, Christian capitulation to Islam. The threat and fear were sufficient to unite occasionally even Catholics and Protestants in common military enterprise. At intervals of three to five centuries Europeans had been overrun, or at least seriously threatened, by armed hordes from the Asiatic steppe; the European memory was long, prolonged by folktales which painted the cruelties of the invaders in exaggerated colors.

(2) Plagues continued to kill literally millions of people, coming in major waves at least once in a generation. Plague in the form of the black death was especially terrifying.

(3) Social unrest was present everywhere. Oppressed workers in towns and misery-ridden peasants, especially when either lived on the edge of starvation, broke out in spontaneous revolts and even modestly planned revolutions. They struck out with savage fury, in one case even roasting a knight on a spit and compelling his agonized wife to eat his flesh before raping and strangling her. And they were butchered with equal barbarity by ruling townfolk and nobles.

(4) Prescientific Europeans were terrified by heavenly signs and portents. The stars and planets were acting out their predestined courses with an irregularity that confused sages and soothsayers who consequently prophesied doom and counseled despair.

Where was God amid all this human terror? In their distress people frantically cast about for some kind of salvation. They increased their practice of traditional religious pieties: masses for the dead, veneration of saints, religious pilgrimages, collecting relics of the saints, endowment of new altars, and founding new religious fraternities and sororities. Traditional religious "works" brought relief to some. But "works" produced only greater distress in others. One of the latter was Martin Luther.

Luther did not set out to reform the church. Surely an obscure teaching fellow from one of the lesser monastic orders living in a powerless, divided Germany could not expect to influence to any degree the really powerful people in the church. His reformation of the church came indirectly as an outgrowth of his search for a merciful God.

Luther's father, a prosperous peasant-miner who was rising economically, designated his son to the legal profession. Martin obeyed but remained an indifferent scholar. Between waves of musical merrymaking and

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bouts of depression, Martin gradually gave way to the latter until he felt compelled to seek relief. The best remedy of his time was monasticism. He chose the most strictly disciplined order in his neighborhood and began to address more directly his inner disquiet.

Two opposing feelings. A monk of his time was assailed by two opposing feelings. On the one hand he felt conceit because he, more than layfolk, was doing something substantial about his salvation. On the other hand he felt despair when he contemplated with any sensitivity the holiness of God and pitted his own inability to do what was needed to satisfy the demands of holiness which God laid upon him—or so Luther thought. Luther was not only sensitive but scrupulous about his own moral inadequacy. So the more he tried the monastic salvationist techniques, the more his despondency deepened.

He needed to say *all* of the canonical offices, even when it meant interrupting his normal teaching schedule for several days to catch up when he got behind. When he tried daily confession, he always felt undone because he thought each time that he had forgotten some sin. Fasting; physical punishment such as lying naked all night on his cold cell floor; immersing himself in mysticism, "in the lap of Mary and the saints"—none of these remedies provided him with more than a passing sense of relief. What was this guilt-ridden soul to do?

His answer lay ultimately in a fresh understanding of Scripture. He had risen in his monastic order through the priesthood to study and finally teach biblical theology at the new university, Wittenberg. And his study of the penitential psalms, Galatians, and finally Romans led him to a startling change of view on the righteousness of God (especially in Romans 1:17). He had always seen that righteousness as a quality or attribute of God which he expected the human somehow to match. God was holy and absolutely good, and he expected humans to be the same.

Luther always felt undone after daily confession because he thought he had forgotten some sin.

But in Luther's fresh understanding, the "righteousness" of Romans 1:17 changed in effect from noun to verb. God *justified* the human, calling him good even when he was not. Luther's God was not a quiescent being wrapped silently in the mantle of his own moral goodness, as some medieval theologians would have him. He was an intensely active person, reaching out to rescue and save miserable and lost humans. The death and resurrection of Christ was the model of God's inclination to act on behalf of humans, which tells us clearly what kind of God we have.

The human response could not therefore be a frantic round of "good works" designed either to gain God's favor or to demonstrate one's having received his grace. Rather, it could be faith alone, a simple trust that God was both able and also willing to call a human righteous even when he or she was not. And even that faith was a gift of God, not a quality of mind or will conjured up by the human being. So great indeed was the mercy of God! Luther was alternatively awed and delighted.

If one was brought into a proper relation with God through faith alone, as Luther believed more and more, the human could know this truth about God with the greatest certainty through Scripture alone. The highest authority to Luther was no longer the institutional church but Scripture, through which God revealed his own nature and purpose. In the gospel God announced his gracious intention and promise and recounted his acts of saving grace. Therefore Luther set about to serve as one of God's agents to release the Word by translating, explaining, and preaching Scripture. He always believed that God's Word was more powerful when it was proclaimed or read aloud; the oral Word enabled the Holy Spirit to work more immediately and effectively in its hearers.

Salvation was through faith alone, and Scripture was the highest authority available to humans. These and related theological insights led Luther only indirectly into reforming activity—both the angry and vulgar attacks on the Church of Rome and also the building of a new *Evangelische* Church, the "Gospel" Church (Luther detested the name "Lutheran"). In the process he sharpened a talent for language that was nothing short of pure genius.

Specifically for Mennonites. But the reforming work of Luther is not our major interest in this essay. What does this man of the 16th century have to say to Mennonites living late in the 20th century? How does he speak to our condition? In trying to answer that question I have drawn from Luther's religious insights more at the level of the implicit than the explicit. Otherwise no person from the 16th century can easily speak to us in the 20th. Here follow some suggestions given in random order.

(1) **God is a merciful parent,** not some angry and vengeful tyrant who punishes at his whim or fancy. I find many Mennonites who share Luther's scrupulosity about their own sin, and who desperately need the simple truth of Luther's view of God's saving grace through faith alone. Our Mennonite ethic of discipleship can lead some to excesses of religious activity or "works" which can lead in turn to reliance upon those works for personal salvation and then despair when "works" do not in fact work.

(2) **Divine authority is found in Scripture alone,** even when we Mennonites decide it is more biblical to assign the interpretation of Scripture to the church as congregation or as denomination than to the doctors of Scripture. That scriptural Word of God renews, refreshes, and revitalizes us—in a sermon, a private devotional reading, some sudden enlivening of meaning in even a familiar hymn, or in the insight of some Christian friend.

(3) **Sin is awesome—in degree, in amount,** in its power to separate us from God and our brothers/sisters. Our more recent Mennonite tendency toward elevating the new person in Christ, one capable of much good by virtue of God's power in him or her, would bring censure from Luther. The human being is *essentially*, not margi-

nally, a sinful creature. We ought to listen to Luther on this point because our century may well turn out to be the bloodiest of all and in that sense the most wicked of all. Long before Verdun, Auschwitz, Hiroshima, or Dresden, and long before Sartre, Luther taught us the awesome size and result of sin. Surely the human's new-found capacity to destroy the world would be the most striking evidence of that imperious fact of sin.

(4) **But sin is personal and spiritual,** not only or merely social. The really big sins are not necessarily those of Washington's or Moscow's political leaders, nor of rich Western tycoons. Nor are they only contextual—imposed upon me by a sinful society. They are my own, of my own making—lust for power, greed, jealousy, hatred, wrangling. It is these sins which separate me from God.

(5) **If Luther could visit our troubled world** he might well decide that our greatest sin is an excessive individualism. Perhaps his Scripture for us would be "You are not your own; you were bought at a price" (1 Cor. 6:19b-20). Luther understood the paradox of freedom and bondage better than we do. He was totally bound under the tutelage of Scripture. Therefore he was totally free to be bold with sinful people, even the highest church authorities. (To be sure, the strain of challenging cardinals and even popes took its toll in the form of a heavy religious anxiety).

He was also bound by the social conventions of his day to take on studies and vocations against his own will, what others decided for him. He should become lawyer, then monk, then priest, then theologian, and finally teacher of biblical theology. That very bondedness to become what he had not chosen of his own will led him to the conviction that God had planned and directed his entire life's activities.

Therefore he could become even bolder, even more courageous. In our own age which understands and pursues individual freedom for utterly selfish purposes as well as for self-fulfillment, I find his bondedness to Christ and the gospel refreshing. And Luther's courage ought to inspire us all.

(6) **Beauty enhances truth,** especially the beauty of music and the liturgy. From the Swiss Brethren's distrust for the aesthetic until recent years our church has not savored beauty in word or tune or visual image, although Dutch Anabaptists and Mennonites did. Luther sensed the lively relation between beauty and truth and cast them together in his own compositions for the new church. He also had the good sense to recognize potential hymn melodies in the folk tunes of his time, and would not therefore permit "the devil to have all of the good tunes." With a few rare exceptions, we have permitted ourselves only very recently to acknowledge this enhancing effect of musical beauty on hymnodic text. And only still more recently have we finally followed Luther's example in writing our own hymns and tunes.

(7) **There is a hope that carries us** all beyond our own despair. God has acted in Christ and, marvel of marvels, he acts even in and through us miserable creatures. God acts precisely because of our weakness, and therein lies our hope. And that hope is available to everyone, even the rich.

Luther has other lessons for us that are too numerous to elaborate: the distinction between the hidden and the revealed God, the distinction between gospel and law, Christian vocation carrying beyond a few standard service occupations. Despite his hostility to our own spiritual ancestors the Anabaptists, whom he never understood very well, he has much to say that would help Mennonites now if they cared to listen.

READERS SAY

Christine Thomson, Radnor, Pa. I would like to respond to the concerns Larry Augsburger expressed in "Hear, hear!" (Nov. 29).

I can easily understand the disappointment felt at being told that an anxiously awaited seminar had been canceled. How discouraging also, it must have been for the group who spent so much time putting the "well-planned" seminar together. I wouldn't like that happening to my best-laid plans. But I hope Larry Augsburger was using hyperbole when he described himself as being "horribly disappointed" and "profoundly, deeply" disturbed at the lack of interest. And that we Mennonites (that turn down such seminars) are kidding ourselves by claiming that we are "people of the Book."

May I offer another perspective? Some of us genuinely appreciate the concentrated package of pulled together studies, convincing statistics, and well-tested ideas of experts, that a seminar will offer. But many others "lack interest" in such methods of learning because they are more comfortable with experiential learning, such as visiting each congregation member to hear their hurts, their hopes, and their need, in order to better understand and learn what and how they need to be taught. Others, while enjoying the seminar experience, might turn one down in preference to using the day to take a long needed walk in the woods, or talking to a spouse or spending an afternoon at a nursing home or visiting a troubled friend, *doing* the gospel, rather than studying it.

Studying the Bible and having a hunger for more understanding it is important, but sometimes I sense an assumption in the Christian community that the highest and most righteous form of wisdom comes through the intellect. That everyone who is studying to be better is, by definition, a "better" person. This Christian drive to have all the knowledge needed to be well armed to face the world, is not unlike the nuclear arsenals of the super powers, with their faith in overkill.

If I heeded every word of just the first three Christian seminars I ever attended (and I can't even remember what they were) I would be very close to perfect now. Instead, I have a history of dozens upon dozens of seminars stockpiled in my history, with bigger and better ones being added every year. I am not trying to be cynical, but I need to point out that I have learned to put the pursuit of knowledge in perspective. It is not always synonomous with the pursuit of wisdom.

On entering a Christian bookstore, I am often overwhelmed by the brightly packaged books that seem to leap out at me with the promises of wisdom, peace, marital contentment, charming teenagers, congregational unity, and profound insights into any given text, chapter, or book of the Bible. More often than not, I turn down these offers and

(continued on page 902)

Four communions—one Lord

by Ted Walter

Because the experience of participating in four very different communion worship settings were so close in time, the comparisons and impact were striking. The attitudes toward the Lord's supper and the ways of observance seem to reveal much about the nature of the group being observed. In the Christian church the cup and the bread are symbols whose meaning implies much more than the Lord's blood and body.

The first of the four communions was quite appropriately "at home" with our own brothers and sisters in Western Canada. The Community Christian Fellowship of Fort McMurray, Alberta, is a vibrant congregation of young people in a rustic, "boom-town" environment. New ideas and innovative expressions of worship are the norm, and so the appearance of a loaf of broken bread and two large goblets at the close of a social evening was not too startling.

The gathering on a weekday evening at the Salvation Army Hall was for the purpose of welcoming a new pastor-couple. The emphases had been one of introducing this family from California to the rigors of northern living by means of skits, stories, and jokes. After fun and food, should eyebrows have been raised at the thought of a communion worship? No, devotion was seen as a vital part of everyday things!

How different the next communion observance less than two weeks later at Bethlehem 83. This too was observed as the culmination of an emotional coming together. But instead of less than half a hundred, here we numbered close to 7,000. The setting also was not a traditional house of worship, but Stabler Auditorium, an air-conditioned sports arena during a sweltering hot Pennsylvania summer. And the gathering: a celebration of 300 years of Mennonite life in North America by two, sometimes diverse, brotherhoods!

Charles Christano of Indonesia speaking on "God's People and God's Message," helped us focus on our role in this world. A mass youth choir had helped us worship Christ as Lord. A choric reading by the whole congregation helped us express our commitment. And there was more! But as we were called to find someone nearby us of "the other Mennonite family" to embrace, the emphasis here too was on the experiences of oneness in Christ.

For the third communion experience (just one week later) we were again in a different country, and a third type of setting. This was a regular Sunday morning worship of the congregation that meets at the Mennonite Centre in London. Britain's only Mennonite group meets in a "living room" and is composed of displaced North Americans, British nationals (often attracted by the Anabaptist peace witness), interested neighbors, and apparently often there are visitors like ourselves "folks passing through who have heard of the Centre."

As we sat in a double circle for worship there was opportunity for many to participate in Bible reading, prayer, and testimonies. Wally Fahrer led the children in a story and discussion and then Alan Kreider directed our thoughts to "Remember Jesus." He encouraged us to "*Remember* Jesus, *Do Something,* and *Proclaim.*" We remembered that Jesus' death was a culmination of his life; we obey his commands to "do this in remembrance of him" . . . and as we do this, we proclaim to the world that in Jesus there is healing (1 Cor. 11:26).

As the bread was passed we each broke off a piece to share with our neighbor and then waited to partake together in solemn but joyous remembrance. Likewise the cup was passed with each presenting it to his neighbor.

It seemed fitting (though not reserved only for communion Sunday) that everyone was invited to the lawn for an actual simple meal together for fellowship and further visiting.

Three weeks had gone by when we assembled again before the communion table. This time again in another country, indeed in a different culture. We had finally reached our journey's end: Uganda, where we were assigned to spend a year in a technical college.

The Kakumba Chapel on the college campus near Kampola, named for one of the country's first Christian martyrs, is an integral part of the Church of Uganda and as such follows the Anglican Church tradition. The worship had a bit more ritual than we were accustomed to but Sam Hadido's sermon was evangelical, many of the congregational songs were familiar, and the attitude of the parishoners was intent and sincere. The subject of the morning, taken from the Common Prayer Book reading concerned the need to increase in one's *faith, hope,* and *love.*

Nearly half of the large congregation accepted the invitation to come to the front, kneel, and receive the sacred emblems. Their faces seemed to reflect the solemn meaning the occasion had for them. During this period of otherwise silence, from time to time, someone would sing the first line of a hymn, we would all locate the words and then join in. (One with special meaning for us was the verse, "Peace, perfect peace, with loved ones far away. In Jesus' keeping, we are safe as they."

Reflecting on these four very different communions in four countries, one realizes anew and dramatically that though we be many (and different) we are nevertheless *one* in Christ. The diversity in worship expressions, settings, and cultures actually assists and strengthens the feeling of kinship that Christ brings.

Ted Walter is teaching this year at Uganda Technical College, Kampala, Uganda.

MYF: an idea whose time had come

by John D. Yoder

What is the most significant Mennonite institution or organization to appear in the last 40 years?

Mennonite Disaster Service? General Assembly? Mennonite Mental Health Services? Mennonite Economic Development Associates? Mennonite Relief Sales? Mennonite Medical Association? Regional MCC offices?

The list could go on. The Mennonite genius for creating new institutions has been active in the post-World War II period.

But of all the institutions we have created in this era, perhaps none has had a more direct impact on the local congregation than Mennonite Youth Fellowship. For many young people, MYF has been a formative influence shaping their choice of vocation, place of education, goals, and ultimate commitment of faith.

The 35th anniversary of the beginning of MYF this year is an appropriate time to reflect on its history and significance. What does its creation tell us about how the church views young people? What has MYF contributed to the lives of young people and to the church as a whole?

Paul Erb felt that local churches needed something that would pull together "the literary society, the Sunday school picnic, and the Sunday evening youth meeting."

MYF began in a modest way. In 1947 Paul Erb was secretary of Young People's Activities for the Mennonite Church. He came to the conclusion that the church was not doing enough to challenge the interest and participation of young people in the life of the church, nor was it doing much to utilize their talents.

After consulting with Paul Mininger and other church leaders, Erb proposed that General Conference set up a national Mennonite Youth Fellowship to promote youth activities in the church. General Conference approved the idea at Wooster, Ohio, in 1947. MYF began officially at a Mission Board meeting, June 11-12, 1948, at Mackinaw Dells, Illinois, with the creation of an executive committee and MYF council.

Young people too important to neglect. The creation of MYF tells us something important about the attitude of adults toward young people. In the first place, MYF is a testimony to the belief that young people are too important to neglect. Victor Stoltzfus, MYF president in the early 60s, points out that the decision to begin MYF was "an investment in youth." As a denomination we were saying that we did not believe the teen years should be a time of spiritual drift. Young people deserve the support and encouragement of the church as they mature in faith.

The concern of Paul Erb and others to start a national youth organization also reflects their belief in the potential of young people. While we take that potential for granted today, that was not always the case.

After the first World War, Mennonite reconstruction workers in Europe had attempted to set up a youth organization to promote progressive church activities and give young people a larger voice in the leadership of the church. But this Mennonite Young People's Movement (called the Young People's Conference in the U.S.) was a threat to church leaders. They were skeptical about laypeople in general and young people in particular providing leadership in the church.

In an effort to channel the energy of young Mennonites into constructive activities, General Conference in 1924 created the Young People's Problems Committee—a name that unwittingly revealed the attitude of church leaders toward young people. The early MYF leaders, in contrast, had observed Mennonite young people in Civilian Public Service camps during World War II. "In CPS we saw the potential of young people," says Ray Horst, the first MYF fellowship secretary. Recognition of this potential sparked the growth of voluntary service programs after the war and helped churches be more open to a youth program.

Today young people sit on many church councils and churchwide boards so that the church can benefit from their perspective. On both the national and local level, MYF has helped adults reevaluate the potential of young people.

In addition to being a more positive approach to a youth program, MYF was also an attempt to integrate Christian faith with the service and fellowship aspects of church life. Before 1948 the church had numerous activities and organizations for young people. Local churches often had young people's meetings on Saturday or Sunday evening and a youth Sunday school class on Sunday morning.

In the 1920s young people from churches in the Midwest met in literary societies for cultural enrichment and fellowship. Young People's Institutes, sponsored at first by the Young People's Problems Committee and

John D. Yoder is director of adult education at Goshen College.

later by district conferences, had annual meetings at EMC, Goshen, Hesston, and other places. Begun in 1927 the institutes provided young people with opportunities for worship, Bible teaching, inspiration and recreation.

Lacking a consistent Christian witness. But Paul Erb and others believed these activities lacked a consistent Christian witness or were too inaccessible for most young people. Literary societies were often little more than social occasions and the institutes did not reach nearly all the youth in the church. Looking back on that period, Erb says he felt that local churches needed something that would pull together "the literary society, the Sunday school picnic, and the Sunday evening youth meeting."

The early MYF transformed these concerns into an organization that emphaised faith, fellowship, and service. Although these commissions have largely passed from the scene for local MYFs, it indicates clearly the effort early leaders made to create a structure that would reflect a holistic gospel.

What has been the significance of the MYF in the life of young people the last 35 years? Gene Herr, MYF staff person from 1958 to 1966, says the goal of MYF was to bring "youth to an experience of the good news in their local churches" and to prepare them "to take their place in the world mission of the church."

Without question many young people received their spiritual direction from the activities, Bible study, and fellowship of the local youth group. As Herr observes, "sociologically a peer culture is important" for young people.

The fellowship dimension to MYF has no more important arena than national MYF conventions. Whether national youth conventions have been large or small, their impact on those who have attended has been tremendous. One effect has been to "break down the isolation of Mennonites from small communities," according to Willard Roth, secretary of youth ministries from 1966 to 1968. Seeing thousands of young Mennonites from many areas of the country has helped dispel the well-known Mennonite sense of religious and cultural inferiority.

The conventions performed an important educational function, too. Through them young people came in contact with Christian speakers from other denominations with different theological emphases.

Conventions also introduced white, ethnic Mennonites to articulate black Christians like Vincent Harding, Bill Pannell, and Tom Skinner; Hispanics like Ted Chapa; and American Indians like Laurence Hart. I remember how the 1960 MYF convention in Hesston, Kansas, and the 1961 convention in Lebanon, Oregon, educated my teenage consciousness. Vincent Harding and Bill Pannell were two of the main speakers those years. Having grown up in an all-white suburb and attended an all-white school and an all-white church, I had never encountered such articulate black men before.

The gospel: humorous, memorable, and practical. They were very different personalities, yet obviously committed Christians who had thought deeply about the personal and social dimensions of the gospel. Vincent Harding spoke of the Jesus-way with a level of intellectual sophistication I had never heard before; Bill Pannell was a revelation in his ability to communicate

Mennonite youth leaders, circa 1948. Front row: Ada Schrock, Ethel Yake, Levi C. Hartzler, Paul Erb, J. Frederick Erb. Back row: Myron Ebersole, Edgar Metzler, Ray Horst, Gerald Studer, Richard Detweiler.

the gospel in terms that were humorous, memorable, and practical. From them I learned that the gospel has social implications and that I was ignorant of black culture.

While conventions provide models of adult discipleship for young people, the local MYF provides opportunities for youth leadership. MYF officers gain experience leading a group, planning activities, and following a project through to completion. MYF has been a training ground for church leaders and a positive alternative to the quasi-military ethos of scouting.

How does the present commitment of the church to youth compare to the commitment in 1948 that led to the beginning of MYF?

Today a national MYF with a large cabinet and a host of officers no longer exists. Yet youth ministries, of which MYF is our denominational prototype, is still a vital force in the church. In the 1960s conferences picked up much of the leadership role the national MYF staff once provided, according to Art Smoker, secretary of youth ministries from 1968 to 1974. In the early 1950s, only Lancaster Conference had any youth staff. Today at least twelve district conferences have youth ministers.

The shift in emphasis from MYF groups to youth ministries has been a gradual one over the past five years, says Lavon Welty, current youth ministries staff person under the Board of Congregational Ministries.

"Rather than focusing on youth *groups*, congregations are using multiple types of youth ministry," he says. For some that means more emphasis on the youth Sunday school class. For others it is a mentoring program using the tools of life planning for vocational guidance.

The reason that youth groups are struggling to survive in some congregations is not difficult to understand. "Compared to 20 years ago, Mennonite teenagers are more involved in activities with their high school peer groups," Welty says. "We need more diversity in youth ministry now because of that fact."

A vision fulfilled. Whether congregations minister to young people in a group, as in MYF, or individually, as in mentoring, is not the important issue. What is important is that they continue to be concerned about helping young people mature in their faith.

For 35 years Mennonite Youth Fellowship has been the context for that process to happen. In giving direction to the lives of many young people, it has fulfilled the vision of Paul Erb for a churchwide organization that would challenge young people, give scope to their talents, and prepare them for the evangelistic and service programs of the church.

Readers Say (continued from page 898)

walk out the door, empty-handed, leaving my unexplained behavior to be interpreted as a lack of interest in what the well-planned books (or advertised seminars) offer.

I read about four hours every day. Besides my "secular" reading, we subscribe to five Christian periodicals, and I've been to many Christian seminars. Once in a while I get tired of learning "how to . . . ," tired of listening to "you need to . . . ", and weary of seeing all I inevitably have to say "no" to when I say "yes" to another. Sometimes I dream of gathering all the dedicated wise people who have such well-planned outlines to offer me and making them sit and listen, for so many hours, to what I am already doing. (But I always dismiss the idea because I see it for what it is: one more seminar I would have to attend.)

I would like to affirm those who were not willing to make the sacrifice that Larry was willing to make in his conflicting commitments. There is no biblical basis for defining "people of the Book" by seminars attended.

Chester L. Wenger, Lancaster, Pa. I want to commend you and Ted Grimsrud for the excellent articles interpreting Revelation. (G.H., Oct. 11 to Nov. 22). These are being saved for future reference. What about the chapters omitted in the commentary? Were they never written or weren't they worth printing? Send us more such helpful biblical commentary.

Editor's note: The series as received included only the seven articles published. It was originally a series of sermons to the congregation in Eugene, Oregon. Maybe there was not enough time to preach on the entire book.

Harvey Yoder, Elkhart, Ind. Here's a long delayed response to Curt Ashburn's thought-provoking article "Has Peace Become the Cornerstone?" (Oct. 18). My only concern was that some might read and answer the question differently from the way Curt intended. Without question, the prince of peace, not peace itself, is the cornerstone. But that does not make peace an optional part of the structure. Walls or windows or roofs are not cornerstones, either, but they are still a natural and necessary part of a building.

Another way of asking the question might be, "Is a commitment to agape (Calvary love for both neighbor and enemy) a requirement for those whose lives are built on Christ?" Jesus' answer is yes (Lk. 10:25-37). And it is Jesus' kind of agape on which biblical nonresistance has always been based, not on any hope for peace either through military strength or through naive optimism about human nature.

Phil Ebersole, Toledo, Ohio. While I was filing away past issues of the *Gospel Herald*, I was reminded of Calvin E. Shenk's article "Passion and Prophecy" (Oct. 18). The message was valuable from the personal viewpoint which I am glad to see frequently in the *Gospel Herald*.

Shenk's words were also helpful in delineating the thrust behind our "prophetic" message to the world. The message of peace and justice coupled with abrasiveness and anger has all too often given me an uneasy feeling about our witness to the world. Perhaps the injustice is so deep that at times anger is a rightful response. However, I would think it to be the exception and not the rule. I have been excited when our witness is bathed in passion and a deep sensitivity to the evils of our society; that seems to be the most appropriate mode.

I am appreciative for the challenge that social ethics is not an "appendage" to the gospel and that our mission should be fueled by passion, grief, and hope.

Giving Love Is Worth the Risk

Hearing that Carolina stood only a small chance of surviving the operation she needed didn't stop the Hartzlers from adopting her. Nor did the mountains of paperwork, the expense, or the thousands of miles between them and the child.

Carolina Montes, a Colombian child abandoned at birth, became Carrie Marie Hartzler—**with the help of an Adoption Expense Grant from Mennonite Mutual Aid.**

"Being a family for a child who might not have had one has been a good experience for us," says Rachel Hartzler. Following surgery to correct a patent ductus in her heart, Carrie is a normal two-year-old . . . who wrestles with her brothers Joel and Aaron John . . . loves animals and swings . . . and smiles at photographers.

Says Rachel, "We have felt support from other families in our church and neighborhood with international children. Also, we value the emotional and financial support MMA has given us. Getting the grant made us feel as if we were doing the right thing, for Carrie and for us."

The Hartzlers have found sharing their lives with Carrie to be worth the risk. Others, too, have experienced sharing . . . thanks to your involvement with MMA.

Helping Sharing Happen

Mennonite Mutual Aid

1110 North Main Street
Post Office Box 483
Goshen, Indiana 46526

Recently retired missionaries Paul and Vesta Miller and Erma Grove were recognized on Nov. 11 for a combined 113 years of service in India and Ghana during the quarterly meeting of the MBM Board of Directors in Elkhart, Ind.

MBM Directors expand efforts in West Africa

The Board of Directors of Mennonite Board of Missions took action on ministry in West Africa, future directions for broadcasting, and priorities for Voluntary Service during its quarterly meeting, Nov. 10-12, in Elkhart, Ind.

The great needs of Africa and opportunity for Christian missions were given new urgency in a report by two MBM administrators who returned recently from a visit to the continent.

Wilbert Shenk, vice-president for Overseas Ministries, and Ronald Yoder, director for Africa, Asia, and the Middle East, urged the board to expand MBM work in West Africa.

In response, the board voted to explore the possibility of a Bible-teaching ministry in Benin, recruit two leaders for mission work in French-speaking countries, place two missionary teachers in a university near the Mennonite Church in Nigeria, and encourage Mennonite Central Committee to respond to the current food crisis in Ghana.

The board also decided to consider opening a resource center in Abidjan, Ivory Coast. Its purpose would be to serve African independent churches and to help Christians understand this movement better.

In the area of broadcasting, the Board asked Media Ministries staff to put more emphasis on helping local congregations use radio and television in outreach. This would include putting staff on the road more, training pastors and others in the use of media, and getting congregations to learn from each other.

Media Ministries director Kenneth Weaver noted that about 90 percent of the Media Ministries budget is now spent on program production and distribution. There will have to be reduction in program production in order to meet the increased servicing of congregations in the use of radio and TV locally.

During a discussion of VS in the Board's Home Ministries Committee, MBM administrators were affirmed for giving top priority in VS to ministering to the poor. But the committee also encouraged VS to be more explicitly evangelistic.

Service Ministries director Mary Herr reported on ways that her staff is dealing with a projected year-end VS deficit of $90,000. The main problem, she said, was that this year's budget was based on an overly optimistic estimate of VSer earnings in various social service agencies. An additional problem is that the number of VSers has dropped to 120, and the average number of VSers per household is now only four.

Steps have already been taken to cut costs by closing some VS households and not replacing several area administrators who resigned this year. "We are also working hard to recruit mature persons who are willing to commit themselves to longer terms of service," Mary said.

The overall budget situation for MBM is good, board members were told. Expenses have been kept down, and contributions at the end of October were 11 percent above the previous year's level. "But," said John Sauder, vice-president for Administration and Resources, "we still need $1.5 million by the end of the fiscal year Jan. 31."

In other business, the board of directors:

- Asked Home Ministries staff to explore further cooperation with Commission on Home Ministries of the General Conference Mennonite Church.
- Agreed to appoint more women and minorities to the governing boards of hospitals and other institutions related to MBM.
- Decided to explore models for a church-related alternative service program which would meet Selective Service System requirements for open admission in the event of a draft, but agreed to keep VS the way it is—church-centered and open only to committed Christians.

Millers honored by three groups for mission work in India

Tributes from friends in India in June, hometown supporters in Ohio in October, and Mennonite Board of Missions colleagues in Indiana in November capped nearly 45 years of missions service in India for Paul and Vesta Miller. They returned to North America in July.

Some 400 Indian friends attended a farewell and thanksgiving service for Millers on June 30 at the nearly finished but still unoccupied new campus of Union Biblical Seminary in Pune.

Millers, who had been associated with the seminary since 1970, were responsible the last five years for the construction of the new campus. Working through bureaucratic red-tape, dealing with contractors, and preparing a campus for 250 students taxed their patience and endurance.

All the hard work was rewarded, though, when city officials, contractors, members of the seminary board of governors, and representatives of the student body and faculty showed up to thank Millers.

Back in North America, Millers were honored on Oct. 30 with three special Sunday events in Vesta's home community of Archbold, Ohio. For 45 years, Vesta was supported financially in India by her home congregation—West Clinton Mennonite Church. Paul, a native of Garden City, Mo., was supported the entire time by Salem Mennonite Church in Tofield, Alta.

The third group to honor Millers was the MBM Board of Directors. At a Nov. 11 ceremony in Elkhart, Ind., the couple received a special certificate recognizing their work in education, health, literature, church planting and nurture, legal agent and land disposal, and theological education. Millers were praised for their "lifetime of commitment and energetic service which has set a high standard."

Millers spent most of their time in India serving the Mennonite Church in the Dhamtari area of Madhya Pradesh state. Today the Dhamtari-based Men-

nonite Church in India has 2,100 members in 17 congregations. Five Mennonite schools, a hospital, and one nursing school serve the area.

About 15 years ago, MBM began pulling its missionaries out of the Dhamtari area in order to help the church grow on its own and gain independence.

At that point, Millers were reassigned to Union Biblical Seminary, an interdenominational school whose founders and ongoing supporters included Mennonites.

"It was really hard to leave," Vesta said. "It even bothers our children to see us leave the country which they consider their home."

Millers' three children were born and raised in India. Both daughters are MBM overseas workers with their husbands—Elaine Haines in Israel and Eleanor Miller in France. James, a high school science teacher, lives with his family near Goshen, Ind.

Millers are currently living in Goshen.

Bible college for sale, Mennonites may be the buyers

Representatives of Midwestern Mennonite agencies and conferences met with Chicago-area Mennonites in Oak Park, Ill., Dec. 8, to discuss whether to purchase a facility located in that suburb to use as a Mennonite center. The facility, currently owned by Emmaus Bible College, consists of a half acre of land and a four-story building with dormitory rooms, classrooms, a kitchen and dining room, library, gymnasium, and offices. The asking price is $1,050,000.

The idea for converting this facility into a Mennonite center is spearheaded by Mennonite Housing Aid, a Chicago-based organization which owns an apartment building in Evanston and has sponsored an elderly housing project in southern Chicago. It is thought that this facility could become home for a number of Chicago Mennonite organizations as well as serve as a retreat and meeting place for Mennonites churchwide.

The mood of churchwide agencies toward this proposal seems to be pessimistic, says Ivan Kauffmann, president of Mennonite Housing Aid. These agencies reflect the fact that they are in a struggle for their own survival already, and do not want to accept any more commitments.

If the proposal is implemented, said Kauffmann, it will probably have to be on the basis of local interest. He acknowledged, however, that the Chicago Mennonites are neither numerous nor affluent enough to underwrite the project alone. The Illinois Conference of the Mennonite Church and the Central District of the General Conference have been involved in the discernment process.

The Bible college is centrally located for the various Mennonite groups in the metropolitan area. It is also conveniently located next to the business district of Oak Park, and is only two blocks from a CTA train which provides access via public transportation throughout the metropolitan area. Chicago's O'Hare International Airport is twenty minutes away by car.

Since the facility is already a school, a primary user for this building might be the Chicago Mennonite Learning Center. This private school which now has grades 1-8 at Lawndale Mennonite Church, has interest in moving its junior high school to the Oak Park facility and starting up two grades of high school.

Other uses to which it could be put are: a congregation which recently formed in Oak Park would like to use it; it could serve as a retreat and meeting center both for local Mennonites and for churchwide meetings; and it could house offices for organizations such as Mennonite Housing Aid.

If the plan should move forward, a nonprofit religious corporation will be formed as owner-operator of the facility. It is hoped that capital can be used to purchase the Bible college outright and that a combination of endowment and income from use of the facility will be sufficient to maintain it. The facility will need very little renovation to use it as projected.—Richard A. Kauffman

Shenks report both joys and pains of mission work in Japan

The last four years of mission work in Japan for Charles and Ruth Shenk included both the most joyful times and the most painful of their 26 years as missionaries in that country. They return to Japan in January for their sixth term of service following a six-month furlough.

The beginning of Shenks' last term was the continuation of an assignment in the town of Nakashibetsu on the northern island of Hokkaido. Working alongside Pastor Hiroshi Kaneko, they helped revitalize the local Mennonite congregation which had been without a pastor or missionary for several years.

Charles and Ruth Shenk, MBM missionaries in Japan.

While Kaneko concentrated on pastoral care and the administration of the church-operated kindergarten, Shenks devoted much of their time to outreach and church planting in the surrounding rural area. Just before their furlough in 1978, a congregation was organized in the town of Bekkai.

But when Shenks returned to Nakashibetsu a year later, they found a congregation torn with dissension over the issue of registering the kindergarten with the government. Differences among the members were resolved only after much struggle and heartache. "Those were our hardest two years ever," Ruth said.

A happy ending to that story, Shenks said, is that the Nakashibetsu and Bekkai congregations have baptized more than 20 new believers during the past year.

As agreed at the beginning of their term, Shenks were reassigned by Japan Mennonite Church to a new location after two years. They were sent to the city of Obihiro to help breathe new life into Eastern Hokkaido Bible School and assist in seven area Mennonite congregations.

Founded in 1965 to train leaders for the 15 congregations of Japan Mennonite Church—most of them in eastern Hokkaido—the school had fallen on hard times in recent years. For a while there were no full-time students, and Director Takio Tanase—the only staff person—spent much of his time taking various courses to the congregations on weekends.

About the time Shenks moved to Obihiro in 1981, several young men and women decided to study full-time at the school. Now numbering six, they quit their jobs, moved to Obihiro, and plunged enthusiastically into studies. They support themselves through part-time jobs and scholarships from Japan Mennonite Church.

Shenks became counselors, teachers, and mentors to the students. "This was probably the most rewarding and enjoyable work we have done in Japan," Ruth said.

Charles and Ruth taught a course together on "Self-Understanding and Personal Relationships." The response was enthusiastic.

Shenks first went to Japan in 1957 to start new churches and train Japanese leaders for them. After giving most of their adult life to the island of Hokkaido, Shenks are taking a new assignment in Tokyo, where they will encourage five small Mennonite congregations and fellowship groups and hopefully participate in starting new ones.

Hubert Brown: "The Los Angeles area with its diversity of languages, cultures, ethnic groups, and religions, is uniquely suited to host an international gathering of athletes and spectators [such as the Olympics]."

Los Angeles Mennonites take on olympic task

Christ said to go into all the world and make disciples. But what is the mission mandate when all the world—or at least worldwide representatives—come to you?

That is the question which Los Angeles Mennonites are grappling with in anticipation of the 1984 Olympic Games to be held in their city late next summer. One estimate has 700,000 people in attendance at the games, not counting the many athletes themselves and the media people who will pour into the city.

To meet this challenge for witness, the Greater Los Angeles Mennonite Council (GLAMC) has formed a subcommittee to devise and implement a strategy for witness to persons attending the games. Hubert Brown, pastor of the Calvary Mennonite Church in Los Angeles, is chairperson of this committee.

The members of the GLAMC believe they are in a good position to present an Anabaptist-Mennonite peace witness during the games. Their dream is to open up a drop-in center and put up a peace booth that will have display literature emphasizing the Christian priority of peacemaking. The drop-in center could be a book center with SELFHELP Crafts, as well as provide a welcoming and friendship ministry. Youth teams might be used in some form of outreach also.

Already a facility has been located, a duplex one block from the main entrance to the location of the opening ceremony for the Olympic Games, just across from the Olympic Village where numerous athletes will be staying. The duplex will be rented to the GLAMC for a short time at minimal cost.

A specific need for the summer is to find a couple to coordinate the witness effort on a voluntary basis. The GLAMC also desires the support of Mennonites throughout North America.—Richard A. Kauffman from report by Hubert Brown

War and the Gospel author dies

Jean Lasserre, author of the Herald Press book *War and the Gospel*, died on Nov. 22, 1983. He was born in 1908. At the time of his death, Jean was in the hospital near Lyon, France, recovering from a relatively minor and successful operation. He died unexpectedly of a blood clot.

Jean, a Reformed pastor, was the author of numerous articles and books on pacifism, particularly from a biblical perspective. *War and the Gospel*, translated into the German as well as English, was probably his most important work. It remains one of the basic books on the theme today.

Jean continued to work for peace until his death. In addition to numerous speaking engagements, Jean was active in the French Fellowship of Reconciliation. He played a key role in the creation and work of the ecumenical group "Gospel and Nonviolence," a group of French theologians, pastors, priests, churchmen, and women who gather annually to develop a theology of nonviolence. He was also honorary president—along with Dom Helder Camara of Brazil—of the Ploughshare Fund of Church and Peace.

Southwest Conference adopts statement on homosexuality

Meeting jointly in California in September, the executive committees of the Southwest Conference (Mennonite Church) and the Pacific District Conference (General Conference Mennonite Church) adopted a provisional statement on homosexuality for guidance to member congregations on the issue.

"The statement on homosexuality was developed in response to a request from the leaders of several churches in our conference to our executive committee," wrote PDC vice-president James Wenger. "Southwest Conference was facing the same issue and decided to join us. Until such time as our conference delegates make a further statement, this is given to provide guidance for the relevant committees of conference and for the consideration on congregations."

The statement begins by affirming "the historic stance of our Mennonite churches that the practice of homosexual relations is contrary to the will of God.

"We realize that our churches have at times failed to minister to persons with homosexual tendencies," the statement says. "We have allowed attitudes that have prevented persons from seeking the help that they wanted within the church. There are unanswered questions about the cause(s) of homosexuality and not everyone agrees about the degree of change in sexual orientation that can take place."

The statement concludes that "we want to support, in a loving way, persons with homosexual desires and tendencies; however, we cannot condone their continuing homosexual behavior. We cannot accept leaders in our churches who are practicing homosexuals or those who encourage others to engage in homosexual relations.

"We encourage our congregations to counsel and work with persons who are hurting and who desire the help of the Christian church. All too often homosexuals are the special and undeserving victims of prejudice and discrimination. We, therefore, call on our congregations to consider our attitudes regarding such discrimination in our society, realizing that homosexuals, as all other groups, whether Christian or non-Christian, should be treated as human beings," the statement concludes.

Margaret Foth, writer-narrator of the Your Time radio program, displays a gift-wrapped tape of programs mailed to 250 religious stations for use Dec. 19-23. Each of the five 4 1/2-minute programs contained Christmas music from an album entitled "Christmas Songs," by The Monks of Weston Priory. The programs were mailed to stations in areas with a concentration of Mennonites—to provide quality Christmas programming for the stations and to help them minister to their audience, Marg notes.

TV stations wary of prophetic nuclear spots

Two 30-second television spots were released last January to explode the myth that weapons provide security, but by the end of October only 57 stations had chosen to broadcast them.

"We consider this a significant witness in a time of increased militarism," said Kenneth Weaver, Media Ministries director for Mennonite Board of Missions. "We also observe that station use is way down, and we're going to study this. One reason may be the prophetic nature of the message in each spot."

The one spot, *Whispers*, encourages Christians to "follow Jesus in refusing guns and weapons." The other, *Unlikely Picture*, asks viewers to "work at healing wounds instead of causing them."

"Another reason for low use is no doubt the deregulation of the broadcast industry," Weaver said. "Since the Federal Communications Commission no longer requires stations to make free time available for public service announcements, stations will have less reason to air religious materials on nonpaid time."

Film prints of the spots were made available to some 300 stations. Previous Mennonite spots usually appeared on 500 or more stations.

"It's interesting that a blue-ribbon jury of the Catholic broadcast association has given a 'certificate of merit' to the spots," Weaver said. "This recognition of excellence indicates that low use did not result from inferior quality, because the jury selected them for 'outstanding achievement in public service announcements produced for national release.' "

The current TV spots are sponsored by the Mennonite Church, the Church of the Brethren, and the General Conference Mennonite Church.

Station use was also down for a series of 15-to-30-second radio spots with a prophetic message about nuclear weapons.

"Even though we're pretty sure deregulation and the prophetic message of these materials were main reasons for low exposure, we don't want to rule out other possibilities, such as economics," Weaver said. "Maybe the Mennonite Church will need to think again about *buying* time to communicate a prophetic message."

A title selection committee evaluates Christian books for Mennonite Board of Missions and helps decide which ones to place in Choice Books racks in stores, restaurants, and airports throughout North America. Participating in a recent meeting of the committee in Harrisonburg, Va., were (left to right) Ira Miller, Sue Pennington, Ruth Ann Burkholder, Susan Stahl, Mary Florence Shenk, Diane Deviers, Arlene Bumbaugh, Evelyn Mumaw, Pam Beverage, Ed Stoltzfus, and Paul Yoder. Ed Stoltzfus, a professor at Eastern Mennonite Seminary in Harrisonburg, met with the committee to identify key themes in Anabaptist-Mennonite theology. A goal of Choice Books is to provide books that not only appeal to a secular audience but also communicate sound biblical theology. "We're caught in the tension of offering sensational books that sell well and those quality books that connect faith with daily life in believable ways," said Choice Books director Paul Yoder.

New Tulsa-area church features Mennonite charismatic blend

"For me, getting tied in with the church of my heritage is almost like getting a new lease on life. I no longer feel isolated." So said John M. Miller, copastor of the Fellowship of the New Creation in Jenks, Okla., on the outskirts of Tulsa.

Miller had been thinking of starting such a group for several years when Mike Kelly, now copastor of the fellowship, approached Miller last January suggesting they start a group. Unknown to Kelly, an exploratory meeting on planting a new church in the Tulsa area was set up for the next day. It included representatives from the South Central (Mennonite Church) and Western District (General Conference) conferences.

Soon thereafter the Eden Mennonite Church of Inola, Okla., endorsed the concept of beginning a new fellowship in that vicinity, commissioned Miller and Kelly for ministry, and pledged $2,000 for support of the venture.

The new group is a unique blend of a number of elements. For the most part its members come from Mennonite background and yet have a charismatic bent. For example, in their services they balance singing choruses and Mennonite hymns. They participate in leadership and yet sometimes ask the pastors to give most of it.

"My own stance is to build up the community leadership," Miller states. "My style of preaching is more teaching than preaching," he says. Listeners feel it is a special blend of the two. Kelly, on the other hand, has a gift for handling administrative detail. Miller is a professor of theology at Oral Roberts Seminary and Kelly is a student.

The fellowship anticipates having dual affiliation in the General Conference Mennonite Church and the Mennonite Church. The group is drafting a covenant of membership. They have taken a strong stand on the peace position, which will be included in the covenant.

Ugandan refugees in southern Sudan fled their homeland because of chaos and uncertainty, but are now confronted with a drought and hunger in a strange land. MCC is sending $67,000 worth of beans to provide protein for women and children in resettlement villages in Sudan.

MCC sends food aid to Sudan, Ethiopia

Military conflicts pitting different ethnic and political groups against each other continue to make life difficult for people in the Horn of Africa. For another year the rains have failed, leaving hunger and sickness instead of rejoicing over the year-end harvests.

Approximately 300,000 Ugandan refugees live in southern Sudan. Many fled their homeland in the late 1970s because of the chaos and uncertainty of life there, but some are recent arrivals in a continuing trickle of refugees.

In August Mennonite Central Committee workers in Sudan requested a large shipment of beans for the refugees. MCC is now proceeding with the purchase and shipment of 100 tons of beans valued at $67,000. The beans will be shipped to Juba, Sudan, where the Sudan Council of Churches will be responsible for distribution in the camps.

Part of the shipment will be given to newly arrived refugees in "transit camps" or receiving centers. The remainder will be used to supplement the diets of mothers and children with particular nutritional problems in resettlement villages.

MCC has five workers in the refugee camps there and in the last few years has sent several large shipments of food and material aid, including grain, powdered milk, blankets, and soap.

This summer Peter Crossman visited Sudan and Ethiopia on a short-term MCC assignment to assess needs in the region. He reported that food aid in Ethiopia, although adequate in the larger centers, was not reaching isolated villagers who were the principle famine victims. An estimated three million Ethiopians live in conflict areas that are also heavily affected by the drought.

Crossman wrote, "Large parts of the populations affected by this famine are unreachable because of warfare, at least from the side of the central (Ethiopian) government." Some villagers reported walking for days to reach distribution sites.

In late November MCC responded to Crossman's assessment by providing an additional $65,000 grant for the purchase of 2,580 tons of sorghum that will be shipped into Ethiopia. MCC earlier sent $71,000 for food aid and purchase of seed for farmers in the drought region.

The Sudan Council of Churches Emergency Relief Desk is responsible for the purchase and distribution of this food aid.

$387,658

Contributions to the Mennonite Publishing House building fund for a warehouse, loading dock, and related renovations amounted to $387,658.79 as of Friday, Dec. 16, 1983. This is 51.7% of the total needed. Contributions have been received from 355 congregations and 231 individuals. Individual gifts represent $85,781.51 of the total.

Goal: $750,000

Nicaraguans fear invasion

Gerald and Joetta Handrich Schlabach have reported recently that citizens in the capital city of Managua are digging trenches and building bomb shelters in response to an increasing fear of a U.S.-led invasion of Nicaragua.

The Schlabachs said that daily newspapers and radio broadcasts warn of invasion. The heightened militarization of Honduras, which is a base for Nicaraguan counterrevolutionary attacks inside Nicaraguan territory, and the stationing of over 4,000 U.S. troops in Honduras have fanned fears of invasion. The *New York Times* reported that over 1,000 Nicaraguans have been killed since January 1983 in attacks by these counterrevolutionary forces.

Some observers fear that the October invasion of Grenada by U.S. troops has increased the possibility of an invasion of Nicaragua.

In recent days Nicaragua has responded to pressure by the United States in an attempt to remove a pretext for invasion. The Sandinista leaders have asked Salvadoran and Guatemalan opposition leaders to leave Nicaragua. In the last month over 2,000 Cubans have left—many of them teachers or medical workers.

In the most recent moves toward conciliation, Nicaragua has announced an amnesty for all Miskito Indians. The Sandinistas have also announced a general amnesty for all exiles—including business and opposition parties—and promised them the right to run for office in elections scheduled for 1985.

Managua has also eased censorship of the opposition daily *La Prensa*. And relations between the Catholic hierarchy and the Sandinistas have apparently begun to thaw with recent talks and agreements.

Some political analysts believe that the chance of imminent invasion is less likely as a result of the Sandinista's attempts to appease U.S. demands.

The Schlabachs reported that in mid-November 250 U.S. citizens, joined by over 300 Europeans, gathered in front of the American Embassy in Nicaragua to "say that they do not wish their presence in the country to serve as a pretext for the U.S. Marines to invade Nicaragua."

The Schlabachs wrote: "We cannot in good conscience allow our presence in Nicaragua to justify a 'rescue' that we believe would involve the death of thousands upon thousands of Nicaraguans. Revolutionary Nicaragua has its problems, but they are not the kind [of problems] that military aggression will solve."

The Schlabachs are MCC country representatives in Nicaragua.

Executive assistant appointed by MWC

Mennonite World Conference has announced the appointment of Jane E. Friesen of Arlington Heights, Ill., as executive assistant in charge of the MWC office in Lombard, Ill.

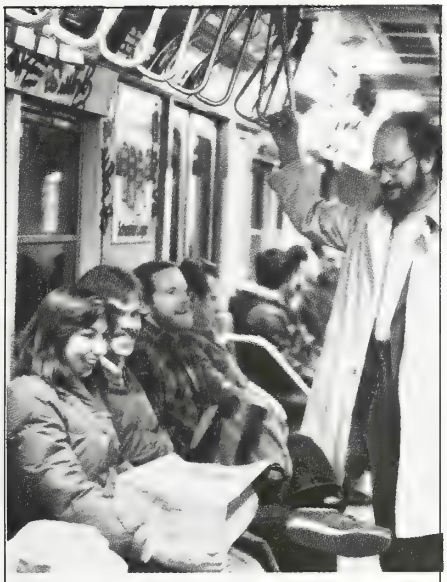
Friesen began her duties in June 1983. She will serve as registrar for the XI MWC Assembly in Strasbourg, France. In that capacity she will be in charge of processing and coordinating all registrations and replying to queries about the XI Assembly.

She will also coordinate travel arrangements for Third World delegates to Strasbourg, and be responsible for the computerization of the ongoing functions of the Lombard offices.

Friesen is originally from Hutchinson, Kan. She was previously employed as a computer operator and office manager for health-related firms in the Chicago area and in Denver, Colo.

She and her husband, Kelvin, are members of the Lombard Mennonite Church.

She joins Jane Halteman, administrative assistant, and Bruce Leichty, editor of the *MWC Newsletter*, in the Lombard MWC office.



Holding a pot of beans in a brown paper bag, Jewell Van Ord (left) is on her way to a Mennonite young adult fellowship. With her (left to right) are Don Maxwell, Bernie Bayless, and Pat Smith (standing), all residents of Menno House in New York City. Jewell is manager of Menno House, which provides inexpensive, temporary housing for young adults studying or working in the city. Purchased 25 years ago by Eastern Mennonite Board of Missions and Charities for voluntary service workers, the three-story Menno House presently houses 16 active Christian young adults. Jewell works cooperatively with Student and Young Adult Services of the Mennonite Church and Commission on Education of the General Conference Mennonite Church to help the residents stay in touch with other young Mennonites and with churches back home.

Hershbergers report on work, life in El Salvador

Jim and Ann Hershberger, Harrisonburg, Va., are nurses in a short-term Mennonite Central Committee assignment 70 miles east of El Salvador. Recently they reported on their work and their impressions of this country.

In El Salvador, a country the size of Massachusetts, an estimated 1 million Salvadorans (1/5 of the population) have had to leave their homes due to civil war. The Salvadoran government is waging a four-year-old civil war against opposition forces.

Over 12,000 inhabitants of the town where the Hershbergers live are peasants who fled from their villages. Most of these people live in three camps on the outskirts of town.

Hershbergers have started weekly health classes for health promoters in these camps. They have taught them how to treat and prevent diarrhea, parasites, and eye and respiratory infections—the most common ailments among the refugees. These health promoters have received training in basic health as well, so that they are able to distribute medicines as needed among the refugees and to promote preventive health practices.

The Hershbergers feel that they have helped, in a small way, to bring hope and healing to the refugees in their town. However, they feel that "the real work to help El Salvador must be done in the United States." They report that in the town where they work, there are constant reminders of U.S. support for the Salvadoran government.

U.S. AID is sponsoring a job creation project in their town. Unemployment in El Salvador is an estimated 50 percent, so the refugees and poor townspeople are happy for the work. The men who pave the muddy streets with rocks are paid six *colones* ($1.50 U.S.) a day, even though the legal minimum wage for all-day labor in El Salvador is 13 colones ($3.25 U.S.). Other local businesses lowered their daily wage, when they realized that the job creation project was paying less than the legal minimum wage.

The Hershbergers feel that what is needed are "authentic work projects" for the unemployed and hungry refugees. The refugees mostly farmed their own plots or rented plots, before they were forced to flee. Thousands of acres surrounding the town remain idle, property of absent landowners. The Hershbergers suggest that U.S. AID money be used to rent the land in order to allow the refugees to plant and harvest their own corn.

Lancaster Conference conducts survey on women

A total of 1,045 people participated in a survey of the beliefs and practices of members of Lancaster Conference on the subject of women in the church and family. Responses came from 120 congregations.

"We expected a wide range of beliefs and practice," said Connie Stauffer, a member of the Task Force on Women in Church and Family, "and we got it."

In spite of the wide spectrum of responses, it is possible to draw from the data several broad conclusions which characterize the beliefs of the majority: Mutuality is the standard for the home, women's gifts should be used in the church, commissioning women as deaconesses should at least be considered, and ordaining women as ministers is not desired.

Some of the patterns of responses to the questionnaire were predictable, and others were surprising.

"What amazes me," said Leon Stauffer, executive secretary of the Board of Congregational Resources, "is that the men's and women's views were identical on practically everything from employed mothers to ordination." Marital status did not make much difference either.

"I was not surprised," Stauffer said, "that education and age were factors making a difference."

Marian Leaman, staff for the Family Life Commission which spawned the task force, said, "the 66 percent of those who said change on women's issues is going the right speed really interests me."

"Since the sample was not taken randomly we cannot assume that the results are representative of Lancaster Conference as a whole," said Don Kraybill, a sociologist who gave technical assistance to the task force. "But by the same token it is very useful and it is a true picture of the way 1,045 people act and believe."

The high percentage of returns and the large number of responses to the optional questions led the task force to

conclude that there is strong interest in the issues of women in family and church.

Here is a composite portrait of the most typical respondent: she is married, about 39 years old, and has a high school education. She goes to a rural congregation in Lancaster County numbering 165 members where she sometimes teaches Sunday school. She and her husband have three children, each of whom she nursed about six months.

She and her husband share responsibility for the discipline of the children, major financial decisions, and the family devotions. They tend to interpret the New Testament as teaching the "headship of man" in regards to certain areas. Before the children went to school she was not employed outside the home for more than one-quarter time.

While she is somewhat in favor of commissioning women as deaconesses or lay leaders, she does not believe women should be ordained. However, she is happy with the steps being taken to involve women in the church, and she is absolutely certain that women should be involved deeply in the church.

While gender and marital status were not variables in the responses, age and education clearly were. For example, while the average percentage expressing agreement with women serving on the mission board and similar positions was 58 percent; by age-groups it varied from almost one third to three quarters: of these over 65, 32 percent agreed; of those 15 to 20, 73 percent agreed.

Education was clearly a factor in how respondents approve of commissioning women as deaconesses. While the average for all respondents agreeing was 35 percent, with 43 percent disagreeing and 22 percent remaining neutral, by education it looks different: of those who completed grammar school, 15 percent agree; high school, 30 percent; college, 65 percent.

That the watershed issue on women's role in the church was ordination came as no surprise to any one on the task force. On this issue the least ambiguity was expressed: only 13 percent were neutral about ordination, 12 percent agree, 75 percent disagree.

The only significant break in opposition to ordaining women is found among the college educated from ages 15 to 50.

A significant variable in the response to this matter was what the respondents understand the New Testament to teach. Those respondents who believe in literal "headship" of man, for instance, are 31 percent more likely to disagree with ordaining women.—Glenn Lehman

MENNOSCOPE

Hesston College will be introducing a new program hotel/restaurant/institutional management beginning in fall 1984. The program, to be instituted as a concentration in the business management major, is designed to prepare graduates to enter nursing home/retirement home administration or hotel/restaurant management at the mid-management or management level. A new full-time faculty member will be hired to head up the program. Requirements for this position include an MBA and experience in the field. The program is being initiated in response to the needs of the job market; the positions within the hospitality industry, for instance, will continue to increase by 25 percent through the 1980s. One of the unique elements of the Hesston program will be "hands on" experience in the working environment.

James Massey

The annual Associated Mennonite Biblical Seminaries Pastors' Workshop, Jan. 23-27, 1984, will deal with the theme, "Preaching in the Life of the Congregation." Resource persons include James Earl Massey, professor of New Testament and preaching at Anderson (Ind.) Graduate School of Theology; and Eleanor S. and Truman A. Morrison, extension professors in continuing education at Chicago Theological Seminary. Dr. Massey, weekly radio preacher on the *Christian Brotherhood Hour* of the Church of God, will address the group twice on "Crafting a Sermon." Truman Morrison, who for 20 years pastored a university congregation, will lecture on the workshop theme. Eleanor Morrison will address the group on "Preaching and the Common Life of the Congregation." More than 150 pastors are expected to attend the workshop. Registration forms and additional program information may be secured from Mary Troyer, 3003 Benham Ave., Elkhart, IN 46517; (219) 295-3726.

Eleanor and Truman Morrison

"The Caring and Sharing Ministry" will be explored the weekend of Jan. 20-22 at the Laurelville Mennonite Church Center. Pastors, deacons, elders, counselors, chaplains, congregational visitors, mutual aid committees, and others involved in similar ministries are invited to attend. The retreat will be led by Laban Peachey, Mutual Aid Minister of the Mennonite Mutual Aid Association, and Paul M. and May Zehr, Lancaster, Pa., pastor and teacher team from the Lancaster Mennonite Conference. Caring and sharing teams from congregations are especially invited to attend and use the weekend as a time to learn to know each other better as well as to shape and refine their own ministry. For more information contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Tina Hartzler has been appointed member-at-large on the Mennonite Church General Board. For the past two years Tina has served as director of youth and Christian education at the Metamora (Ill.) Mennonite Church. In 1984 Tina will become a student at Goshen Biblical Seminary, Elkhart, Ind. Last April the General Board acted to amend its Bylaws permitting the appointment of four additional members-at-large to be enabled to more fully achieve a balance in its membership. This led to the appointment of Tina. Tina, originally from Washington, Iowa, will represent the young adult segment of the Mennonite Church.

A congregational education conference will be held at the Laurelville Mennonite Church Center, Jan. 27-29, 1984. The event, cosponsored with Mennonite Board of Congregational Ministries and the Congregational Literature Division of the Mennonite Publishing House, will focus upon memorable educational experiences in the life of the congregation. Education leaders will present tools for developing a vision for the educational ministry, preparing leaders and teachers, and developing teaching skills. Also focused for the weekend will be the spiritual resources which undergird the educational ministry. For more information and registration contact Laurelville Mennonite Church Center, Route 5, Box 145, Mt. Pleasant, PA 15666; (412) 423-2056.

Four communities are hosting Friendship Evangelism Seminars in January and February. Sponsored by Mennonite Board of Missions, the weekend seminars help Christians share their faith in natural ways. The four locations and dates are: North Main Street Mennonite Church, Nappannee, Ind., Jan. 13-14; Pleasant Valley Mennonite Church, Harper, Kan., Jan. 20-21; Eastern District of General Conference Mennonite Church, Feb. 17-18; and College Mennonite Church, Goshen, Ind., Feb. 24-25. Three of the seminars will be led by Art McPhee, and Don Yoder will lead the Eastern District one.

New address for Mennonite Board of Missions workers Willis and Byrdalene Horst, who are on a health leave for treatment of son Rene's brain tumor: 57859 CR 9, Elkhart, IN 46517. New address for Art McPhee: 103 High St., Needham, MA 92194.

The Schlotterbecks

Mark Schlotterbeck of the Southside congregation, Springfield, Ohio, was appointed chaplain of the Clark County Jail in October. Licensing for this position was conducted on Sunday afternoon, Nov. 27, 1983, at 3:00 with Overseer Duane Beck providing leadership and representation for the Ohio Conference leadership commission. Mark has served voluntarily as editor of the jail ministry newsletter. His wife, Wendy, will share in team ministry opportunities. They have been part of the developing Southside congregation since its

beginnings in 1979. The church and its pastor, Ted Hanleck, are among 114 churches actively supporting the Clark County Jail Chaplaincy.

A teaching position in business management is open at Bethel College in Kansas. It is a full-time, tenure-track position, with rank and salary depending upon qualifications and experience. Courses to be taught include Introduction to Business, Principles of Marketing, Principles of Business Management, Organizational Behavior. Master's degree required, doctorate in management or DBA preferred experience in business management highly desirable. Bethel College is an equal opportunity employer. The position is available in August 1984. Send résumé before March 1, 1984, to Marion Deckert, Academic Dean, Bethel College, North Newton, KS 67117.

Since 1966 when Mennonite Mutual Aid Association began, delegates elected from their church conferences have met for a one-day session every two years to elect the MMAA Board of Directors. These delegates convened for a final meeting on Nov. 19. A new procedure, implemented this year, asks the entire membership of MMAA to elect the Board and replaces the delegate sessions with regional meetings of MMA staff with pastors, congregational representatives, and members. "We have been asking if we could justify the transportation cost for this kind of election," MMA President Dwight Stoltzfus explained, "We are a mutual aid organization and the important focus for us is the congregation. We can better use these funds to bring MMA to the congregation."

Eight Mennonite Church projects designed to strengthen stewardship, mutual aid, leadership training, reconciliation, and the diaconate ministry have received $40,000 in grants from Mennonite Mutual Aid's fraternal funds. The largest grant for Mennonite Church projects went to the churchwide agency finance secretary whose task is to facilitate cooperation in churchwide financial support. These responsibilities correspond with the special emphasis within the Mennonite Church on stewardship for the 1983-1985 biennium. Other projects receiving grants are a conference on the black church, the third world, and peace; consultation on Mennonite Church polity; voluntary service development in Chicago; Hispanic Mennonite women's conference; an interpretive study on black Mennonite history; cross-cultural youth convention; and the holistic health center of the Diamond Street Community Center, Philadelphia, Pa. The MMA Board of Directors approved these and other denominational and inter-Mennonite project grants totaling $137,800 at its semiannual meeting on Nov. 18, 1983.

The Mennonite Mutual Aid Board of Directors has approved a new sharing program at MMA. FOCUS (Funding Opportunities for Congregations United in Sharing) goes into effect on Jan. 1, 1984. The purpose of FOCUS, explained John Liechty, manager of MMA's Fraternal Activities, is "to assist congregations in their own caring efforts." FOCUS is based on a system of matching funds; whatever funds congregations raise for an MMA-approved project, FOCUS will match, up to $1,000. FOCUS has a budget of $100,000 for 1984. According to program guidelines, FOCUS can be used for "unmet needs resulting from accident, disaster, or disability ... the result of personal financial hardship." A detailed set of guidelines for the FOCUS program is available on request from the MMA Fraternal Activities office in Goshen, or from MMA area representatives.

The annual Transcultural Seminar, designed for college students and missions and service workers, will be held at Goshen College, June 18-29. The seminar is sponsored jointly by Mennonite Central Committee, Bethel College, Eastern Mennonite College, and Goshen College. The seminar features both philosophical studies and technical training in four areas of development: tropical agriculture, education, health care, and nutrition. The seminar provides training for those interested in overseas work, as well as in-service training for current service workers. Participants can earn three semester hours of academic credit. More details can be obtained by writing: Transcultural Seminar, Personnel Services, MCC, 21 South 12th St., Akron, PA 17501.

Goshen College has a full-time position for an assistant or associate professor of computer science. Responsibilities include theoretical and hardware courses. Chairing the department is a possibility. A master's in computer science with some teaching experience is desired. The candidate should be a committed Christian, supportive of Mennonite education. Send letter naming three references, résumé, and transcript by Feb. 1, 1984, to Dean Victor Stoltzfus, Goshen College, Goshen, IN 46526.

The Department of Home Economics at Goshen College has a tenure-track academic position in foods and nutrition. Desired qualifications include Christian commitment within a Mennonite college setting, a master's degree (or higher) in nutrition, dietetics or food science. Send letter naming three references, résumé, and transcripts by Jan. 15 to Dean Victor Stoltzfus, Goshen College, Goshen, IN 46526.

Corrections: The area code number of Paul M. Leaman listed in the Dec. 13 issue (p. 873) was given incorrectly as 717. It should be 215. In the address for Willis and Byrdalene Horst (Dec. 6, p. 857) the zip code was listed as 46514. It should be 46517.

New members by baptism and confession of faith: Cedar Grove, Greencastle, Pa.: Dean Keener and Anthony Grove. Waterford, Goshen, Ind.: David Bornman, Jonathan Bornman, Stefan Cramer, Mike Gingerich, Bruce Miller, Kendall Newswanger, and Greg Stauffer. Grace, Berlin, Ohio: Ronnie Bernhart, Chris Gerger Hochstetler, Eugene Hostetler, Esther Shetler, Dean Troyer, Elaine Troyer, and Richard Troyer by baptism and Joann Hershberger, Rhoda Wenger, Bill Yoder, Esta Yoder, and Isaac Yoder by confession of faith. Weavers, Harrisonburg, Va.: Brenda Early, Kristie Kauffman, Carol Kiser, Julie Lehman, Candi Miller, Carmen Shenk, and Jennifer Wenger. Salem, Elida, Ohio: Jeff and Cathy Layman by baptism and Teresa Brenneman by confession of faith.

Change of address: Ellis B. Croyle from Archbold, Ohio, to 934 Central Ave., Harrisonburg, VA 22801. Percy Gerig to 1120 West 13th St., Upland, CA 91786. Dale Stoltzfus from Bronx, N.Y., to Box 569, Westbrookville, NY 12785.

BIRTHS

Bauer, Chris and Donita (Miller), Loreno, Tex., first child, Megan Renee, Nov. 10.

Bauman, Carl and Betty Lou, Earlington, Pa., Carl Ray, Dec. 2.

Freed, Robert and Cheryl (Gerig), East Greenville, Pa., second child, first daughter, Julie Marie, Nov. 21.

Gattis, Homer and Jan (Tapp), Hesston, Kan., third child, first son, James Bradley, Nov. 18.

Godshall, Leon and Carol (Yoder), Lancaster, Pa., first child, Timothy Leon, Sept. 21.

Haarer, Carl and Lynn (Sommer), Newington, N.H., first child, Rachel Sommer, Dec. 3.

Layman, Jeff and Cathy (Bruce), Elida, Ohio, second daughter, Sarah Elizabeth, Nov. 23.

Leis, James and Laurie (Raven), Listowel, Ont., first child, Joshua James, Oct. 31.

Mast, Marlin and Shirley (Yoder), Goshen, Ind., first child, Trenton Joshua, Oct. 29.

Moyer, Steven and Kathy (Rosenberger), Harleysville, Pa., second son, Aaron Michael, Oct. 26.

Nelson, Ben and Susan (Gardner), Iowa City, Iowa, second child, first son, Joseph Benjamin, Nov. 11.

Ratzlaff, Roy and Patty (Primasing), Salem, Ore., second child, first daughter, Kelssy Ann, Dec. 2.

Schlabach, Jesse and Sylvia (Perez), Middlebury, Ind., third child, second daughter, Rachel Diane, Dec. 1.

Stoltzfus, Dwight and Susan (Bergey), Lederach, Pa., first child, Jessica Bergey, Nov. 10.

Swartzentruber, Don and Twila (Hochstedler), Kalona, Iowa, third child, second daughter, Valeria Dawn, Dec. 4.

MARRIAGES

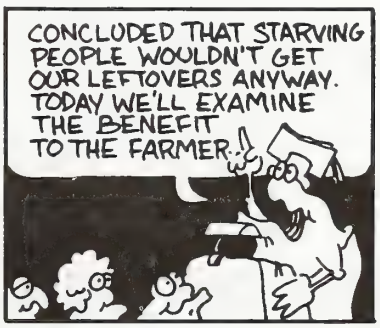
Bailey — Horst. — David Bailey, Spencer, Ind., and Ramona Horst, Bloomington, Ind., by Laurence Horst, father of the bride, Nov. 26.

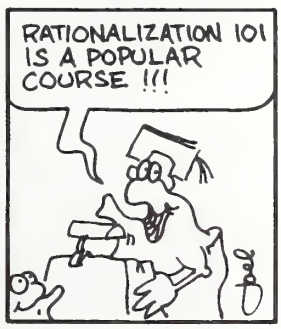
Eichelberger—Zimmerman. —Edward Eichelberger, Rantoul, Ill., and Joyce Zimmerman, Fisher, Ill., both of East Bend cong., by Paul O. King, Dec. 3.

Gunden — Good. — —Rodney Gunden, Pigeon, Mich., Pigeon River cong., and Barbara Good, Harrisonburg, Va., Mt. Clinton cong., by Luke Yoder, Nov. 26.

Pontius

Joel Kauffmann





Hernley—Elgersma.—David Hernley, Elizabethtown, Pa., Elizabethtown cong., and Renee Elgersma, Enola, Pa., by Gerry H. Keener, Oct. 22.

Hershberger—Yoder.—Paul E. Hershberger, Fairview cong., Kalona, Iowa, and Malinda Yoder, Palm Grove cong., Sarasota, Fla., by John L. Hershberger, Nov. 24.

Kurtz—Hoover.—Jeffrey L. Kurtz, Lititz, Pa., and Sharon K. Hoover, Ephrata, Pa., Neffsville cong., by G. Edwin Bontrager, Dec. 3.

Parmer — Alderfer. — Gary Parmer, Line Lexington (Pa.) cong., and Jane Alderfer, Salford cong., Harleysville, Pa., by Willis Miller, Nov. 12.

Piper—Bunte.—Jim Piper, Coralville, Iowa, and Mary Bunte, Iowa City, Iowa, both of First Mennonite cong., by Wilbur Nachtigall, Nov. 25.

OBITUARIES

Gerig, Waneta M., daughter of Clarence and Ida (Yoder) Nofziger, was born at Wauseon, Ohio, July 27, 1922; died of cancer at her home in Wauseon, Dec. 3, 1983; aged 61 y. On May 19, 1946, she was married to Melvin Gerig, who survives. Also surviving are 2 daughters (Marlene—Mrs. Gary Studkey and Karen—Mrs. Ron Nafziger), 6 sons (Larry, Ron, Marlin, David, LaMar, and Doug), 10 grandchildren, 3 sisters (Letha—Mrs. Marvin Wiedlich, Arlene—Mrs. Wayne Springer, and Marilyn—Mrs. Dave Verbeck), and 4 brothers (Herbert, Alvin, Melvin, and Burdell). She was a member of Tedrow Mennonite Church, where funeral services were held on Dec. 6, in charge of Olen Nafziger and Randall Nafziger; interment in Pettisville Cemetery.

Gingerich, Heather Nicole, daughter of Mark and Georgia (Miller) Gingerich, was born at Goshen, Ind., Jan. 25, 1980; died of heart failure at Elkhart General Hospital, Elkhart, Ind., Nov. 24, 1983; aged 3 y. Surviving are her parents, one brother (Bradley), grandparents (H. Lynn and Mertice Miller and Philip and Faith Gingerich), and great-grandparents (Thomas and Ruth Miller, Homer and Dorothy Brenneman, and Mrs. Esther Cooley). Funeral services were held at Clinton Frame Mennonite Church on Nov. 27, in charge of Vernon E. Bontreger; interment in Clinton Union Cemetery.

Glick, Mary R., daughter of Mr. and Mrs. Rudy Bontrager, was born in Haven, Kan., Sept. 28, 1899; died at her home in Shipshewana, Ind., Nov. 26, 1983; aged 84 y. In 1920 she was married to Daniel Glick, who died on Jan. 14, 1970. Surviving are 8 grandchildren and 12 great-grandchildren. She was preceded in death by one daughter (Elizabeth Troyer). She was a member of Shore Mennonite Church, where funeral services were held on Nov. 29, in charge of Orville G. Miller; interment in Short Cemetery.

Graber, Peter J., son of John C. and Josephine (Roth) Graber, was born at Wayland, Iowa, Feb. 17, 1897; died of cancer at Parkview Home, Wayland, Iowa, Dec. 2, 1983; aged 86 y. On Feb. 27, 1919, he was married to Sarah Rich, who died on Sept. 19, 1966. Surviving are 3 sons (Dillon, Dennis, and Dwight), 4 daughters (Doris—Mrs. Milburn Gerig, Doreen—Mrs. Harold Graber, Drusilla—Mrs. Harold Rector, and Delilah—Mrs. James Deck), 32 grandchildren, 31 great-grandchildren, 2 brothers (Alvin and Wilbert), and 6 sisters (Mrs. Leah Bachman, Mrs. Katie Eichelberger, Mrs. Lavina Freyenberger, Mrs. Stella Boshart, Evelyn Graber, and Mrs. Anna Richard). He was preceded in death by 2 brothers, one sister, 2 grandchildren, and one great-grandchild. He was a member of Sugar Creek Mennonite Church, where funeral services were held on Dec. 5, in charge of Ed Miller and Glen Richard; interment in Sugar Creek Cemetery.

Highsmith, Lydia Ann, daughter of Emil and Emma (Wuerffel) Albrecht, was born at Glendive, Mont., May 4, 1953; died at Glendive Community Hospital on Nov. 30, 1983; aged 30 y. On Jan. 21, 1975, she was married to Berle Highsmith, who survives. Also surviving are 3 daughters (Coral Lee, Rosalyn Irene, and Christina Lynn), and one sister (Helen Kildonk). She was a member of White Chapter Mennonite Church, West Glendive.

Jackson, Surta M., daughter of George and Mary Ann (Rutledge) Tuttle, was born in Newman, Ill., Aug. 26, 1898; died at Americana Nursing Home, Champaign, Ill., Nov. 24, 1983; aged 85 y. On June 6, 1921, she was married to Vernon Jackson, who died on June 16, 1977. Surviving are 2 sons (Glenn and Charles Jackson), 3 daughters (Agnes Proctor, Dorothy Hepzkie, and Edith Oyer), 13 grandchildren, and 16 great-grandchildren, and 2 brothers (Thomas and John Tuttle). She was preceded in death by one daughter and one sister. She was a member of East Bend Mennonite Church. Funeral services were held at Joines Funeral Home on Nov. 28, in charge of Paul O. King; interment in Newman Cemetery.

Kiser, John Owen, son of Andrew J. and Mary (Brunk) Kiser, was born near Harrisonburg, Va., July 11, 1894; died at Schowalter Villa, Hesston, Kan., Dec. 4, 1983; aged 89 y. In January 1914 he was married to Iva Zook, who died on Nov. 23, 1961. On May 25, 1963, he was married to Fannie Neuenschwander Camp, who survives. Also surviving are one daughter (Velma—Mrs. John Evers), one son (Lloyd), 7 grandchildren, and 8 great-grandchildren. He was a member of Hesston Mennonite Church. Funeral services were held at Schowalter Villa on Dec. 7, in charge of Wesley Jantz and Jerry Quiring; interment in East Holbrook Cemetery, La Junta.

Kulp, Ada S., daughter of Milton and Maria (Souder) Moyer, was born in Franconia Twp., Pa., Feb. 12, 1902; died of a heart attack at Grandview Hospital, Sellersville, Pa., Dec. 1, 1983; aged 81 y. On June 11, 1921, she was married to Jacob B. Kulp, who survives. Also surviving are one daughter (Dorothy—Mrs. J. Paul Wenhold), one son (Robert M.), 6 grandchildren, and 6 great-grandchildren. She was preceded in death by one son (Linneus in 1956), one brother, and one sister. She was a member of Franconia Mennonite Church, where funeral services were held on Dec. 5, in charge of Earl Anders, Jr., and Floyd Hackman; interment in Franconia Mennonite Cemetery.

Kulp, Florence A., daughter of B. Clement and Martha Alderfer, was born on Dec. 5, 1907; died on Nov. 18, 1983; aged 75 y. She was married to Jacob C. Kulp, who survives. Also surviving are 3 daughters, one son, and 8 grandchildren. Funeral services were held at Finland Mennonite Church; interment in the Finland Cemetery.

Kulp, Katie, daughter of Allen F. and Lizzie (Smith) Stover, was born at Blooming Glen, Pa., Aug. 30, 1897; died at Sellersville, Pa., Dec. 1, 1983; aged 86 y. On June 19, 1920, she was married to Harvey D. Kulp, who survives. Also surviving are 4 daughters (Mrs. Olive Ervin, Betty—Mrs. Henry Kenderdine, Helen Kulp, and Mildred—Mrs. Peter Temoshchuk), 7 grandchildren, 5 great-grandchildren, and 2 sisters. She was a member of Blooming Glen Mennonite Church, where funeral services were held on Dec. 5, in charge of Mark M. Derstine; interment in Blooming Glen Mennonite Cemetery.

Leis, Lorne, son of Christian and Fannie (Schmidt) Leis, was born at Wellesley, Ont., Aug. 31, 1916; died at St. Pauls, Ont., Nov. 30, 1983; aged 67 y. On Mar. 24, 1942, he was married to Verna Erb, who survives. Also surviving are 2 daughters (Sharon Eleanor and Carol Elaine—Mrs. Earl Yantzi), 3 grandchildren, and one sister (Emma Laflamme). He was a member of Riverdale Mennonite Church, where funeral services were held on Dec. 3, in charge of Earl Meyers and Glenn Zehr; interment in the adjoining cemetery.

Oyer, Samuel, son of Christian and Katherine (Zehr) Oyer, was born on May 7, 1886; died at Gibson Community Hospital, Gibson City, Ill., Nov. 23, 1983; aged 97 y. On Nov. 7, 1913, he was married to Elmira Naffziger, who died on Feb. 10, 1972. Surviving are 2 sons (Vilas and Verle Oyer), one daughter (Leta Eichelberger), 9 grandchildren, and 2 great-grandchildren. He was preceded in death by 10 brothers and sisters. He was a member of East Bend Mennonite Church, where funeral services were held on Nov. 26, in charge of Paul O. King; interment in the East Bend Mennonite Cemetery.

Schrock, Albert, son of David M. and Susanna (Diener) Schrock, was born near Garden City, Mo., Mar. 18, 1909; died at St. Luke's Hospital, Kansas City, Oct. 20, 1983; aged 74 y. On Apr. 16, 1933, he was married to Erma King, who died on July 12, 1966. On Aug. 13, 1967, he was married to Katherine Miller McCarthy, who survives. Also surviving are one son (Philip R.), one stepson (John J. McCarthy), 2 stepdaughters (Mrs. Mary Eichelberger and Mrs. Theresa Gunden), a foster stepson (Michael McCarthy), 10 grandchildren, one brother (L. A. Schrock), and 4 sisters (Mrs. Clara Yoder, Mary Schrock, Mrs. Ada Hartzler, and Mrs. Florence Yoder). He was preceded in death by one son (Lyle Kent), one brother (Earl), and one sister (Alice). Funeral services were held at the Harrisonville Mennonite Church on Oct. 22, in charge of Cleon Myce and David Mann; interment in Clearfork Cemetery.

Sharick, Helen B., daughter of Frank and Frances (Powers) Lown, was born on June 29, 1892; died at Findlay Country Manor on Nov. 17, 1983; aged 91 y. On Jan. 14, 1913, she was married to Frank Sharick. Surviving are 3 sons (Vernon, Milton, and Clayton), one daughter (Esther—Mrs. James Bachman), 12 grandchildren, 23 great-grandchildren, one great-great-grandchild, and one sister (Mrs. Elma Sharpe). She was a member of Bethel Mennonite Church, where funeral services were held on Nov. 20, in charge of Robert McKelvey and James Bachman; interment in Washington Twp. Cemetery.

Steckly, Noah, son of Jacob and Barbara (Jantzi) Steckly, was born in Mornington Twp., Ont., Mar. 18, 1900; died at Milverton, Ont., Oct. 15, 1983; aged 83 y. On Jan. 14, 1920, he was married to Emma Ropp, who died in June 1968. Surviving are one son (Wesley), one daughter (Dorothy—Mrs. Ivan Brunk), 7 grandchildren, and 12 great-grandchildren. He was a member of Poole Mennonite Church, where funeral services were held on Oct. 18, in charge of David Brubacher; interment in the church cemetery.

CALENDAR

New York State Fellowship delegate assembly, Syracuse, N.Y., Jan. 14
MCC annual meeting, British Columbia, Jan. 26-27

CREDITS

P. 896 Paul M. Schrock; p. 904 by Joy Frailey; p. 906 by Richard A. Kauffman; p. 907 by Al Brubaker; p. 908 by Terri Myers; p. 909 by Beth Oberholtzer.

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ITEMS AND COMMENTS

Witness for peace to be Nicaraguan shield

Religious resistance to U.S. intervention in Central America will take a dramatic turn in the coming months, as hundreds of American religious leaders and activists position themselves on the Nicaraguan border to form a "protective shield" between the people there and U.S.-backed rebel forces. Rotating teams of 15 persons from across the country will begin departing every two weeks for the border area shortly, and enough have already signed up to carry this "witness for peace" through May, according to organizers of the effort. Among those intending to participate at some point are two Catholic bishops and the head of the United Church of Christ.

Jim Wallis, editor of the evangelical magazine *Sojourners* and chairperson of Witness for Peace, said this border action, held at the center of armed conflict, will go on until the U.S. withdraws its support for the "contras" trying to overthrow the left-wing Sandinista government in Nicaragua. Wallis described this dramatic form of resistance as an effort "to save lives" of Nicaraguans near the border, focus public attention on U.S.-backed raids in the area, and "show the Nicaraguan people that North American Christians do not support their own government's violence against our brothers and sisters in the body of Christ."

Missouri religious coalition seeks death law repeal

Declaring that capital punishment does not deter crime, a coalition of 11 Missouri religious groups has called for repeal of the state's death penalty law. "Executions destroy human life, a gift of our Creator, Redeemer, God," the Coalition Against the Death Penalty said. "They debase humanity, encourage revenge, preclude repentance, and give sanction to a climate of violence." Studies fail to support the thesis that capital punishment is more of a deterrent than imprisonment, the coalition said. Instead, studies showed homicide rates slightly lower in states without a death penalty or where there was a moratorium on capital punishment. The main purpose of capital punishment is actually retribution, the coalition asserted. "However, retribution does nothing to reduce crime. Rather, it has the reverse effect, that of fostering violent acts."

The death penalty was reinstated in Missouri in 1972, permitting executions for capital murder only, said Dale Amick of the Missouri Catholic Conference. He said there have been no executions in Missouri for decades but some 15 to 17 are now on death row.

ADL aide tells Southern Baptists Israel 'doesn't need you'

"I don't think Jews need Christianity—they need Judaism," an official of the Anti-Defamation League (ADL) of B'nai B'rith told Southern Baptists at a colloquium in Little Switzerland, N.C. Rabbi Howard Singer, director of interreligious affairs for the ADL, urged Southern Baptists to "leave Jews alone" in Israel and to send their Israeli missionaries to "any place in the world where people need the word of the Lord," the denominational news service Baptist Press reported here.

"I don't think we need you in Israel," Rabbi Singer said. In the discussion that followed, several Southern Baptists told the ADL official that he had "come on too strong." Rea Mangum, pastor of First Baptist Church in Blountstown, Fla., said Rabbi Singer had nothing to worry about because Southern Baptists have only about 400 church members in Israel after working there for more than 40 years, and that most of them are Arabs.

Reagan panel told that churches can't feed the hungry

A coalition of 26 Protestant, Catholic, and Jewish groups has asked President Reagan's commission on hunger not to ask churches to assume responsibility for feeding the poor. "Religious groups simply do not have the resources to meet the widespread need in this nation," Paul Kittlaus, chairman of the Washington-based Interfaith Action for Economic Justice, said in testimony prepared for delivery at a public hearing of the hunger panel held in Atlanta. "More important, they should not be asked to do so."

Mr. Kittlaus, chairman of Interfaith Action and director of the United Church of Christ's Washington office, cited President Reagan's observation last year that the government could eliminate all welfare programs if every church and synagogue in the United States would adopt 10 families living below the poverty level. The minister estimated that it would cost each congregation an average of $100,000 to carry out the president's request. "Even as President Reagan is asking us to do more for the poor, many congregations, especially those seeking to address the needs of the poor, are facing rising costs and declining memberships," he continued. "Many churches are poor to begin with, and more of their members face financial difficulties. . . ."

Indians' Beano ended in Maine

Penobscot Indian leaders have been forced to end years of high-stakes beano playing on their tribe's Indian Island reservation. They yielded to a U.S. Supreme Court action which left intact a Maine Supreme Court ruling. Beano licenses are limited by Maine statute to churches and other charitable organizations, the court ruled, and stakes are kept low by law. Joseph Francis, the tribe's lieutenant governor, said beano paid a fourth of the Indians' bills.

Hospice operators denounce budget cuts

The Reagan administration is planning to undermine the rights of dying people by reducing Medicare funding for hospice care, officials of the National Hospice Association charged in Minneapolis. Hugh Westbrook, the organization's public policy chief, received loud applause from hospice delegates when he accused the White House Office of Management and Budget (OMB) of trying to "balance the budget on the backs of dying people." Donald Gaetz, the organization's president, said the OMB's proposal to reduce the daily Medicare reimbursement rate is "a last-minute plan to derail the hospice movement and deny thousands of Americans the right to choose how they spend their last days." The proposed reduction would decrease the rate from $271 a day to about $255. The money is intended to pay for a physician, nursing care, drugs, and all other medical supplies a dying person needs.

A member of the Reagan administration speaking at the meeting denied the charge. He said the rate reduction is a proposal, not a regulation.

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Deliverance from the past

Christmas means new beginnings. The Christ child in Bethlehem was and is God's announcement to all that he hasn't given up on humanity. The worst of humankind can have a fresh start.

This is the good news: that this Jesus who came into the world within a specific community with a centuries-old tradition was not bound to his past. His mission cannot be understood apart from his Jewish past; yet he came not simply to perpetuate the past but to make all things new.

The bad news is that we humans allow ourselves to be hostages of our own past. We are bound especially by the negative experiences we have had so that the past dictates to us how we respond to the present. I am not disparaging history or tradition. At the least, an awareness of history can help us avoid the mistakes of the past. Like Santayana said, "Those who cannot remember the past are condemned to repeat it."

More positively, history gives us a sense of rootedness, identity, and destiny. From it we become aware of where we've come from, to whom we belong, and where we're headed. Who we are as individuals is a sum total of all our past experiences, including the decisions we have made and the relationships we have developed. By denying our past, we deny who we are as persons.

If, however, we cannot find relief from our own past, we are condemned to reliving it. Living in an imperfect world, and being imperfect persons, all of us have negative experiences which can stymie us if we allow them: some of our best plans and efforts go awry; relationships run afoul; we hurt others and others hurt us. In order to live freely in the present, we must experience liberation from such experiences—the ability to put them behind us and move on.

In relationships especially it is important not to be bound by past experiences. To live in human community, even Christian community, is to experience tension and conflict, competition and misunderstanding. The grace of God is sufficient to meet our needs if we will open ourselves to the possibility of renewed relationships which overcome natural antagonisms and hostilities.

It is a sad commentary on the church when we line up as so-called liberals and conservatives, throwing theological darts at one another and talking past each other (if we talk with each other at all). Such factionalism is often based on old alignments and shopworn code words drawn from the past. We thereby ignore the possibility of new insights and positions in the present that will allow for more agreement and respect among us.

People who take up a cause sometimes are guilty of becoming so entrenched in their cause that they perpetuate the conditions they are trying to overcome. I, for one, am sympathetic with the feminist cause in the church and feel hurt for those in the past and present who have been denied the use of their gifts in the church. But I'm pained even more to see women venting their hostility on men in such a way that the possibility of more mutual male and female relationships is squelched.

It is a tragedy too when young (and older) adults do not forgive their parents for the kind of upbringing they've had. True, parents do make a significant and enduring impact on children, and some children can be nearly crippled psychologically by their parents. Yet most are resilient enough to overcome any of the mistakes that parents make—if persons will to forgive and forget the past and go on with life in the present.

But some will say, "You don't understand what I've been through. You haven't experienced what I have." What another person has experienced cannot be denied. The incident itself can be distinguished from the interpretation of what happened, however. Two persons can have similar experiences but the way they respond can be quite different, the one embittered, the other using it as an occasion for growth.

Forgiving those who have hurt us doesn't mean forgetting the past. That may be humanly possible, perhaps even psychologically unhealthy. But forgiving others for the past leads to the healing of our memories and the freeing of our wills in the present so as not to be tyranized by the past. It is reported that Clara Barton, founder of the American Red Cross, was once reminded of something cruel that had been done to her. When Clara seemed not to have remembered the incident, the friend said, "Don't you remember the wrong that was done to you?"

"No," Clara replied. "I distinctly remember forgetting that."

The ideal of Christian community which we Mennonites espouse is humanly impossible, yet with God's grace all things are possible. My prayer for the church is that we would make more of forgiveness, not just in teaching it but also in practicing it. How easy it is to nurse grudges and perpetuate hostilities between ourselves and others, rather than putting antagonisms behind us and getting on with the business of gaining Christian disciples. Sometimes we need to practice the forgiving of ourselves as well for our own past failures and disappointments.

"When we exist as a forgiven people we are able to be at peace with our histories," said Stanley Hauerwas. And when we live as a forgiving people we are able to live at peace with each other in the present.—Richard A. Kauffman.

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